
IMPRIMATUR.

Feb. 2. 1687.

Hen. Maurice R^{mo} in
Christo P. D. Wil-
helmo Archiepisco-
po Cant. à Sacris.

195156a

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P O P E R Y
Not Founded on
S C R I P T U R E :

O R,

The **T E X T S** which **P A P I S T S**
cite out of the **B I B L E**, for
the Proof of the Points of

Their Religion,

E X A M I N ' D,

And shew'd to be alledged without Ground.

L O N D O N ;

Printed for **Richard Chiswell**, at the Rose and Crown
in *St. Paul's Church-Yard*, MDCLXXXVIII.

POPERY

Not Founded on

SCRIPTURE

OF

The Texts which bear
out one of the
the Proof of the Point of

THE

AND

And there is no other

FOR

Printed by J. B. ...
in St. Paul's Church

THE SEVERAL TRACTS

Contained

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POPERY not founded on Scripture.

The INTRODUCTION.

THE *Faith* of the Reformed ha's, by some of their Adversaries of the Roman Perswasion, been call'd *Biblistm* : And they themselves have had the Name of *Biblists* (a) given to them. And these they look upon as Names of Honour, though they were intended as Marks of Infamy by the Inventers of them ; for it is both a safe and worthy practice, to take, for their Rule, the *Word of God*, rather than the *Word of Man*.

That was the Rule which Christ left to his Church, and the judicious and sincere Christians of all Ages have governed themselves by it : for they have believed, as St. *Athanasius* did, (b) " That the Holy and Divine Scriptures are of themselves sufficient for shewing " the Truth.

Nevertheless, those whose Errors and worldly Interests could not bear a strict examination by that Rule, have perpetually endeavour'd either to lay it aside, or to pervert it, or to lessen the Veneration due to it.

Among the *Hereticks* of the first Ages, (c) some appeal'd from the Bible to Tradition ; and then being refer'd to Apostolical Tradition, they refus'd to stand to it. Some invented new Gospels, some razed several places

(a) Val. Magni
F. Cappuccini
Actio 34. pro
Fide Cathol.
p. 226, 227,
&c.

(b) Athan.
cont. gent. O-
rat. Vol. 1. p. 1.
Ἀποστολὴν καὶ
τὴν ἐκκλησίαν αὐ-
τῶν καὶ τὴν ἐκ-
κλησίαν τοῦ κόσμου
καὶ τὴν ἐκκλησίαν
τοῦ κόσμου.

(c) Iren. l. 3.
c. 2. p. 230.

* Tertul. contra Marcion. l. 4. c. 2, &c. p. 414.

places out of the True Gospels: Thus the *Marcionites* dealt with the Gospel of *St. Luke* *. But still the Rule was preserved safe, and the true Christians framed their Faith, Worship, and Manners by it.

Among the *Heathens*, *Dioclesian* endeavour'd to destroy all the Copies of the Holy Bible, and by that means to root out the Christian Religion. But such was the Courage of the Christians, who chose rather to offer themselves, than their Bibles, Sacrifices to the Flames; and so many, and so widely dispersed were the Copies of that Sacred Book, and so watchful was the Providence of God, that no one Leaf of the Scripture perished.

Among Men *professing Christianity*, as the Authority of the Papacy encreased, the use of the Scriptures decreased in that Church; which being possessed of an unhappy Priviledg of a Chair in the Imperial City, began too early to set up it self as a *Kingdom of this World*. Now the *Holy Bible* not serving all the Political Purposes of such a Kingdom, many Methods have been used towards the giving of Men a diversion from it, as the Christian Rule.

† Decret. par. 2
Causa 15. Qu. 6
Can. Alius,
p. 1083.

When the Popes triumphed in Temporal Power, then they were consulted as the Christian Oracles. Such a Pontificate was that of Pope *Zachary*, who † deposed the King of the *Franks*; not (as the Canon Law speaks) for his Iniquities, but because he was not capable of managing so great a Charge. To him *Boniface* Arch-Bishop of *Mentz* applied himself for an Answer to this frivolous Question, *After what Time was Bacon to be eaten?* A Question fitter to have been resolved by the Pope's Cook or Physician, than by the Holy Father himself. But the Pope was so condescending as to give him punctual satisfaction on this manner:

“We

"We have * no Orders about this Matter from the Fathers, but we advise you, who enquire of us, that it be not eaten before it be dried over Smoke, or boil'd upon the Fire.

* Zach. Pont.
Epist. 142. ad
Bonif. Mog.

Where the Pope's Canon-Law, and School-Divinity obtain'd, *Gratian* and *Peter Lombard* were more studied than *St. Peter* and *St. Paul*.

But the Distinctions and Refinings of these Learned Men, being neither understood nor affected by the Common People, a Politick Care has been taken to feed the People, from time to time, with Pious Tales, as they have been usually called. Of these, some were mixed with the Holy History, as Relations contained more antiently in the Scholastical *Story of Comestor*, more lately in the adulterated Gospels of *Hierom Xavier* the *Jesuit*. Some were made *Lessons in Churches*, as the Stories of the Nativity and Assumption of the Virgin, in the *Roman Breviary*. Some were written for the Closet: as, many Lives of Saints, in which their pretended Miracles, Extasies, and Inspirations, were principally noted, for the amusement of the People. These were very pleasing Entertainments to their Fancies, and diverted their Minds from enquiring after the Rule of Faith.

That was further undervalued by the bringing in of the Apocryphal Books as part of that Christian Rule.

But in these Methods the Men of Art in the Roman Church, thought not themselves secure enough without prohibiting the Peoples use of the Bible; which practice (I think) began in *France*, in a Synod at *Tholouse*, in the 13th Century.

D' Ache.
Tom. 2.

By these and other evil Crafts it came to pass, that before the Reformation the *Holy Bible* was among the

The Introduction.

the thorow Subjects of the Pope, a Book little read, and less consider'd.

Of this, two Instances may be given; the first *Abroad*, the second at *Home*.

Abroad, *Cajetan* was chosen out by the Papacy, as one by whom the Cause of it might be best defended against *Luther*. * And whilst *Luther* cited the Holy Scriptures, *Cajetan* cited the Decree of *Pope Clement*, and *Thomas Aquinas*. And this was the happy Occasion of *Cajetan's* studying the Scriptures, and writing Comments upon them, in which (so great is the Power of Truth) many things fell from him which favour the Protestant Cause; as his disallowing the Apocryphal Canon, their Corporal Presence in the Eucharist, as spoken of in the 6th of *St. John*; their Service in an Unknown Tongue, as less edifying, and less agreeable to the Sense of *St. Paul* †: Their Sacrament of Extreme Unction, concerning which he says, that it neither appears by the Words, nor by the Effect, that *St. James* speaks of it, but rather of that Unction which our Lord appointed in the Gospel to be used upon Sick Persons by his Disciples ‖.

† *Cajet. Com. in 1 Cor. 14. 14. p. 136.*

Nam si orem

Lingua: hactenus Paulus declaravit, quod qui loquitur lingua, non ædificat Ecclesiam nisi interpretetur;

—Mens ejus, i. e. intellectus, non meditatur sensum, &c. & propterea mens, &c. sine fructu, &c. Hac est sententia Pauli.

‖ *Caj. Com. in Ep. S. Jac. c. 5. v. 15. p. 370. —Nec ex verbis, nec ex effectu verba hæc loquuntur de Sacramentali Unctione Extremæ Unctionis, sed magis de unctione quam instituit Dom. Jes. in Evangelio, à discipulis exercendam in ægrotis.*

And here's an Instance of their *Proofs* from the *Scriptures*: They have but one Text for their Extreme Unction; and the very Man, who was chosen to confute *Luther*, after serious application to the study of the Scriptures, declares, that it makes nothing to the purpose.

At

At Home for some Years after the rising of *Luther*, a Bible was not to be had by a Lay-Man, but at the peril of the Owner.

Hence the following Opinions were formally condemned as ERRORS and HERESIES in the Book called the SUM OF THE SCRIPTURE *.

* Spel. Concil.
2 vol. p. 737.
22. H. 8. A.
1530. G. War-
ham, Archiep.

God-fathers and God-mothers be bounde to help them, [whose Sureties they are] that they be put to Schoole, that they may understande the Gospels, and the Epistles of St. Pawle 15. p. 1.

We be all equally bounde to knowe the Gospels and Epistles of Pawle 15. p. 1.

The Gospell is writte for all Persons and Estates, Duke, Prince, Pope, Emperor.

Notwithstanding this, the Truth of God went forth with Power, and dispell'd the thick Darknes which was in the Land, and further English Translations were made, and the Bible was read publickly in a known Tongue, and the People used it to their great profit: And it appears by the Answers which ordinary People made in *Queen Mary's* Time, to those who examined them about the Sacrament of the Altar, and other Points; how mightily the Word of God grew among us, and prevailed.

The knowledg of the People in Doctrines of Holy Scripture prevailing, and the Papists perceiving that they would not be contented with any thing short of the Word of God, revealed to them in the Scriptures; began to appeal to the Bible for *their* New Doctrines, and to fight against Protestants with Weapons taken out of their own Magazine.

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This course they take, tho, by taking it, they shew how inconsistent *they* are with themselves, who speak such great Things of Unity. The Method, how rational soever in it self, is in them improper, upon several Accounts, amongst which I shall here take notice of two.

First, The eminent Roman Doctors have often declar'd, that several of the Articles of Popery are not contained in the Scripture, but must be taken from Church-Authority; and particularly that of the *Invocation of Saints*, upon which so very much of the Roman Worship depends, and to the practice of which they ascribe so much success in Battels, in Storms, in Journeys; in every thing they undertake or wish for.

Cardinal Perron (in his Answer to K. James) do's ingenuously acknowledg, "That for the Invocation of Saints, there is neither Precept, nor formal Example "in Holy Scripture.

*Bell.de Cultu
Sanct. c.9.l. 3.
p. 894. Cum
scriberentur
SS. Sanctæ,
non coeperat
usus vovendi
Sanctis.
† Alph. Salm.
in 1 Tim. 2.
Disp. 8.

Bellarmino himself has own'd *, "That when the Scriptures were written, the practice of vowing to Saints was not begun.

Salmeron † insinuates plainly enough, that therefore the Invocation of Saints was not enjoined in the New Testament, because—"occasion would thereby have been given the *Gentiles* to have thought that many Gods were put upon them in the place of the multitude of those Gods whom they had forsaken. So near (even in a Jesuit's Opinion) is their *Saint-worship*, to the *Demon Worship* of the Pagans.

¶ Cotton Table
des Responses
au Sieur du
Moulin. 3. de-
mande. p. 59.

Father Cotton being ask'd, by *du Moulin the Elder*, Whether there was any Example or Command in Scripture to pray to Saints? returns this Answer ||, "That they had *one Example* founded on the Com-
mandment

"mandment which God gave to the three Friends of
 "Job; Eliphaz, Bildad, and Zophar.—Go to my Ser-
 vant Job and he shall pray for you, ch.42. 9. But this
 one Command was, in the sense of him that put the
 Question, none at all; for Du Moulin was inquiring after
 a Command for praying on Earth to Saints in the Hea-
 vens*: And Father Cotton tells him of one (and he
 might have found out many a one more) for desiring
 Holy Persons on Earth to whom we can go, and who
 we know can hear us, to pray to God in our behalf.
 Such a one was Job, and he was yet alive, and his
 Friends had access to him. And you may imagine how
 hard this Jesuit was put to it for a Proof of this Point
 out of the Scripture, when he desir'd Adrienne du Fresne,
 the Maid of S. Victor, to ask her Familiar Spirit, amongst
 other things, What was the most evident Place of Scrip-
 ture for the proving of Purgatory, and the Invocation of
 Saints*?

* Nous ne de-
 mandons pas
 s'ils prient
 pour les fideles
 qui sont en
 terre, mais si
 les fideles qui
 sont en terre
 les doiuent in-
 voquer, & Ou
 Dieu l'a Com-
 mandé?

* Thuan. Hist.
 l. 132. p. 1236.
 A. 1604.—
 Quis evidenti-
 fimus Scriptu-

re locus ad probandum Purgatorium & Invocationem Sanctorum? &c. Memoir. par M. de
 B. duc de Sully. Tom. 6. p. 100. Quel est le plus clair & le plus evident Passage de l'Ecriture
 pour prouver le Purgatoire & l'Invocation des Saints. Ami-Coton. p. 49.

He had borrow'd a Book of Monsieur Gillot, which he
 return'd with inadvertence, not remembring that his
 Paper of Questions had been put into it. Mr. Gillot
 finding it, and, in it, a Question about the Life of King
 Henry the Fourth, to whom he was Confessor, commu-
 nicated the Contents to the Duke de Sully, by whose
 means the Matter was divulged.

Seeing then, the Romanists have declared that some
 Points of Popery are not in the Scripture, why pretend
 they to Scripture-proof for every Article? They are
 very bold Undertakers to attempt to fetch things out of
 a Book, which, they say, are not in it. This new Art

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of creating Proofs is an Invention which they may challenge to themselves, without moving any degree of Envy in the Reformed.

Secondly, The Romanists declare, that the *Scriptures* are so *obscure*, even in Matters of Faith, that the People, without an Infallible Guide, cannot find out the true sense of them. If this Doctrine of theirs be true, it is most absurd for them to go about to prove their Articles to the People *out of the Scriptures*, seeing that supposeth the *Scriptures clearer than those Articles*; for that by which any thing is proved, is to be more known and certain, than that which is proved by it. This way likewise sets up the People as *Judges* of the sense of these Scriptures which they offer to them in the main Points in difference; that is, they now confess the People can judg of that of which they yet say they cannot judg, by reason of their weakness, and the obscureness of the Holy Writings. But when Men have a mind to proceed in a Cause, it is not a Contradiction that can stop them. Therefore, notwithstanding this, and very much more of the like nature which might be alleadg'd against this way of proceeding, as plainly inconsistent; still, amongst the weak (who discern not the Absurdity, and have not skill to set their Methods one against another) they make their boast of *Scripture-proofs* for *their* Religion, and against *ours*.

This way *Bellarmino* himself took; not so much for the use of the *Italians*, as the *Germans* and *English*; he being set up by *Gregory 13th* in the Chair of Controversial Divinity, in the *German* and *English* Colledges at *Rome*, for the Conversion of the Protestants of those Countries.

This

This way was in part taken by Cardinal Perron, who has collected several places of Scripture in favour of *Infallibility*. Which labour he might have spared; if this Thought had had place in his Consideration; viz. that if the People can infallibly understand those controverted Places, before they come to own an Infallible Guide, they will not need one afterwards. For he that can find his Way in the Wilderness, can more readily find it in the common Road.

But some that can, will not consider, and of that number (I think) was *Father Cotton*, who in a distinct Treatise in *Greek* and *French*, has set out his *Proofs of Popery* from Scripture.

Preuves par l'Écriture du contenu en la foy Catholique. 4^e. 1624.

Amongst our *English* Writers, there are especially two, whose little Tracts upon this Argument are put into the Hands of ordinary People, the *Touchstone of the Reformed Gospel*, and the *Catholick Scripturist*.

The former of these, the *Touchstone of the Reformed Gospel*, is an old Book with a new Title, under which of late, several Editions of it have been industriously spread among our People. It was first printed in King *James* the First's Reign, and was call'd *A Gag for the New Gospel*. It was answered soon after it was written, above threescore Years ago, by the Learned *Dr. Montague*. And now it is brought forth with a new Name, and without any notice of his Answer. "In the Title Page it pretends to refute Protestants by "the express Texts of the Protestants own Bible; set "forth and approved by the Church of *England*. Which Texts, so many of them as I have examined, produc'd for the Proof of the Popish Points, are taken out of *Bellarmino*. But there are other Texts which are produc'd against Protestants, of which the Author himself, I suppose, is the Collector; and may he have the Honour due.

due to his Work. It is on this insincere manner that he proceeds for the beguiling of such who profess a Religion they do not well understand.

First, He charges the Protestants with Opinions which they do not hold, and then he brings Texts of Scripture for the confuting of them.

I will give a few Instances of this kind, by which it will appear that Misrepresenting was a Fashion here among the Romanists in our Fore-fathers Days, as well as it is in Ours.

Protestants maintain :

*Touchstone of
the Ref.G.12^o.*

“*Chap. 9.* That the Church was not always to remain Catholick or Universal.—

“*Chap. 10.* That the Church’s Unity is not necessary in all Points of Faith.

“*Chap. 17.* That the Actions and Passions of the Saints do serve for nothing to the Church.

“*Chap. 21.* That Faith only justifieth ; and that good Works are not absolutely necessary to Salvation.

“*Chap. 27.* That the Holy Angels pray not for us.—

“*Chap. 29.* That the Angels cannot help us.—

“*Chap. 32.* That the Saints pray not for us.

“*Chap. 46.* That Jesus Christ descended not into Hell.—

All these are manifest Calumnies ; yet are they reckon’d to us as Protestant Doctrines. But so formerly did they deal with *Wickleff*, forging Errors in his Name, and then condemning him as the Heretical Author of them.

Yet

Yet this was the practice even of the Council of *Constance*, which put it upon him as his Doctrine, *that God ought to obey the Devil*. A Blasphemy from which every Page of his Writings do's sufficiently clear him.

Conc. Const.
Sess. 8. Err.
Wic. damn.
Act. 6.

The latter of the Books I mention'd (the *Catholick Scripturist*) was written by *Joseph Mumford*, Priest, of the Society of *Jesus*. This Jesuit, in his Title Page, pretends to shew, "That the Scriptures hold the Roman Faith in above forty of the chief Controversies now under debate. But if his forty Points be not more solidly prov'd from Scripture than part of his first; in the first place which he produces, just at the entrance of his Book; he may, if he pleases, call them Proofs, but they are no other than false Allegations.

"For, to shew that all the Texts which the Protestants bring to prove the Scripture to be our sole Rule of Faith, speak of it not taken as the Letter sounds, He quotes those words of *St. Paul*, the Letter kills. Whereas it is manifest, that the Apostle speaks not there of the Literal and Spiritual, or Mystical Sense of the Scripture, but of the Law and the Gospel, which *S. Paul* himself declareth plainly enough, both in the words which go before, (*He hath made us able Ministers of the New Testament*—) and in those which follow after, *vers. 7, 8*. But if the Ministration of Death, written and engraven in Stones, was glorious; so that the Children of Israel could not stedfastly behold the Face of *Moses* for the Glory of his Countenance, which Glory was to be done away; how shall not the Ministration of the Spirit be rather glorious? "By the Letter, (saith *St. Chrysostom* *) the Apostle understandeth in this place the Law, which inflicted punishment upon the Transgressors of it. But by the Spirit he understands the

* *S. Chrys. v. 2.*
Ep. ad Cor. c. 3.
Hom. 6. p. 563.
ὅτι ἡ ἐν νόμῳ διακονία θάνατον ἔσθ'· ἡ δὲ ἐν πνεύματι διακονία δικαιοσύνην καὶ ζωὴν.
μὴν φησὶ, &c.

"Grace

“Grace of Baptism, by which they who are slain by
“Sin, are restored to Life.

Now for the undeceiving and establishing of the People, there may come forth short Tracts in order upon several Points of Popery, in which the Places of Scripture, wrested and perverted, in these and other Popish Books, will be fully vindicated from their abusive Glosses, and restor'd to their true Sense and Meaning. For the Clergy of the Church of *England*, in such Things as concern the Holy Scriptures, are not apt to imitate those of the Church of *Rome*, who, if they have the *Key of Knowledge*, forbear to put it to its proper use; whilst they keep others out, and either go not in themselves, or, at least, to us, do not appear to do so.

THE END.

(17)

The **TEXTS** which *Papists* cite
out of the *Bible*, for the Proof
of Their Doctrine,

CONCERNING

The Obscurity of the Holy Scriptures,
EXAMINED.

IMPRIMATUR.

Mart. 1. 1687.

J. O. BATTELT.

THat the *Romanists* are much more concerned for the *Interest of their Church*, than for the *Credit of our common Christianity*, doth too manifestly appear by not a few of their avowed Doctrines; but by none more than *that of the Obscurity of the Holy Scriptures*. In order to their Churches advancement to the highest pitch of Glory imaginable, 'tis the most fundamental of all the Articles of their Faith, that she is *Infallible*. And that the *Holy Scriptures* themselves may be subjected to Her Authority, they resolve their Belief of them into it ultimately; They found their Judgment of *Canonical Books* wholly thereon; and, not content herewith, they make their Church the only Judge of the *true Sense* of Scripture, and do their utmost to persuade the World of its great Obscurity, even in the most necessary

C

The Popish Doctrine of the Obscurity of Scripture,

sary Points, that they may demonstrate the absolute necessity of an *Infalible Judge*, and consequently of relying on the Judgment of the Church of *Rome* for the understanding of Scripture; there being no Church besides, that dares to pretend to the Miraculous Gift of Infallibility.

And *Cardinal Bellarmin*, in the *First* and *Second Chapters* of his *Third Book of Disputations*, sets himself to oppose the *Plainness and Perspicuity* of the Scriptures, in order to *this* end; as appears by all the following Chapters of that Book. And this he doth,

First, By *Scripture*.

Secondly, By *Sayings of several Fathers*.

Thirdly, By *answering Objections*. All which he doth perfectly like *himself*, as he appears in his other Controversies, though as much *unlike* a Man of so great a Name.

He opposeth the Scripture's Perspicuity by *Scripture* two ways.

First, By producing *several Texts*, by which he pretends to prove the Scriptures to be *obscure*.

Secondly, By giving us Instances for a *Specimen* of the *Scripture's Obscurity*. And the *chief* Business of this Discourse is, To examine how serviceable the *Cardinal's* particular Texts of Scripture are, to this his Design against the Scriptures in General; as also to take *those* into Consideration, which are urged by *others* of his Party for the same purpose.

But 'tis necessary first to shew, what *Protestants* believe touching the *Perspicuity of Scripture*. And,

1. I shall not need to say, that we are far from thinking the Scripture to be *throughout* plain and easy to be understood; that there are *no* Obscurities, or no very *great* Obscurities to be found therein.

2. We

2. We are as far from thinking, that all Persons are in a Capacity of understanding all Scripture. But we know that, according to Mens Educations, and Parts, and other Circumstances, they are capable of knowing the true meaning of *more* or *less* of it.

3. We acknowledg, that there are not a few places of Scripture so obscure and difficult, as that those who are furnished with the best, both natural and acquired Advantages for the understanding of Scripture, cannot be certain of their having attained to the true sense of them. And we know,

4. That a great part of Scripture is now very *easy*, that was once as *difficult*; and that many things therein contained are now extremely *difficult*, which *Time* will make as *easy*. For Instance, many of the *Types* and *Prophecies* of the Old-Testament which relate to the *Messias*, were perhaps *till* his Coming, at least as to their chief Intention, unintelligible to all who were not inspired for the understanding of them, that *since* his Coming are to us Christians as plain and Perspicuous. And several Predictions in the Book of *Daniel*, and the *Apocalypses*, which we see accomplished, are as *plain* to us as they were before *obscure*; and those that are to be accomplished, are now as *obscure*, as they shall be *plain*. And 'tis evident that the *Types* and *Prophecies* were designed by Providence chiefly for the Benefit of *after-Ages*; for their greater Confirmation in the Christian Faith, as they came to be fulfilled: And divers of them might probably be designed *wholly* for *their* Benefit. But,

5. We are abundantly assured, that all Things *necessary to be rightly understood in order to our Salvation*, are in the Holy Scriptures delivered with great Perspicuity. That the meaning of those Words and Phrases by which the *Essential* Points of Christianity (whether they be

From pag. 74.
to 91.

Matters of Practice or of mere Belief) are made known to us, is as plain as we can reasonably desire it should be. This is shewn in a late excellent Treatise, Intituled, *Search the Scriptures, &c.* to which I refer the Reader. And if any of these Points are in some places less clearly exprest, they are in others most clearly: As the Divinity of our Saviour, &c.

De Doct. Christ.
l. 2. c. 9.

S. 1. Q. 1. A. 9.

This we shall anon prove by Scripture, and in the mean time we affirm that St. Paul's Words to his Son Timothy, 2 Epist. 3. 15. do plainly imply this concerning the Scriptures of the Old Testament, which will be acknowledged not to be so perspicuous as those of the New. He there tells him, that from a Child he had known the Holy Scriptures, which were able to make him wise to Salvation, &c. Which must at least be understood of all things necessary to Salvation contained in them. And in saying that Timothy knew them from a Child, is implied sure that he understood them: And not that he had only learnt, like a Parrot, to prate Scripture. And in believing thus concerning the Scriptures, we believe with the Ancient Fathers, particularly we believe with St. Austin, who hath this well known Saying, *Ea qua manifestè posita sunt in sacris Scripturis, omnia continent qua pertinent ad Fidem, moresque vivendi.* We believe with St. Chrysostom, who Hom. 3. on the 2d of the Thessalonians saith, that All things necessary are *ὁρατά* manifest. Nay, we might shew that some of the Popish Writers themselves have declared their belief herein to be the same with ours. Particularly Thomas Aquinas saith, That the Scriptures were proposed to all, and in such a manner that the rudest People might understand them. By which he must mean in things necessary at least.

But whereas 'tis objected, That it is not plain in Scripture, what Points are necessary, and what not. We

We answer, That as to whatsoever is necessary *ratione Medii*, as a Means in it self necessary to qualify us for the Pardon of our Sins, and the *Enjoyment of God*, our own *Reason* can find it out in Scripture. And whatsoever is only necessary *ratione Præcepti*, by *positive Precepts*, the Scripture plainly declares it so to be. But farther, we are assured that 'tis necessary to Salvation to believe the Truth of all things contained in Scripture, in that sense which is therein meant; and if, after a faithful search after the true Sense, where it is *disputable*, we happen to be mistaken, this shall be no Obstruction to our Salvation. Of *this* several Scriptures which we shall hereafter have occasion to cite, do give us unquestionable Assurance.

And therefore we cannot but esteem it as an instance of most heinous Ingratitude to Almighty God, and our Blessed Saviour; as an intolerable Affront to the Grace of the Gospel, and an Infinite Injury to the Souls of Men, to persuade the World that the Holy Scriptures are obscure in matters *Necessary*; *i. e.* (as we said) in any of those Points of Faith or Practice, which are either Means *in their own Nature* necessary to qualify us for that Happiness which is *brought to light by the Gospel*, or are made necessary to the attainment thereof by *express Declarations* in Scripture.

6. As to those matters revealed in Scripture the knowing of which is *only profitable*, and of use to our greater Growth and Progress in Vertue, or to our being the more serviceable to God in the World, or to the managing of our selves with the best Christian Prudence in particular Cases and Circumstances, we affirm that *most of them* also are very plainly delivered: And if they are not so in *some* places they are in *others*, or may by evident Consequence be inferred from what is plainly revealed,

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so that it will not cost us much pains to inform our selves truly concerning them. But particular Cases that may fall out are *infinite*, and consequently cannot be *expressly* determined in any Writing; and therefore 'tis unreasonable to expect to find them so in the Holy Scriptures. Yet they contain such general Rules, as by the use of our Reason, and Prayers to God for Direction, and good Advice, we may either understand how to govern our selves in such Cases; or if, after faithful Endeavours, in the use of the best means, to know our Duty, we are mistaken, we are sure, upon a general Repentance of all our Faults known and unknown, of God's Pardon. But yet,

7. We do not assert the Scriptures so plain in the most necessary Points, as to be incapable of being misunderstood and perverted to an ill Sense: If we did, we should think Citations out of the *most Primitive Fathers*, and those *Councils* which best deserve to be called *General*, wholly needless for the clearing of these; both which we have a great esteem of as excellent good *Witnesses*, tho not as *Judges*. And we need no greater Evidence for the Scriptures being capable of being misunderstood in such Points, than what the *Roman Church* hath given us. Nothing can be more plainly revealed, than what is in Scripture against the *Worship of God by Images*, or by any other Mediator besides Christ Jesus, against *Prayers in an unknown Tongue*, against *Christ's being again properly Sacrificed in his Supper*, against *Denying the Cup to the Laity*, and too many other Particulars to be now mentioned. But we see, that Church understands all those Scriptures which most expressly contradict the lawfulness of those Practices, in such a manner, as to reconcile them to them. And what think we of that great Bone of Contention, *The Judgment in Controversies?*
Hath

Hath not St. Paul expressed himself with sufficient plainness in this Point, *1 Thess. 5. 21.* ? where he enjoyns it as a Duty upon Private Christians, *To prove all Things, and hold fast that which is good.* And in *1 Cor. 10. 15.* where, after he had required them to *Flee from Idolatry*, he immediately adds, *I speak as unto wise Men, judge ye what I say ?* Or else he makes the Reason of their Minds their Judge as to what he was about to say, about the *Lord's Supper.* But why should he do so, if the Church alone were to judge for them in all Points of Faith ? Hath not St. John likewise expressed himself plainly enough, in reference to the same matter, *1 John 4. 1, 2.* where he puts private Christians upon, *Trying the Spirits whether they are of God ; since many false Prophets were gone out into the World ?* Tho we Protestants do believe upon as great Evidence as we can desire, that the Scriptures descend to the lowest Capacities in expressing all those things which are of absolute necessity to be rightly apprehended, so that nothing more than Honesty, and a sincere desire to know the Truth in order to obeying it, is necessary to the Understanding of it ; yet we *no less* believe, that such as are desirous of *nothing less* than the conforming of their Lives to God's Laws, and are acted by Worldly Carnal Interests, and base Designs, may, through the just Judgment of God upon them, be so blinded as to misunderstand the most perspicuous Texts in the Bible, and *wrest them to their own Destruction.* And we have too great reason to fear that there have been innumerable Examples of this Nature.

8. Protestants in affirming *all things necessary to Salvation* to be perspicuously contained in Scripture, do mean all such things, of which the Scripture is designed to be the Instrument of Conveyance to our Understandings. 'Tis of absolute necessity to our Salvation to believe the
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Scripture to be the Word of God; that it was written by Divine Inspiration: But 'tis unreasonable to expect, that this should be satisfactorily proved by Scripture; there being no more reason to believe this merely because the Scripture tells us so of it self, than to believe any Person to be inspired barely upon his own Word. Our Saviour himself saith, If I bear witness of my self, my witness is not true: i. e. If you had no other reason to believe me to be the Son of God, than that I affirm this of my self, you ought not to think me so. Our meaning therefore is, that all Christians (and that Name suppoeth the believing of the Divine Authority of the Scriptures) may find all things necessary to Salvation delivered therein with great Perspicuity.

These things being premised, 'tis the *easiest* thing to shew, that the *Cardinal* and *others* have been most shamefully impertinent in their Citations of Scripture, for the proof of its Obscurity, against the Protestant Doctrine touching its Perspicuity: Or, for the proving it *so* obscure, as that we cannot be secure of rightly understanding it, so far as is necessary, without the Assistance of an Infallible Judg. And now we come to speak,

First, To the several Texts which are pretended to give Testimony to the *Obscurity* of Scripture.

The *Cardinal* begins with *three Verses* of the 119th Psalm, which contain *three Petitions* of the Psalmist; the two of them differ only in Words, viz.

Verf. 73. *Give me understanding, that I may learn thy Commandments.*

Verf. 18. *Open thou mine Eyes, that I may behold wondrous things out of thy Law. Or, the wondrous things of thy Law.*

Verf. 135. *Make thy Face to shine upon thy Servant, and teach me thy Statutes. But,*

i. King

1. King David was a *Man after God's own Heart*, and therefore must have understood all things necessary to his Salvation, before he Indited this *Psalm*. And consequently these Petitions do not prove that the Scriptures of the *Old Testament* are obscure in such Matters.

2. As to his praying that he might *Learn God's Commandments*, and that *God would teach him his Statutes*; His meaning must be, either that he would so enlighten his Mind, as that he might clearly discern the full Comprehensive Sense of all his Laws, in order to his doing what was most agreeable to his Will, in all Cases and Circumstances, whether as a *Man* or *King*; and to his fo much the more glorifying God in both these Capacities, and in all his Relations: Or, that God would enable him by his Grace to put in *Practice* whatsoever he *knew* to be his Duty.

3. As to his praying that he *might behold the wondrous things of God's Law*. The plain Sense of this Petition is, either that he would help him more and more to discern, and be affected with, the infinite Reasonableness and Righteousness, and the admirable Wisdom and Goodness of his Laws: Or, that he would give him a greater insight into those Spiritual Myteries which the Law of *Moses* abounded with. But not the least *Shadow* of Proof can be brought from these Petitions, for the Obscurity of the Scriptures in general, and much less, for their being so obscure, as to require any other Infallible Interpreter besides God Himself.

The Cardinal's second Text is, *Luke 24.27. And beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things concerning Himself.* Now, saith he, *The Disciples of our Saviour knew the Hebrew Phrases, being Hebrews, and were neither proud Men, nor Unbelievers; and yet he interpreted the Scrip-*

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tures to them, and therefore the Scriptures are obscure.

But at *most*, by his Favour, it can only follow from *hence*, that *those* Scriptures which our Lord expounded to them at this time were *so*, viz. the things relating to Himself in the *Law of Moses*, and in the *Prophets*. And yet neither doth it follow that *these* were obscure; at least now *he was come*, and had *suffered Death*, and *was risen again*. Nay our Saviour plainly intimates that they were far from being obscure *now*, seeing He upbraided them immediately before with *Folly and dulness of Apprehension*, for *not understanding them*; *Viz. ver. 25, 26. Then he said unto them, O Fools, and slow of Heart to believe all that the Prophets have spoken: Ought not Christ to have suffered these things, and to enter into His Glory? As if he should say, Is not this most manifest from the Prophecies concerning the Messiah? and therefore what egregious Stupidity are you guilty of, in not perceiving it?*

His *Third Text* is, *Acts 8. 31.* Where the *Ethiopian Eunuch*, reading in his Chariot that place in *Isaiah*, *He was led as a Sheep to the Slaughter, &c.* And Philip asking him whether he *understood what he read?* Replied, *How can I, except some Man should guide me? But,*

1. He doth not reply, *How can I except I am guided by some Infallible Interpreter?* whether a *single Person*, or a *Church*. And his Reply spake no more, than that he needed some *Jew* that understood the Prophets better than himself was in Circumstances to do, to interpret this place to him. Who, tho he was a *Profelyte*, lived at too great a distance from *Judea* to be *mightily skilled* in the most obscure part of the Jews Bible. And,

2. Whereas *Bellarmin* here adds, to make as much as he could of this Passage, that *St. Jerom* (in his Epistle
to

to Paulinus, concerning the study of the Scriptures) saith, That this Eunuch did diligently read the Scriptures, and was Sanctus, Pius & Humilis, an Holy, Godly and Humble Man; surely he understood all things that were necessary to Salvation before Christ's Coming, while he was ignorant of the meaning of this place in Isaiah, if he were such an excellent Person before this his meeting with St. Philip, as he would have us believe he was from St. Jerom.

His Fourth (and last) Text is, those Words of St. Peter concerning St. Paul's Epistles, viz. *In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own Destruction.* 2 Pet. 3.16. Where Bellarmin saith, it ought to be observed that St. Peter did not say that there were some things hard to be understood by the unlearned and unstable, as the Hereticks expound it, but that there were some things absolutely difficult. Now it is not worth our while, to enquire whether any of his Hereticks do so expound it; but he must needs have been conscious to himself of a great Untruth, in saying this indefinitely of them. We acknowledg therefore that St. Peter doth by some things hard to be understood in St. Paul's Epistles, mean hard absolutely, or in themselves: But what Service will this do our Cardinal? Since,

1. St. Peter doth not say that his Brother Paul's Epistles (and much less that the Scriptures in general) are hard to be understood, but only some things in them. And two or three things are some things. And in saying only some things, is implied that all the other things contained in those Epistles are not hard to be understood.

2. Had he said that there were in them many things hard to be understood, How doth it follow that any of those Things are Points necessary to Salvation? Ano-

Mumford in his
Catholick Scrip-
turist, Edit. 2.
p. 13.

ther Jesuit tells us, that 'tis evident from this place, that damnable Errors may be incurred by misinterpreting places hard to be understood, and so this hardness is found in points necessary to Salvation; for in such only damnable Errors can be incurred. And 'tis granted, that from this place of Scripture it follows, that damnable Errors may be incurred by misinterpreting places hard to be understood; but we shall not easily acknowledge it a good Consequence from hence, that therefore hardness is found in Points necessary to Salvation. 'Tis granted too, that in such only, damnable Errors can be incurred, but I deny that it follows from thence, that they cannot be incurred but by misinterpreting such hard places as contain Points necessary to Salvation. For 'tis most evident that they may be incurred by misinterpreting places which do not contain such Points; and that tho there be no hardness in them, but much more if there be. What Hardness is there in those Words in the 2d Book of Samuel, *The Lord moved David against them to say, Go number Israel and Judah*, when compared with the same Passage in the first of Chronicles? where we read that *Satan provoked him* hereunto. For it plainly appears by this place, that the meaning of that is, That God, in his wise Providence, permitted Satan to tempt David. And how is it necessary to Salvation to know that David was ever tempted to number his People? Yet that Text hath been so misinterpreted and wrested, as to speak God to be the Author of Sin. But what Error is damnable, if this be not? Again 'tis no very hard matter to know, that St. Paul in saying, that *we are justified by Faith, without the Works of the Law*, meant the Works of the Ceremonial Law, and 'tis plain, that he did not account it absolutely necessary to Salvation, to believe that Christians might not, together with the Laws of the Gospel, observe still those of Moses; for such

as held the contrary were esteemed by him as no worse than *weak* Christians, who were unacquainted with their Christian Liberty. But there were Libertines (and still are) who so misinterpreted, or *wrested*, that and the like Sayings, as from thence to infer, that Christians are disobliged from the *Moral* Law. And I hope *this* Author (tho a *Jesuit*) would acknowledg this Doctrine to be a damnable Error. And therefore I say, that places not containing *Points necessary to Salvation*, are as capable every whit of being *wrested* to the proving of such Errors, as those that *do* contain such Points. Tho, as hath been said, we do not deny, that Points necessary to Salvation may in some places be so expressed, as to admit of some difficulty to know their true meaning; but then we utterly deny that those Points are only to be met with in *those* places; but we affirm, that in *other* Texts they are most clearly expressed. So that 'tis of no concernment to our Salvation whether we understand *those* or no, provided we do not so *misunderstand* them (which we cannot do but by notoriously *wresting* them) as to draw some *damnable Error* from them. And whereas this Author saith immediately *before* those Words that have now entertain'd us, that *That cannot be a sufficient Rule to decide all necessary Controversies*, which in such Controversies speaks not clearly, but is very hard to be understood, as the Scripture is; whence we see all Controversies arise about the true meaning of such and such Texts. So 2 Pet. 3. 16. in which (Epistles of St. Paul) are certain things hard to be understood, &c. In these Words he begs the Question, since he affirms so positively, that the Scriptures are very hard to be understood in necessary Controversies. But if they be (as we are as positive that they are not, and shall fully prove it too before the Conclusion of this Discourse) where shall we find a *sufficient Rule* for

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for the deciding of them? Or rather such a *Judge* (for that he would be at, but blunders in expressing it) as can make the Scriptures a Rule *more sufficient*? If there be such a Judge, we should be at a comfortable pass, were *Jesuits*, or *Papists* our best Directors to him. For except we could find in our Hearts to put out our Eyes, we should then be sooner reconciled to perfect *Scepticism*, or rather downright *Infidelity*, than be satisfied with *their Direction*. And we too well know that *either of these* would much less offend this Author and his Brethren, than our denying the Authority of their Judge of Controversies. Mr. *Chillingworth's* Jesuit faith, That without a living Judge the Scripture will be no fitter to end Controversies, than the Law alone to end Suits; And his Answer hereto deserves our transcribing, faith he, *If the Law were plain and perfect, and Men honest and desirous to understand aright, and obey it, he that faith it were not fit to end Controversies, must either want Understanding himself, or think the World wants it. Now the Scripture, we pretend, in things necessary, is plain and perfect; and Men, we say, are obliged under pain of Damnation, to seek the true sense of it, and not to wrest it to their preconceived Fancies. Such a Law therefore to such Men, cannot but be very fit to end all Controversies necessary to be ended. For others that are not so, they will end when the World ends, and that is time enough.*

But we have not yet done with that Text of St. Peter. Therefore,

3. Neither doth he here say, that any things in St. Paul's Epistles are too hard to be understood without an *Infallible Interpreter*. But he plainly intimates the contrary, in that he calls those *unlearned and unstable*, who wrested them to their own Destruction. Tho he doth not say, as *Bellarmin* falsely affirms we say he doth, that *some things*

things are hard to be understood by unlearned and unstable Men, yet he saith that they are such Men who wrest them to their own Destruction; so that St. Peter doth not deny it to be possible for Men of Learning and Stability of Judgment, to understand these hard things.

4. St. Peter seems to limit those hard things to what St. Paul saith concerning the Argument he was now upon. His Words are — Even as our Brother Paul also, according to the Wisdom given unto him, hath written to you, as also in all his Epistles speaking in them of these things, in which are some things hard to be understood. So that without wresting, or using any thing of Art, they may be thus read; some things are hard to be understood in what our Brother Paul speaks in his Epistles concerning these things. Now the things which St. Peter discoursed of before, related to the coming of Christ to Judgment. But so long as we are assured that he will come; and that every one shall be judged by him, as St. Paul speaks plainly enough in one of his Epistles, according to the things done in the Body, whether they be good or bad, we may without endangering our Souls be ignorant of several Circumstances relating to this his coming; tho wicked Men might pervert some passages about them to a pernicious and destructive Sense. But yet after all,

5. It is not certain that these Words, in which are some things hard to be understood, do relate at all to St. Paul's manner of discoursing about the matters St. Peter treats here of, for they may relate only to the things of which he discourseth; as being in themselves hard to be understood, let them be expressed with never so great plainness. That which makes the doubt is, that 'tis in the Original ἐν οἷς, which can't relate to the Feminine ἐπιστολαῖς Epistles, but to τῶν these things; tho 'tis confess'd that ἐν αὐτῷ is to be found in two or three Manuscript Copies. These

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These are *all the Texts of Scripture* that are produced by the *Cardinal* ; and if he could have met with *fuller Evidence* for the *Scriptures Obscurity* from any *other Texts*, no question he would not have satisfied himself with *these* : Especially since he doth not here treat of this Argument by the *bye* ; but 'tis the whole business of *this* and the *next* Chapter, to demonstrate the *Scriptures* to be so obscure, as that all may be convinced of the absolute necessity of that Infallible Judg, which is the subject (as I said) of all the succeeding Chapters of this *Third* Book. And his citing such Texts as *these* for such a purpose, is as pregnant an Instance as well *can* be, to shew what *Little Things* Great Men make themselves, when they zealously engage in an indefensible Cause.

But there are *other Texts* prest to serve this Cause, by *other* of the Popish Authors, which must *next* be considered ; and I need look but into *one* Book for them, *viz. The Touchstone of the Reformed Gospel*, lately Reprinted, and (as the Title-Page tells us) *made more Correct*. And I cannot think but that we have *here* all those *Scriptures* mustered together, which are brought in *any other* Books to prove the *Obscurity of Scripture* ; tho *one single* one to the *purpose* would have signified much more than *all* of them.

To those of *Bellarmin* here are added no fewer than *ten* Texts, besides *two* which I am not unwilling to think *misquoted*, as great care as was taken in the *Correction* of *this* Edition. Those are *Apoc. 2. 5. And from Jesus Christ, who is the faithful and true Witness, &c. And Luke 2. 50. Glory to God in the Highest, on Earth Peace, Good Will towards Men.* I say I suspect a Misquotation in *these*, except they think that our Saviour could not be a *Faithful* and *True*, if he were a *Clear* Witness : And
that

that he could not bring *Peace on Earth*, or express *Good Will to Men*, unless he had brought with him an *obscure Gospel*. And as to the other ten, it will be but *Good Manners to beg the Reader's Pardon*, for troubling him with more than the bare Recital of them.

The First is, *Apoc. 5. 4. And I wept much because no Man was found worthy to open the Book, and to read the Book, neither to look thereon: viz. in regard of its great Obscurity*. Now our Author tells us, That the *Angel*, speaking of the *Book sealed with seven Seals*, wept much: And adds, *A strange Case to read in Scripture it self, that the Book of Scripture should be shut up with so many Seals. But much more strange that even in St. John's time none could be found, neither in Heaven, nor in Earth, able to open the same, nor to look thereon: Which every Apprentice now a-days, without any Difficulty, will undertake to do.* But,

1. Hath their *Infallible Interpreter* told them, that 'tis the *Angel* that is here said to weep much? And shall we believe him, when 'tis as clear as the Light that 'tis *St. John* that saith, *I wept much*?

2. Did their *Infallible Judge of the Sense of Scripture* tell them, that the *Book sealed with seven Seals* is the *Book of Scripture*, viz. the *Bible*? If so, How dare their very *Bishops*, or *Cardinals*, or the *Pope* himself to look thereon, and, much more, to open it, and read therein, if he ever does? When even in *St. John's* time, none could be found neither in *Heaven*, nor in *Earth*, able to open the same, nor to look upon it. One would conclude from hence, that the *Church of Rome* hath been abundantly too Liberal in the Liberty she hath granted to read the *Scriptures*. But many of our *Apprentices* can tell them, that these two are but slender Instances of their being better enabled to understand the *Scriptures* than other Folk, in

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regard of their *Infallible Judge*. For their *mere Mother* *Wis* doth infallibly assure them, that, as it was *St. John* that said *I wept much*, not the *Angel*, so 'tis only that particular *Book of Scripture* of which these Words are a part, which is here spoken of, not the *Book of Scripture in General*. We see by these Instances, that 'tis not necessary that things should be *hard to be understood* to put them into a possibility of being *wrested*, or misunderstood, by some sort of People. For here is as *easy* a Text as any in the *Bible*, most shamefully *wrested* by one at least, who would take it *very ill* to be call'd *Unlearned*. And so are abundance more, as *easy* as *this*, by him and his *Fellow Catholics*.

3. Whereas these Words speak the *Apocalyps* to be a very difficult Book: who ever thought *otherwise* of it? Tho a great part (as hath been already said) is *now* much plainer, than it was when 'twas *first* written, *viz.* so much of it as is *accomplish'd*; and the *rest* will every Age be plainer and plainer, *viz.* as 'tis *accomplish'd*. And in due time, we doubt not but the *Infallible Interpreter and Judge of Controversies*, will find little Service done to his (or her) *Infallibility*, by the fulfilling of the Prophecies of this Book.

4. I add, that 'tis far from being *necessary* to our *Salvation*, to understand so much of this Book as is *intelligible* by us; the matters therein contained, which are not to be found in *other* Books of Scripture, being only in the number of things, in higher or lower degrees, *profitable*, not *absolutely necessary*.

As to the following Texts our Author is so civil to his Readers, as only to cite the *Chapters and Verses*, and I would be as civil to mine too, were we not to deal with a sort of Men, whose Humour 'tis, to cry up the absurdest Arguments and Objections, as *Unanswerable*, if they be not Answer'd.

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The Second Text is, 2 Pet. 1. 20. *Knowing this first, that no Prophecy of Scripture is of any private Interpretation.* But,

1. 'Tis not said *no Scripture*, but *no Prophecy* of the Scripture; or of the *Old Testament*, of which the Apostle is here speaking. But *Protestants* acknowledg as well as *Papists*, that there is *Obscurity*, and *great Obscurity* too, in the *Prophecies*. Tho (as we have more than once said) there hath been *much greater* than is *now*, and they *will* be as *perspicuous*, as ever they were *obscure*.

2. Whereas 'tis said, That no Prophecy is of any *private Interpretation* ιδίαις ἐπιλύσεις is rendred by divers of our most Learned Expositors, of the *Prophets own starting*, (ἐπιλύσεις seeming to be an Agonistical Word, saith Dr. *Hammond*, signifying the *first setting out of Racers*) or *Proprii Impetus*, or *Instinctus*, from the *Prophets own Motion or Instinct*, which come all to the same Sense. And this is most probably the *true Version*, and I doubt the *Infallible Interpreter himself* can't furnish us with one more agreeable to the Context, both immediately preceeding and following these Words. The Words foregoing are, *We have also a more sure Word of Prophecy, wherunto ye do well that ye take heed, &c.* viz. because *no Prophecy is of the Prophets own Motion*; for (as the next Verse after this Text tells us) *The Prophecy came not in old Time by the Will of Man, but holy Men of God spake as they were moved by the Holy Ghost.* But,

3. Suppose we keep to this Version, *private Interpretation*, it cannot be conceived that the Apostle designed to assert *such an Obscurity* in the *Prophecies* of the *Old Testament* (and much less in the *Doctrines*, *Precepts* and *Promises* of *Holy Scripture*) as makes them not to be *interpretable* but by the *Church Representative*, since

private Christians were then inspired with the Gift of interpreting *those Prophecies*. St. Paul puts the *Corinthian-Christians* in general upon desiring *Spiritual Gifts*, but rather that they might Prophecy. And by prophesying in this place, *Erasmus* and *Estius*, with too many others to be reckoned up, understand the Gift of expounding difficult places of Scripture, but especially the *Prophecies*: The true understanding of *these* tending greatly to confirm the *Truth of Christianity*. And therefore, well might the Apostle say, but rather that ye may prophesy. So that I say, St. Peter could not mean, that no Prophecy is explainable by any particular Persons, since at that time even *private* Persons had the Gift of explaining them.

4. 'Tis worth our observing too, that St. Peter here commends the Christians in general, for taking heed, and applying their Minds, to these Prophecies. Which shews that, either they *did* understand them, or that they were not too obscure to be by care and diligence understood by them.

The *Third Text* is, *Math. 13. 11.* to which is joined the 36th. 'Tis said in the 11th Verse, in answer to this Question of the Disciples, *Why speakest thou to them in Parables?* Because it is given unto you to know the *Mysteries of the Kingdom of Heaven*, but to them (*viz.* the rest of those that heard him) it is not given. And in the 36th Verse 'tis said, *Then Jesus sent the Multitude away, and went into the House, and his Disciples came unto him saying, Declare unto us the Parable of the Tares of the Field.* Now all that can be gathered from hence is,

1. That Christ spake the *Mysteries of the Kingdom in Parables*, because the Multitude should not understand them. Which shews that had he not spoken to them in Parables, they might have understood them.

2. That

2. That he explained them to his *Disciples* that they might understand them. And, he having left his Explanations on Record, *we* are capable of understanding them as well as *they*. And therefore these *two Verses* are so far from proving the *Obscurity of the Scriptures*, that they prove the *directly contrary*.

The *Fourth Text* is, *Luke 24. 45. Then opened he their Understandings, that they might understand the Scriptures.* To which I reply,

1. That the *foregoing Verse* sheweth, that by the *Scriptures*, for the understanding of which, 'tis said the *Disciples Understandings were opened*, were *not* the *Scriptures* in general, but only the *Prophecies concerning Christ* contained in the *Law of Moses*, and in the *Prophets and Psalms of David*; for that Verse runs thus. And he said unto them, these are the Words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the *Law of Moses* and in the *Prophets*, and in the *Psalms concerning me*.

2. That the *Disciples*, having had their *Eyes* opened for the understanding of these *Prophecies*, not only enabled others, by word of Mouth, after they were become *Apostles*, but all *Christians* to the end of the World, by their *Writings*; to understand them.

The *Fifth Text* is, *1 Cor. 12. 10. To another (is given by the Spirit) the working of Miracles, to another Prophecy, to another discerning of Spirits, to another divers kinds of Tongues, to another the interpretation of Tongues.* But what shall we find here? This place surely is designed to prove, not *directly*, the *Obscurity of the Scriptures*, but that for the sake of which our *Adversaries* are so zealous to have them *obscure*: viz. That *Christ* hath indued their *Church* with the *Gift of Prophecy*, or of infallibly interpreting the *Scriptures*, and of *Discerning of Spirits*, or discern-

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discerning between true and false pretences to Inspiration. But 'tis no impertinency to ask, What is *this* to the Church of Rome (or to any other Church since the Apostolical Age) any more than the rest of *this Verse* is; viz. To another the working of Miracles, to another divers kinds of Tongues, to another the interpretation of Tongues. But *that Church* makes no pretence to the Gift of divers kinds of Tongues, nor to *that* of the interpretation of Tongues, and we are abundantly satisfied that 'twould be infinitely more for her Reputation among wise Men, did she make no pretence neither to the working of Miracles; and so are many of her Sons too.

The Sixth Text is, Luke 8.10. And he said, Unto you it is given to know the Mysteries of the Kingdom: but to others in Parables; that seeing they might not see, and hearing they might not understand. But *this Text* is the same with the Third as to the former half, and what Service the other half will do this Cause, I can't divine. The Sense of which (at least in part) is *this*: That our Lord having Enemies among his Hearers, who he knew watched for all Advantages from his Discourses, to do him a Mischief, he would not, according to his own Advice, Cast Pearls before Swine; but kept himself out of Harms way, till the time came when he was to be delivered into their Hands; and therefore chose to speak many things in Parables, that hearing they might hear, and not perceive his meaning. But afterwards those things were spoken so plainly that all that would, might understand them. And I say, What is this to the purpose of proving the Obscurity of Scripture? There is also joined with *this Verse* the 54th of the same Chapter; but if the Figures be not mistaken, I leave it to the Reader to make out a proof of the Scriptures Obscurity from this Verse. The Words are these, And he put them

all

all out, and took her by the Hand, and called, saying, Maid, arise.

The Seventh Text is, 2 Tim. 3. 7. Ever learning, and never able to come to the knowledge of the Truth. Good again ! Because Silly Women, laden with Sins, and led away with divers Lusts, and these silly and sinful Women in the Hands of more sinful Seducers, and taken Captive by them too, cannot come to the knowledge of the Truth by all their Learning, therefore the Scriptures are obscure. *ὅτι ἐκ τῆς ἀσύνετου.*

The Eighth is, 1 John 4. 6. We are of God: he that knoweth God heareth us; he that is not of God, heareth not us; hereby know we the Spirit of Truth and the Spirit of Error. Dr. Hammond's Paraphrase upon these Words (which I shan't mistrust till the Roman Doctors, from their Infallible Jugg, furnish me with a better) is this, Our Doctrine is the true pure Doctrine of Christ, hath nothing of Worldly Greatness, or Secular Interest in it, but only of Piety and Purity, Self-denial and Contempt of the World, and every pious Christian hearkeneth to us: And this is a way of discerning true from false Prophets. One is all for Purity and Confession of Christ even in Persecutions, the other for worldly Advantages, and Self-Preservation. And what greater Evidence can we desire than here we find, as for the Scriptures being obscure, so for the Church of Rome's being Gifted for the preserving of us from Heresy (especially from the sixth Century to this present time) above all Churches in Christendom?

The Ninth is, John 5. 35. He was a burning and a shining Light, &c. But how is the Church of Rome concerned in the Baptists having been such a Light? But perchance a certain Argument call'd a *Minori* may be couched under this Citation; which runs thus: If Christ's Fore-runner was a burning and shining Light, then

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then his *Vicar* is much more so; for the enlightning of the dark Bible. But however this is, we have heard of such *Burning and Shining Lights* as have scarce had their Fellows, either *since* or *before* St. John the Baptist.

The *Tenth* and (for our Comfort) the *last* Text is, *Psal. 119. 34. Give me understanding, and I shall keep thy Law, yea I shall observe it with my whole Heart.* But what is *this* more than a second Repetition of *Bellarmin's* Citation, as to its *Sense*, out of this *Psalme*, tho a *different Verse*? But I have too much exercis'd my Reader's Patience to *repeat my Answer.*

And now, if all these 14 *Texts* can't convince us, that 'tis impossible for *Protestants* to understand the Scripture, we are like to *persevere* in our Heretical Notion of its *Perspicuity*, in all *necessary* Points especially, for all that *Texts of Scripture* do lay to the contrary: And still to think our selves in no need of being assisted by *Rome's* Infallibility in our Enquiries after the true Sense of it. For certainly no mortal Man can imagine any of those Scriptures pertinent to the purpose for which they are produced, but such as dare not look upon them with their *own* Eyes, and believe themselves void of all Judgment of Discretion in matters of Religion, because they are *told* so by the *Church of Rome.* But as for such as *these*, there is not a Text from the Beginning of *Genesis* to the End of the *Revelation*, but may as well convince them of the *Obscurity of Scripture*, if their Church shall be pleas'd to tell them that this her Doctrine is proved by it. And therefore to what end is it to fetch Testimonies from Scripture to prove its *Obscurity*, were it not, in pursuance of their Churches prohibiting them to look into a Bible, to affright them from reading any more of it, than *such Texts*? Which it seems are perspicuous enough to be understood both by *Catholicks* and

and Hereticks, because they assure them that the Scriptures in general are not to be understood by them. And as for us *Hereticks* who have no such Deference for this Churches Authority, it seems the idlest thing in nature, to go about to persuade us of the Obscurity of the Scriptures, by Testimonies taken out of them: For if they be so obscure as we are told, and *themselves* say, they are, we shall not so much believe it because *they* tell us so, as because we find them so. As, on the other hand, if they should tell us that they are *Perspicuous*, we could not believe it, if we found them to be *obscure*.

But this Doctrine of the *Obscurity of Scripture in Matters necessary*, is as great an Imposition upon our Experience, as is that of *Transubstantiation* upon our Senses. And therefore we do more than believe, we know, that 'tis an impious Slander upon the Holy Scriptures, and a blaspheming of the Author of them.

But since those who so much despise the Scriptures, as *Papists* are well known to do, can quote Texts out of them, to serve their own turn (as one whom I will not name long before them did, who had as little Respect for them as *they* can have, and was far more cunning in his Quotations, than we have now seen *they* are) we can furnish them with Texts good store that infinitely more clearly assert the *Perspicuity* of the Scriptures, than any one of theirs does its *Obscurity*. And this we would do were it needful, as we have shewn it is not: But these four are enough for our Adversaries to compare with their fourteen: Viz. Deut. 30. 11, &c. 2 Cor. 4. 2, 3, 4. 1 Tim. 6. 3. John 7. 17.

Moses saith in Deut. 30. 11, &c. This Commandment which I command thee this day, is not hid from thee, neither is it far off; it is not in Heaven, that thou shouldst say,
F who

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who shall go up for us to Heaven, and bring it down to us, that we may hear it and do it? Neither is it beyond the Sea, that thou shouldst say, Who shall go over the Sea for us, and bring it unto us, that we may hear it and do it? But the Word is very nigh unto thee, in thy Mouth and in thine Heart, that thou mayst do it. See, I set before thee (or plainly before thine Eyes) Life and Good, and Death and Evil. Bellarmin takes notice of this Text among others, as urged by Protestants for a proof of the Perpicuity of Scripture; and gives us this Remark of Brentius upon it, viz. *These Words shew, that there is no need of passing over the Mountains, and going to Rome, for the interpretation of Scripture.* And in his Reply to it, of two Answers he prefers this: *That Moses here speaks only of the Precepts of the Decalogue, which are natural, and easy to be understood.* Fairly confest! and we thank him. But lest this Sense should seem to thwart his Exposition of those Verses he quoted out of the 119th Psalm for the Obscurity of the Scriptures, he saith, *That by the Law which David there confesseth was difficult to be understood,* (tho, as we shewed, he confesseth no such thing) he did not mean the ten Precepts only, but all the Holy Scriptures. But if he did not mean those ten only, but all the Holy Scriptures, he must needs surely mean them, tho not them only; and therefore Bellarmin is more concerned to reconcile Moses and David, though if they had been at odds he is far from doing it, than not to contradict himself. But since he here acknowledgeth the ten Commandments to be so very plain, and easy to be understood, we shall make some earnings of this Acknowledgment. For no less than 19 parts in 20 of the Præceptive part of the New Testament are but so many Branches of the Moral Law, and therefore they must also be as plain and easy.

easy. And 'tis very pertinent to our purpose to observe, that St. Paul doth apply *these same Words* of Moses to the Precepts of the Gospel, Rom. 10. 6, &c. Saying, *The Righteousness of Faith speaketh on this wise, Say not in thine Heart, Who shall ascend into Heaven, &c.* And Vers. 8. after the repetition of the 4th Verse of that 30th of *Deuteronomy*, viz. *The Word is nigh thee, even in thy Mouth and in thine Heart*, he adds, *That is the Word of Faith which we preach.* And the same Apostle sums up all, that the Grace of God, which bringeth Salvation to all Men, teacheth, in living soberly, righteously and godly. Or, in behaving our selves, as becomes such Creatures, towards our own Selves, our Neighbour and Almighty God: which surely are all Duties enjoyned by the Moral Law. And besides what is expressly commanded and forbid in the Ten Commandments, or is plainly deducible from them, and our Saviour's more perfect exposition of several of them, which he calls *Fulfilling*, or *Filling up*, the Law; there are but two or three more distinct Precepts contained in the Gospel, viz. That of *Believing Christ to be the Saviour of the World, and Son of God* (and consequently believing whatsoever he delivered, and confirmed by innumerable Miracles, Wonders and Signs, to be true, whether we truly understand it or no) and Faith in his Undertakings for our Deliverance both from the Punishment and Power of Sin; together with the Institutions of *Baptism* and the *Lord's Supper*; in none of which we have any reason given us to complain of Obscurity. Tho the Church of Rome hath been pleased to make the last of these, not only most difficult but impossible to be understood; and to be also not disbelieved by those who cannot digest the greatest Contradictions in the World, both to their bodily Senses, and the Reason of their Minds. In-

deed the *Quakers* from one of those Instances of our Saviour's *Filling up the Law*, prove all *Swearing* to be unlawful; when 'tis evident enough by comparing this place with *Hebrews* 6. 16. and those three places in which *St. Paul* upon most weighty occasions swears, that only *Swearing by Creatures*, and all *customary* and *unnecessary* Swearing, is forbid. But tho' *thus* to understand those Words, *Swear not at all*, be necessary upon some other accounts, yet I presume none think it of absolute necessity to *Salvation*: Or, that, tho' customary and unnecessary Swearing be a Mortal Sin, refusing to swear at all from a no more culpable Principle than a mere Persuasion of our Saviour's having forbidden it, can be worse than a *Venial* one. And as to the mighty *Motives* our Saviour hath given us to the observation of his Precepts: Namely his *exceeding great and precious Promises*, and his *fearful Threatnings*; one would in Charity hope that no *Papist* can for shame say, that *these* are so exprest, as that 'tis impossible without an infallible Interpreter to know their true meaning.

In our *Second Text*, viz. 2 *Cor.* 4. 2, 3, 4. The Apostle saith, *We have renounced the hidden things of dishonesty*, or all *Mysteries of Iniquity*, that make *Godliness* a mere matter of *Gain*, and Religion a *State Trick*; not *walking in Craftiness*, nor *handling the Word of God deceitfully*, by making *Additions of our own* thereto (And O that their pretended *only Successors* could say so too!) but by *manifestation of the Truth*, *commending our selves to every Man's Conscience in the sight of God* (and therefore no doubt speaking to all *Mens Understandings*.) But if our Gospel be hid, it is hid to them that are lost; in whom the God of this World hath blinded the Minds of them that believe not; lest the light of the glorious Gospel of Christ,
who

who is the Image of God, should shine into them. Or, we have preached the Gospel so plainly, that if any do not understand it, they are only such as whose Eyes are blinded by the Devil, or the love of the Riches, Honours, and Pleasures of this World. Bellarmine doth likewise take notice of this place, as brought by Protestants to prove the Perspicuity of Scripture; but his Answer amounts to no more than this, That the Apostle doth not here speak de intelligentia Scripturarum, sed de cognitione, & Fide in Christum: Concerning the understanding of the Scriptures, but the knowledge of Christ, and Faith in him. As if the knowledge of Christ were not the knowledge of his Gospel, and Faith in Christ did not imply the belief of his Doctrine; or such a belief thereof as produceth Conformity to his Precepts. And therefore he might for shame have silently passed over this excellent Testimony to the Perspicuity of Scripture.

In our third Text, viz. 1 Tim. 6. 3, 4. 'tis said, if any Man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is proud, knowing nothing, but doting about Questions, and strifes of Words, &c. Not he is merely weak, and therefore cannot understand the words of our Lord Jesus Christ, but he is proud, and puffed up with a mighty Opinion of his own Knowledge, tho he knows nothing; and he is contentious and wicked (as it follows,) and therefore will not understand them. The Cardinal takes no notice of this Text,

Nor of this following neither, which is our fourth and last, viz. John 7. 17. where our Lord saith, If any Man will do his Will, &c. ὁ θέλων ποιεῖν, be willing to do the Will

Will of God, he shall know of the Doctrine whether it be of God, &c. or, he shall know that it is of God; and therefore he shall undoubtedly understand the true Sense of as much of it at least, as is necessary; for else it will signify nothing to him to know whether it be of God, or no.

It is needless (as I said) to insist upon more Texts to the same purpose, since *whether any writing be obscure or plain*, is not a Question to be decided by *Testimony*, but by *Experience*. And all honest Souls, who study the Holy Scriptures with no worse design than to know the way to Eternal Bliss, that they may *walk* therein, do find themselves able to understand them in innumerable more particulars, than what are barely necessary. And whatsoever Scriptures such *cannot* understand, or may be mistaken in their sense of them, they may be assured from *those now quoted*, and many more, that they are not of such Necessity, as that they shall fall short of Salvation, by reason of this their Ignorance, or Error. Nay, even those Scriptures which they *cannot* understand, are *profitable* to them, as they are made more humble by a *greater sense* of their own Weakness, occasioned by them. This Gregory the Great observed in his 17th Homily, saith he, *Scriptura tota propter nos scripta est, sed non tota intelligitur à nobis, &c.* The whole Scripture is written for our Benefit, but is not wholly understood by us. Many things indeed are so plainly delivered therein, that little Children (in understanding) are nourished by them: Other things are veiled under such obscure Sentences, that strong Men have their Parts exercised by them; and they are the more grateful to them for their coming by labour and pains to the knowledge of them. But somethings therein are so very obscure, that while we do not under-

understand them, by acknowledging our own Blindness, we are advanced in Humility more than in Knowledge. I may add, that we are assured by the Concern that the infinitely good God declares he hath for the Souls of Men, he must needs adapt his Word to their Capacities, so far as the true understanding thereof is necessary to their everlasting Happiness. And it is an impeachment of his Wisdom, as well as Goodness to think that in a * Writing he hath sent to the World, of such infinite importance, he hath not expressed his Mind so intelligibly as to answer his Design therein. Or, that all should be required by him to study that Book, which is so above the reach of their understanding, as the Church of Rome would have it; and therefore keeps it from being translated into the vulgar Language, where she is powerful enough to do it; and under severe Penalties prohibits the vulgar so much as to be Owners of a Bible. But that 'tis the duty of all Persons to read the Scriptures, is as evident as any thing can be from them. Which is shewn in † two late Treatises, to which I refer the Reader.

* Quid est autem Scriptura sacra, nisi quædam Epistola Omnipotentis Dei ad Creaturam suam.
Greg. Mag. Ep. 40. vol. 2. p. 626.

† Search the Scriptures, &c. The Peoples Right to read the H. Scriptures asserted.

Secondly; I am now come to the Cardinal's Instances which he gives us for a Specimen of the obscurity of Scripture. But there needs no more to be said concerning these, than that himself must needs have seen how little they signify to his purpose.

He saith, That in the Scriptures two things are to be considered, Res quæ dicuntur, & Modus quo dicuntur. The Things there delivered, and the Manner how they are delivered.

Under the former Head, he instanceth in the Trinity, the Incarnation, and other of the greatest Mysteries of our

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our Religion. Upon account of which he saith, the Scripture is *obscurissima*, extremely obscure. But how can he make *that* out? I should think that no more therefore of the Scripture is obscure, than only those particular Texts wherein those Mysteries are contained. But as to the obscurity of the Mysteries, 'tis such we must acknowledg, as makes them *incomprehensible*, and not to be fathomed by our shallow Capacities, but we shall never grant them to be *unintelligible*. Nor do any I hope think them so who are satisfied to have no other Notions of them than they find in Scripture; and do not trouble themselves with the Conceits of wanton Wits, and especially of the Schools about them. But what Service can the *Infalible Interpreter* do us in the understanding of these Mysteries? Can he do *us more* than what he hath done his Admirers? Who, for any discoveries of theirs the World hath hitherto met with of more Light, we must conclude (except they keep their profound Knowledg lock'd up within their own Breasts) do as little understand them as *our selves*. The Book of Nature is fuller of incomprehensible Mysteries, than *this* of Scripture; and we have no cause to think, but that *this* Interpreter will as soon make *that* Book easier to us, as he will *this*. But concerning the Mysteries hereof, we are satisfied we ought not to be ambitious of knowing *more*, than that there are no Contradictions in them to the Reason of our Minds, tho' they are much *above* it: As are also *ten thousand* things in Nature, which yet is no discouragement to the study of *Natural Philosophy*. And so much Knowledg as *this* comes to concerning the Mysteries of our Religion, we find by Experience is *easiest* gained, by considering them only as the Holy Scriptures have expressed

pressed them; and not endeavouring to be wise above what is there written.

And as to the *obscure Manner of expressing things in Scripture*, he gives *six Instances* hereof, and one or two Examples under every Head but the last. But what Man of Sense cannot discern at first sight, that all this is *mere trifling*; and only serves to shew that the Cardinal chuseth rather to *play at small Game than to lie out*? We Protestants can furnish him with far more obscure Scriptures than any of *these*, and yet well know that there is not the least appearance of a Contradiction in them to our Doctrine concerning the *Perspicuity of Scripture*. Nay farther, the Scriptures he cites under these Heads, have nothing in them, that a Man who is Master of but *one good Commentator* will call *Obscurity*.

And whereas he concludes his Instances with that of the Scriptures abounding with *Figures*; such as *Tropes, Metaphors, Allegories, Hyperboles, Ironies* (and makes use of *one* of these Figures in adding, *& alia id genus sine ullo numero: And other things of that kind innumerable*) one good System of Rhetorick can as effectually clear *these Obscurities*, as *all those together* who have had the Honour of sitting in the *Infallible Chair*: Who (bating their *Infallibility*) could very rarely boast of one jot more Learning than their Neighbours. But 'tis somewhat strange, that *He* who could find so many Figures in the Bible, should not be able to espy one *there* where every *Apprentice* among us can: And that *He* who can find a Figure in *those* words of our Saviour, *I am a Door*, and *I am a Vine*, should not perceive one in *these* words, *This is my Body*; where all the World, besides *Himself* and his *Infallible*

Church, will say, that those must have put out their Eyes who can't discern it.

But yet after all that *Bellarmin*, and other Popish Authors have said of the *Obscurity* of the Scriptures, and their making them a mere *Nose of Wax*, to be turned *this* way or *that* way as their Church pleaseth; and the scandalous Insinuations against them, and sometimes broad Invectives, which are found in their Books, we must still believe, (if we will take their own Word for it) that they (*Good Men*) have no less a Veneration for them than our selves. And they must needs be aware how highly necessary it is, if it be possible, to make us think so. But I will answer them in the Words of our Learned *Chillingworth*, with which I will conclude, *viz.* *This being once settled in the Minds of Men, that unwritten Traditions, if proposed by the Church of Rome, were to be received with equal Reverence to those that were written; and that the sense of Scripture is not that which seems to Mens Reason and Understanding to be so, but that which she should declare to be so, seemeth it never so unreasonable and incongruous. The matter being once thus ordered, and the Holy Scriptures being made in effect not your Directors and Judges (no farther than you please) but your Servants and Instruments, always prest and in readiness to advance your Designs; and disabled wholly with Minds so qualified to prejudice or impeach them: It is safe for you to put a Crown upon their Head, and a Reed in their Hands, and to bow before them, and cry, Hail King of the Jews! To pretend a great deal of Esteem and Respect and Reverence to them, as here you do. But to little purpose is verbal Reverence without entire Submission and sincere Obedienc. And as our Saviour said of some, so the Scripture, could it speak, I believe would say to you; Why call ye me Lord, Lord, and*

Against *Rout*,
part 1. chap.
2. p. 46.

and do not that which I command you? *Cast away the vain and arrogant pretence of Infallibility, which makes your Errors incurable. Leave picturing of God, and worshipping him by Pictures. Teach not for Doctrines the Commandments of Men. Debar not the Laity of the Testament of Christ's Blood, &c.* And I add, Acknowledg what one would think those of you that have read the Scriptures must needs see, *viz.* That they are far from being obscure in Matters necessary; and whatsoever the Scriptures command you, *do*; *And then we shall willingly give you such a Testimony as you deserve; but till you do so, to talk of Estimation, Respect and Reverence to the Scripture, is nothing else but Talk.*

T H E E N D.

L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown in
St. Paul's Church-Yard, 1688.

The TEXTS examined which *Papists*
cite out of the *Bible*, for the
Proof of Their Doctrine,

CONCERNING

*The Insufficiency of Scripture, and
Necessity of Tradition.*

IMPRIMATUR.

Mart. 24. 1687.

Guil. Needham.

AMongst all the Controversies now depending between the Reformed Churches and the Church of *Rome*, there is none of greater importance than that which concerns the Rule of Faith, where all things necessary to Salvation are to be found.

Both agree that there are things thus necessary, and that there is a certain Rule by which they are to be determined.

Both agree that the written Word of God is a Rule of that kind. So *Bellarmino* saith, *that in the first place is to be determined, that the Prophetical and Apostolical Books are the true Word of God, and a certain and stable* De Verbo l. 1. c. 1. & c. 2. § Quart.
Rule of Faith.

H

Both

C. 2. §. divide
& at sacris.

Both agree that the Evidence for it is unquestionable; for as *a Rule of Faith ought to be certain and known; so nothing is more certain, nothing more known than the Scriptures*, saith the same Author.

Both agree, that if there were an Unwritten Word, or that if there was as much certainty of an Unwritten Word, as there is of the Written Word, the Unwritten would be of as good Authority as the Written.

But those that thus far agree, do afterward divide upon it beyond any possibility of Accommodation.

For the Church of *Rome* holds,

1. That the Written Word of God is not compleat nor sufficient to direct us in all matters necessary to Salvation, which concern Faith and Manners.

2. That an Unwritten Word, or Tradition is necessary to make the Scripture, an intire, compleat, and sufficient Rule of Faith.

3. That there is an Unwritten Word, which is as much the Word of God, is of as good Authority, and is equally to be received with the like Faith, Piety and Reverence as the Written Word; and which with the Written makes a compleat Rule of Faith, &c.

These things are all denied by the Protestants. And because they are denied by them, therefore the Writers of the Church of *Rome* have endeavoured to prove each of these by Scripture, as being the only Authority their Adversaries allow in this case. And these Proofs I shall consider and examine.

SECT. I.

Their first Assertion is, That the Scripture doth not contain all things necessary to Salvation; or, is not a Rule sufficient to guide us therein.

De Verbo l. 4.
c. 3. init. c. 4.
§. quod autem.

This Cardinal *Bellarmino* undertakes to justify, and prove from Scripture; but, how faintly, we may judge by what he elsewhere asserts. As,

1. That

1. That the Apostles went to preach to all, all those things which are simply necessary. And that all those things which they preached openly to all, and are necessary to all, are written by the Apostles. Ibid. c. 11.
S. Nota & His
Notatis.

2. That it's not said in Scripture, that the Scripture is not sufficient in all things necessary, but it may be collected from it. C. 10. S. &
quamvis.

And because we are not willing to let any thing that looks like a Proof from Scripture escape a due Examination, let us see how they collect it.

1. He argues thus; If Scripture contains all things necessary, and is sufficient; then it's either the single Books, or the whole Canon: If the whole Canon of Scripture be included; that cannot be, because many Books truly Sacred and Canonical have perished, as those of Samuel and Nathan concerning the Acts of David, 1 Chron. 29. 29. of Nathan, Ahijah, and Iddo concerning the Acts of Solomon, 2 Chron. 9. 29. Solomon's Natural and Moral Observations; 1 King. 4. 32, &c. Of the New Testament, he saith, it's certain, that the Epistle of St. Paul to the Laodiceans, mentioned Colos. 4. 16. is wanting; and perhaps, another to the Corinthians, 1 Cor. 5. 9. Now; saith he, Where are all these? And let the Hereticks see from whence they may make up this defect.

To this I answer;

1. That every thing wrote by inspired Persons was not Canonical, or indeed of Divine Inspiration: For, as nothing is Canonical but what was inspired, 1 Tim. 4. 16. All Scripture is given by Inspiration of God, and was therefore inspired and wrote, that it might be Canonical: So this Inspiration was not a Power at all times resident in all those Persons, but they spake, and so certainly wrote, as they were moved by the Holy Ghost:

2 Pet. 1. 21. And therefore it doth not follow, for example, that because *Solomon* was an inspired Person, that his Natural History was of Divine Inspiration; or was intended by Almighty God to be as much a part of the Canon, as his Books of *Proverbs* and *Ecclesiastes*.

3. I may add, that therefore the Books aforesaid that are not now extant, were not Canonical, because they are lost: For if the Divine Providence will secure the Books themselves from a *general Corruption*, as *Bellarmino* doth argue, for the purity of the Hebrew Text; then it will no less secure the Books themselves from perishing.

L. 2. C. 2.

S. Quintum.

4. If we should grant that some part of the Scripture is lost; yet it follows not, that what was lost did contain things necessary to Salvation, and that what remains is not now a sufficient Rule. For the Scripture is an abundant as well as a sufficient Rule, and contains things profitable, as well as necessary: And therefore unless somewhat necessary to Salvation was lost with those Books, it's no more to their purpose; than that because there are *many other things Jesus did, which are not written*, that therefore what is written concerning him is not sufficient.

5. It's still less to their purpose, unless what was once written, but is not now extant in any Divine Writings, is yet intirely and purely preserved by Tradition. Now where are all these Books of *Nathan*, *Solomon*, and *Ahijah*, &c? *Let these Traditionary Men see from whence they may make up this defect*. Where are the things necessary to Salvation, that were in those Books? Or, where are the Books themselves that contain those things? But if they cannot do this, of what use is their unwritten Word?

And

And whereas he saith of the New Testament, that it's certain St. Paul wrote an Epistle to the Laodiceans.

1. It's rather certainly otherwise; if the words of the Text are consulted, Col. 4. 16. *When this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the Epistle from Laodicea.* By which words it's certain it was an Epistle wrote from Laodicea, and not to the Laodiceans; where it's not certain that ever the Apostle was: Col. 2. 12.

2. It's far more probable that it was an Epistle of the Laodiceans to St. Paul, than an Epistle of St. Paul to the Laodiceans (as there was one of the Corinthians to him, 1 Cor. 7. 1.) and which this Epistle of St. Paul to the Colossians might serve as an Answer to.

As for what he infers from 1 Cor. 5. 9. I wrote unto you in an Epistle, as if the Apostle had wrote one before this to them; the Cardinal ventures only upon a perhaps: As well knowing that it doth not necessarily infer it, and that it may signify either no more than I had written in the Epistle which I now send, that you should not accompany with Fornicators; but for fear of mistake, and lest you should carry it too far, I think fit more particularly to explain my self: or, I have written, *Purge out the old Leaven*, but thereby I mean, &c. So Theophilast, &c.

Thus far they argue in general from Scripture, against the sufficiency of Scripture, but as for particular places, they produce none; Bellarmine saith it's to be collected from other places, such as 1 Cor. 11. *The rest will I set in order when I come:* And 2 Thes. 2. *Keep the Traditions.* But these belong to the next Head, and there I shall take them into Consideration.

Of TRADITION.

SECT. II.

TRadition is here taken in a Theological Sense, for such things relating to Faith and Manners as are not written, but proceed from and are of the same Authority, and to be received with the same Piety and Reverence as what is written.

So that the Question is, Whether there was such a Tradition, or unwritten Word, delivered by Christ and the Apostles, and continued from time to time in the Church, which contains such things relating to Faith and Manners, as are of the same Authority, and are to be alike received as necessary to Salvation as what is written?

As necessary; For if the Scripture doth not contain all things necessary to Salvation, then those Necessaries not found in Scripture must be sought for in the Tradition of the Church.

L. 4. c. 4.

And this *Bellarmino* undertakes to shew the necessity of from Scripture.

Arg. I.

His Argument is drawn from the State of the Church before the time of *Moses*, when for the space of 2000 Years and upwards, there was no Divine Writing, and nothing but Tradition, as *Gen.* 18. 19. God said of Abraham, *I know him, that he will command his Children and his Household after him, and they shall keep the way of the Lord.* And therefore saith the Cardinal, *Scripture is not simply necessary; and if the ancient Religion could be preserved without Scripture for 2000 Years, so the Christian Doctrine might be preserved without Scripture for 1500 Years.* But how doth this prove the Necessity of Tradition, which was the Point he undertook to shew?

But

But in farther Reply to this, I answer,

First; That the case is not parallel. For there was in those Times a greater reason why Religion might be preserv'd by Tradition, than now.

1. From the long Lives of the Patriarchs, when the whole time of 1650 Years, from the Creation to the Flood, was taken up by *Adam* and *Methuselah*, and so the Tradition of the true Religion be the better preserved.

2. As the Religion was natural, and few things of mere Institution.

3. As within the Church they had often inspired Persons, to whom upon particular Emergencies God reveal'd himself.

And so it by no means follows, that if Tradition was then sufficient, and a Written Word unnecessary, that it should be so, when the Circumstances were altered.

2. His Argument supposes that which is not true, that Tradition is sufficient to preserve the Doctrine of Religion free from Corruption, without a Written Word. *Bellarmino* supposes it only possible, and common Experience determines against him. For how early do we find it observed, that *all Flesh had corrupted his Way on the Earth*, Gen. 6. 12. And as before, so after the Flood, they had so manifestly degenerated, that God called *Abraham* from his Father's House, which was infected with Idolatry, Gen. 12. 1. & 31. 30.

3. The very Place he produces, doth suppose this. For when God speaks of the gross Corruption of *Sodom*, he gives this Character of *Abraham*, *I know him*, &c. which implies that the Degeneracy of the World proceeded

ceeded much from the Insufficiency of the Traditional Way.

4. The Way God afterwards took for the securing of Religion and a Church, doth further prove the Infirmitie and Insufficiency of Tradition for it; when even the Decalogue, that short Sum of moral Precepts was writ and deliver'd to *Moses*, that he might teach them, *Exod. 24. 12.* and the whole Law afterwards was wrote by *Moses*, *Deut. 31. 9.* which was when there seem'd to be less occasion for it, as that People were set by themselves, and to have no Communication with other Nations; and had an Order of Men amongst them whose whole business it was to attend it, and to instruct the People; and that had withal, in all Ages, Persons extraordinarily inspir'd.

Arg. 2.

2. His next Argument is, That when the Jews had a Written Word, they used Tradition more than Scripture. This he attempts to prove from the following Texts. *Exod. 13. 8. Thou shalt shew thy Son in that Day, saying, This is done because, &c. Deut. 32. 7. Ask thy Father, and he will shew thee, thy Elders, and they will tell thee. Judg. 6. 13. Where be all his Miracles, which our Fathers told us of? Psal. 44. 1. We have heard with our Ears, our Fathers have told us.*

But to this I answer.

1. These Scriptures prove no more, than that the Fathers told the Children what they had seen: and that the Instruction of Parents is of good use for the Propagation and Preservation of Religion. But how doth this prove that Tradition is necessary, or that the Jews used Tradition more than Scripture, or that they used the Tradition of things unwritten more than the Written Word of God?

3. If

3. If this will prove they uſed Tradition more than Scripture, by the ſame way we may prove they uſed Scripture more than Tradition. For they were commanded to have the Law read, *Deut. 31. 11, 12, 13.* and to aſk the Priests concerning it, *Hag. 2. 11. Mal.*

2. 7.

4. Indeed theſe two, Writing and Teaching what was written, are conſiſtent; and are therefore joined together; *Deut. 6. 6, 7, 8. Theſe Words which I command thee this Day, ſhall be in thine Heart, and thou ſhalt teach them diligently unto thy Children, &c. And thou ſhalt write them, &c. Deut. 31. 9.*

5. If we ſhould grant that the Jews uſed Tradition more than Scripture, yet that is not from the Texts *Bellarmino* produces, but from another ſort, which is not much to the Credit of his Doctrine, ſuch are *Mark 7. 3, 8, 9, 13.* when they equall'd their Traditions with the Law of God.

6. It's ſome abatement to this Argument, that when our Saviour twenty times appeals to Scripture, *Is it not written in the Law?* that he never ſo much as once points them to Tradition.

The next thing the Cardinal undertakes to ſhew, is, **SECT. III.** that there is ſuch an Unwritten Word. All that has been ſaid before by him, is indeed little to the purpoſe. For what if Tradition was once neceſſary, and that there was a Tradition without a Written Word? What if the Word was preached before it was written? (which is another Branch of his Argument) Or what if there were many things ſpoken and done by our Bleſſed Saviour and his Apoſtles, that are not written? When all this may be, and yet not in the leaſt touch the point in Diſpute. For the caſe we are now concerned in, is,

I

Whether

Whether there be any necessity of a Tradition, where there is a written Word? or, whether there be indeed any such Tradition? If this last be proved, all is proved, and this he doth at length attempt to do by Scripture.

C. 5. SS. Ad
primum.

His Texts are as follows.

Joh. 21. 25. *There are many other things which Jesus did, the which if they should be written every one, I suppose that even the World it self could not contain the Books that should be written.* His Argument from hence is, *It appears therefore that the Lord did and spake many things which are not written. For one Hand can hold the Books which are extant, but St. John saith, the whole World cannot receive the Books, &c.*

Ans. 1.

There is no one question but that many things were spoken and done by Christ that are not written (for so much St. John plainly affirms) but what is this to the thing to be proved, which is, that there are things necessary to Salvation which are not written? The same St. John tells us, chap. 20. 30, 31. *that these things are written that ye might believe, and that believing you might have Life:* and certainly then if any thing farther had been necessary to Salvation, it would have been written, and especially when it's acknowledged that many things not absolutely necessary are written.

2. I answer, that, according to St. *Austin*, this Place is rather to be otherwise understood; not that the material World cannot contain so many material Books; but that the World upon some Incapacity would not receive them. And indeed so we find the Word *χωρεῖν* sometimes signifies, as *Matth.* 19. 11.

3. If the things that were not written were so many, that the World could not contain the Books if they had been written; then where has Tradition dispos'd them, when one so well acquainted with it as *Bellarmino* was, after all his Search and Consultation with the Traditionary Church, can find out no more than the perpetual Virginity of the Virgin *Mary*, the Dominical Observation of Easter, the Baptism of Infants, the Sacrifice of the Altar, the Form and Matter of their additional Sacraments, the Ordination of Ministers, and Rites and Ceremonies? and of the two former of which, he saith, *credendum est, it is to be believ'd*; and of the five last, *merito consent Catholici, the Catholicks do deservedly think so*. If they had this Treasure, or the Key to it, they would certainly produce more of it, and speak of it with greater assurance.

C. 4. SS. Olla-
29.

C. 5. SS. Alti-
tum.

4. We may more rightly suppose, that if the World it self could not contain the Books that should be written, that it could not preserve the things if they had not been written, but were to be delivered from hand to hand, from Mouth to Mouth. And therefore that the same reason there was why they were not committed to writing, is a reason why they are not to be found extant without writing.

Another Text is,

Joh. 16. 12. *I have many things to say to you, but ye cannot bear them now.* From hence *Bellarmino* observes,
1. That without doubt the Lord spake those things after his Resurrection, which he here promised that he would. 2. That the Evangelists wrote very little concerning what he did and spake after his Resurrection. 3. That it is not in any wise credible that the Apostles deliver'd not to the Churches those things which they had seen and heard; for they were nei-

ther envious nor forgetful, that they either would not, or could not tell those things. I answer,

1. The special things which our Saviour here respects seem to be concerning his Death, it was his *going away*, ver. 7. which they could not *bear*, and were always averse to hear of; Mat. 16. 22. *Be it far from thee*; and did not understand it; Mark 8. 31. 32. & 9. 31. & ver. 16. of this Chapter.

2. If they were the things after his Resurrection, yet it doth not follow that they were other things than what are recorded. For he then *spoke of the things concerning the Kingdom of God*, Act. 1. 3.

3. If the Apostles did deliver what they were obliged to deliver to the Church; it was neither a sign of their *Envy* or *Forgetfulness*, if they delivered no more; no more than it was in St. *John* that recorded not all he knew of the Life of our Saviour.

His next Testimony is,

1 Cor. 11. 2. *Now I praise you that ye remember me in all things, and keep the Precepts* (as he reads it;) or Traditions or Ordinances, *as I delivered them to you.* Which Ordinances, saith he, relating to the manner of Praying, and of Receiving the Eucharist, are no where to be found written. And further, the Apostle doth give so much to Tradition, and the Custom of the Church, that he saith, ver. 16. *If any Man seem to be contentious, we have no such Custom, neither the Churches of God.* I answer,

Ans. 1.

There is no necessity of interpreting this of any other Tradition than of what is contain'd in Scripture, *viz.* the great Doctrines and Rules of it; which the Apostle deliver'd to them when present; and he now writes to them when absent. For so we find he did, ver. 23. *I recei-
ved*

ved of the Lord that which also I delivered unto you : and which he again writ to them, *that the Lord Jesus the same night, &c.* And Bellarmine doth acknowledge, that Tradition is a word of general Signification, and comprehends in it the Doctrine as well written as not written ; and instances in *Acts 6. 14. Jesus shall change the Customs which Moses deliver'd us* ; meaning, as he saith, the written Law of *Moses*. C. 2. §. women.

2. If it refers to things of Order and Discipline, then the general Rule, *the Custom of the Church*, is of good use ; and which it's fit in all lawful things should be observed ; and the Reason is, because in things not necessary, the Peace of the Church and Communion with it, is much more valuable than a Man's own particular Fancy or Opinion. But then I add,

3. That there is no necessity of so much as knowing, and consequently not of following the Customs of the Church in that Age, no farther than the Custom is decent and orderly in it self ; but then it is not so much because of the Custom, as of the nature and reason of the thing that it is to be observed. And so the Apostle appeals to this, *ver. 13. Judge in your selves ; is it comely that a Woman pray unto God uncovered ?*

His next Scripture is,

1 Cor. 11. 23. I received of the Lord that which I delivered unto you : and the Apostle concludes, ver. 34. The rest will I set in order when I come. But, saith he, what he thus set in order is no where written. But his Catholicks do deservedly think that he set in order not only what pertained to Rites and Ceremonies, but also that he delivered other greater things, as concerning the Ordination of Ministers, and the Sacrifice of the Altar, and the Form and Matter of the other Sacraments,

ments, neither can the Hereticks by any means shew the contrary.

I answer,

His first place is directly against this Doctrine of Tradition: for what he delivered unto them, was such things as are there and elsewhere writ; and if we may judg of the other things the Apostle insists upon by these, we have reason to conclude the things delivered then by word were the same as are now contained in Scripture.

As to the second place I answer.

1. That what the Apostle said he would set in order, were doubtless those things which, by their Epistle sent to him, 1 Cor. 7. 1. or the Information of others, Ch. 1. 11. were declared to be out of order; such as the Reformation of Manners, and the due exercise of Discipline, 2 Cor. 12. 20, 21.

2. We may more confidently affirm than they deny, that there is nothing absolutely necessary to the general and good Order of the Church, and the Administration of Worship, but what is contained in Scripture.

3. It's something hard that he requires the Hereticks to prove a Negative. But I think it rather becomes them to prove what they affirm, that the Apostle when he came to Corinth, did order the Sacrifice of the Altar, in their sense, and the Form and Matter of their five Additional Sacraments. But this they are never able to prove from Scripture, that the Cardinal speaks not of; nay nor from Tradition. So that tho he saith, the Catholicks do deservedly so think, it's a Thought of their own, but without any manner of Proof.

But

But their principal Text is,

2 Theff. 2. 15. *Stand fast, and hold the Traditions that ye have been taught, whether by Word, or our Epistle.* From whence the Touchstone observes; Hence it is clear, that some Traditions were delivered to the Theſſalonians by word of Mouth, and those of equal Authority with what was written, if not of more; for the Holy Ghost doth name them first (as they were indeed the first in being.) And Bellarmine saith, that the Apostle commands that they no less observe what they had received without Writing, than what they received by Epistle.

Touchstone of
the Reformed
Gospel, ch. 4.

I answer,

1. That *some*, nay, we will say more, that All Traditions necessary to Salvation, were delivered by word of Mouth, is undeniable, since the things written in Scripture that are necessary to Salvation, were first delivered by word of Mouth before they were written. So Bellarmine saith, that *without doubt the Apostle had fully preached the whole Gospel to them, as may be collected from the 1st and 2d Chapters of the former Epistle*: And because the things then spoken, were the same with what was afterwards wrote, we grant also that they were of equal Authority; and that what the Apostle said was of as good Authority as what he wrote. For where the Person speaking and writing are the same, and the things spoken and written are the same, they are of the same Authority; nor can the difference in the manner of delivery make any difference in the things. So that the Apostle calls speaking and writing by the same word, Teaching, and the things taught or written by the same word, Traditions; *hold the Traditions ye have been taught, whether by Word or Epistle.*

So that what is above said alledged is not at all to the Point. For the Question betwixt us is not, Whether there

there was never any Tradition? or, whether what is now wrote was not first taught? or, that what was taught by the Apostle was not of as good Authority as what he wrote? But whether there are any such things now of Apostolical Tradition? or, that there are things necessary to Salvation that are preserved by Tradition only and are not written? And to come to the place, Whether the Apostle, by bidding them *hold fast the Traditions*, did thereby understand such Traditions as were never to be committed to writing by him or any other inspired Person, and which they were yet equally to receive, and were as necessary to be received as what were written? Whether for example, what he taught concerning the coming of Antichrist, *ver. 5, 6.* which *Bellarmino* saith *is no where writ*, is now as knowable by us, and is as necessary to Salvation to be known and believed, as what is reveal'd and written.

2. I shall add in Confirmation of what I have said, that the Apostle gives more than an intimation what Traditions he means, by the word *Therefore*. *Therefore stand fast, and hold the Traditions*, which refers us to the words going immediately before, *ver. 13, 14.* *We are bound to give Thanks always for you, because God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit, and belief of the Truth: whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.* *Therefore*; by which we may understand of what nature and consequence the things were, which, when present, he deliver'd unto them, and taught them; and farther wrote to them about. Such as their Salvation, and the Glory they should obtain by Jesus Christ. Such as the Conditions that qualified them for it, *viz.* Holiness and Truth, *the Sanctification of the Spirit, and belief of the Truth*; such

Such as the means by which they, and so others, were called and converted, and that is, the preaching of the Gospel.

3. The Apostle had reason to refer them to what they had heard from him, or he had wrote to them; because it was not long before that Church had been planted by him; and because there was, it's probable, little, if any thing of the New Testament at that time committed to writing, besides that Epistle, *Acts* 15. 23. and the first to the *Thessalonians*; (which it's probable was the first he wrote) and that consequently he could refer them to no other way than what he referr'd them to.

4. I may still add, Where are these Traditions necessary to Salvation, which the Apostle delivered to the *Thessalonian* Church, and are not to be found in Scripture? If such there be, let them that plead it produce them, and then we shall give them another Answer.

To this I acknowledg, *Bellarmino* has a ready Answer; for, saith he, the Apostle tells them in this Chapter, that he had preached to them concerning Antichrist, and when he should come, but of this last there is nothing in Scripture.

But I reply,

1. There are many things spoken of that point even as to the time of Antichrist's appearance; and which are not the less delivered in Scripture, because it's not yet fully evident, which may be for the reason given by our Saviour: *Joh.* 16. 4.

2. But is this necessary to Salvation? Or,

3. What help have we from Tradition for it, setting aside what may be collected from Scripture? The saying.

K

Bellar-

De Civit. Dei
L. 20. c. 10.

Bellarmino produces from St. *Austin*, to shew (that which no body denies) that all things are not now written which the Apostles did and taught, returns upon himself, viz. *They knew what the Apostle taught then by word of Mouth; but we cannot know that, who have not heard the Apostle.*

De Prescript.
c. 25.

Bellarmino proceeds to prove this Point of Tradition the same way, and from the same Texts, with some Hereticks in the time of *Tertullian*.

1 Tim. 6. 20. *Keep that which is committed to thy trust.* 2 Tim. 1. 13, 14. *Hold fast the form of sound Words, which thou hast heard of me. That good Thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.* Ch. 2. 1, 2. *Thou therefore, my Son, be strong in the Grace that is in Christ Jesus. And the things which thou hast heard of me among many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also.*

“In which places, saith the Cardinal, by the word *Depositum*, or that which was committed to his Trust, “could not be understood Scripture, but the Treasure “of Doctrine, the meaning of Scripture, as well as of “other Principles, which whole Doctrine the Apostle “would have to be propagated by Tradition. For if “he would have spoken of a Written Word, he would “not so solicitously have recommended the *Depositum*; “for that might be easily kept in Boxes or by Notaries. “But the Apostle would have it be kept by the Holy “Ghost in *Timothy’s* Heart. And further, the Apostle “then would not have said *commit this to faithful Men*, “but to Notaries, that they may transcribe many
“Copies

the Papists cite for Tradition.

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"Copies of it. Nor would he have said, *Which thou hast heard from me before many Witnesses*, but which
"I have written unto thee.

The Cardinal takes the Pains to prove that which no body denies, and to disprove that which no body affirms. For, 1. Who denies but that the Apostle preached to the *Ephesians* before he wrote to them, and taught *Timothy* before he wrote these two Epistles to him? Again, Who is there affirms that *St. Paul* meant by the good thing which he committed to Timothy, a certain Writing, when the Apostle himself applies it to the things he heard of him? But now granting that this is meant of Doctrine taught, and not of Doctrine written, what will he be able to infer from hence? Can he infer, That these things that the Apostle preach'd at *Ephesus* (where he taught them the whole Counsel of God, Acts 20.27.) or taught *Timothy*, were never written? And that those things which were never written, were yet necessary to Salvation? He may as well undertake to prove from hence, that there was never afterwards a written Rule of Faith, and that Tradition was sufficient in it self, tho there be no Written Word; and that there is no need of the assistance of the Holy Ghost to keep in our Minds and Memories that which is written. And all this would as well follow from what the Apostle here saith, as that which he should have proved from it.

All these little offers at an Argument do suppose the case then to be the case for ever, and that because when they had not a Written Word, the Apostle exhorted them to be careful to remember what he had taught, that therefore there must be always an un-

written Gospel which they could not know without, and must depend upon their Guides for the knowledge of. And that they must for ever give as much heed to Tradition after the Gospel was committed to writing, and the defect of Tradition thereby supplied, as before.

Ans. 2.

We may judge of what kind these things committed to *Timothy* were, by considering the places themselves; as *1 Tim.* 6. 20. *Keep that which is committed to thy trust*: How is that? *avoiding profane and vain babblings*, [such as he calls *perverse Disputings*, v. 6.] what ever might tend to the derogation of that *Doctrine which is according to Godliness*, v. 3. and which he therefore charges him to keep, v. 14. *Keep this Commandment*. So *2 Tim.* 1. 13, 14. *Hold fast the form of sound Words, which thou hast heard of me, in Faith and Love, which is in Christ Jesus*: which is no other than the Doctrine of Salvation by Christ, and of adherence to him in all Difficulties, ver. 9, 10.

So *Chap.* 2. 1, 2. *The things that thou hast heard, &c.* is the same with what he himself was to remember, v. 8. and to put others in remembrance of, ver. 14. viz. the Gospel which he preached, and such Articles as the Resurrection of Christ from the dead; and what he learned from the Scriptures, *Ch.* 3. 14, 15. Now what are these things, but the same we find frequently inculcated in Scripture?

His last Proofs are from the *2d Epistle* of *John* ver. 12. *Having many things to write unto you; I would not write with Paper and Ink; but I trust to come unto you, and speak face to face; so Epist.* 3. 13, 14. From hence, saith the

the Cardinal, we understand that many things were spoken by the Apostle, which are not written.

What then? So were many things done by our Saviour, which were never committed to writing; but it follows not, that they were such things as were necessary to Salvation; and without the Knowledge of which Salvation is not to be obtained.

How will they prove these things were never written by St. John? when *Bellarmin* tells us that he wrote his Gospel late, and seems to consent to that of *Chemnitius*, that he wrote it after the Apocalypse.

Ans. 1.

Ans. 2.

Cap. 4. SS. Jo-
annem. Cap. 10.
SS. ad secundum

Having now considered all the Texts produced by *Bellarmin* for the Insufficiency of Scripture, and the Necessity and certainty of Tradition, we may reasonably presume that there are none remaining that can to any purpose serve the cause, after what so diligent a Writer has collected: and indeed whatever are produced in the *Touchstone*, or *Catholic Scripturist*, either touch not the Cause at all, or require no other Answer than these already mentioned. But because I would not be wanting in any thing that may be expected, and that withal it may give some little Light to the Argument, I will briefly shew what it is the remaining Texts are brought to prove, and how little they prove the Matter in question.

They are brought to prove,

I. That the World was for sometime without a Written Word, and had nothing but Tradition and verbal Teaching: "And yet many then had that Faith which is defined, *Heb. 11. 1.* By this they learn'd to keep the Sabbath, to know the distinction of Beasts clean
" and

Cath. Script.
Point. 2. n. 2.

"and unclean, *Gen. 7. 2, &c.* And so it was with the
 "Christian Church. It was a Gospel they receiv'd,
 "Gal. 1. 8. *which, saith he, intimates they had all by Tra-*
 "*dition.*

Ans. 1.

But this Argument I have considered before, and shall
 add that this is not the Case, for that was before there
 was a Written Word, and the Defect in which was one
 reason for its being written: but the case now is when
 there is a Written Word. And whereas he saith, *Now*
give me one Text if you can, which bids us not to take Tra-
dition for a Rule of Faith, after the Writing of Scripture.
 I answer, there are as many against it, as there are for
 the Sufficiency of Scripture, such as *2 Tim. 3. 15, 16.*
Luk. 10. 25. & 16. 29. &c.

Ibid. n. 4.

2. The Texts produced serve to prove that what was
 spoken by inspired Persons, was of as good Authority,
 and equally to be received, as what was written by such.
 So they apply, *Acts. 2. 36. Let all the House of Israel*
know assuredly, that God hath made the same Jesus, &c.
 From the Word *assuredly*, he infers, "we may then
 "have an infallible Faith of what is not written, yea
 "we are forbidden to believe otherwise than was
 "delivered by Tradition, *2 Theff. 2. 14. held the Tra-*
ditions. For what he taught by his Tongue, was
 "as truly the Word of God, as what he wrote with
 "his Pen. Yea, this which I call Tradition, is the
 "Epistle of Christ, *2 Cor. 3. 3. You are the Epistle of*
Christ, not written with Ink, but with the Spirit of the
living God. Wherefore most of the Apostles did
 "give their Convertites no other form of Belief, but
 "what by their Preaching they had written in their
 "hearts.

Setting aside how the *Corinthians* and *Tradition* were both the Epistle of Christ; the general Answer to this is, That no one denies that the Apostolical Infallibility and Authority was equally the same in what was spoken or written by them; but what is this to prove that there is such a Tradition derived from the same hand, and not contained in Scripture, which doth yet contain things as necessary, as what are in it? For all this while they suppose there is the same reason for Tradition after a Written Word, as there was before it. They suppose there is the same Proof for their Traditions, as for the Christian Doctrine: and they impose their Traditions without ever proving either that there are such, or that theirs are of that number. If indeed they could prove that there were such Traditions delivered by the Apostles to be continued in the Christian Church, which they themselves never did write; and to be alike necessary to be received as those that were written by them. If these Men could prove their Principles and Practices which they plead Tradition for, to be of that number, We are ready to receive them; and should then think our selves bound by that of the Apostle to *stand fast and hold the Traditions which have been taught whether by word or Epistle*: and with *Timothy*, to continue in those things which we thus learn; if we are assured of them, and knew as he did of whom we learned them, and that they were as much the Doctrines and Precepts of the Apostles, as those contained in Scripture are. And whereas they plead that we receive the Scripture by Tradition: if they can prove their Traditions by Tradition, to be as much the Traditions of inspired Persons, as we can prove the

the Scriptures to be written by such, and to be the Scriptures which they wrote, we are as ready to receive such Tradition, as they would be to have us receive it. But when there is no proof of this, and that a *meritò consent*, they deservedly think, is the upshot of all that their Learned Champion doth produce; we may boldly conclude there is no Evidence for it: and that Scripture is no more for their kind of Tradition, than it is against it self.

T H E E N D.

L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown in
St. Paul's Church-Yard, 1688.

The TEXTS examined which *Papists*
cite out of the *Bible*,

TO PROVE

*The Supremacy of St. PETER and of
the POPE over the whole Church.*

IMPRIMATUR.

Febr. 14. 1687.

Guil. Needham.

THE Question to be debated in this Paper is,
*Whether the Apostle St. Peter was constituted by
Christ himself, to be, in his stead, the Head and
supreme Governour of the whole Church.* This we
deny, having undeniable Proofs that all the Apostles were
placed by Christ, in equal Power and Authority over
his Church. But the Doctors of the *Roman Church*
affirm this with so much Confidence, as to say; that
to deny it, is *not a simple Error, but a pernicious Heresy.*
They are the words of *Bellarmino* *; who earnestly
contends that *the Government of the whole Church was
committed to Peter, especially about Matters of Faith.*

* L. I. de
Rom. Pontif.
c. 10, 11.

Which bold Assertion he labours to support *three*
ways.

L

First;

First, By some places of Holy Scriptures.

Secondly, By many Privileges and Prerogatives of St. Peter.

Thirdly, By Testimonies of Greek and Latin Fathers.

I am concerned only in the *first* of these Ways ; in which if this Cause find no true support, we need not trouble our selves about the other *two* : which are so weak, that some ingenuous Persons in their Communion have acknowledged, the *Prerogatives* are either feigned at pleasure, or no more to the purpose of his Supremacy, than the pretended *Testimonies* of Ancient Fathers, which are against it.

Now the *Scriptures* which they alledg for the proof of it, are *two* places in the holy Gospels. The one in St. *Matthew* xvi. 18, 19. the other in St. *John* xxi. 17. In the former of these this Supreme Authority, they say, is *promised* to St. *Peter* ; in the latter it is *conferred*.

I begin with the first, *Matth.* xvi. 18, 19. *And I say unto thee, that thou art Peter, and upon this Rock I will build my Church, &c. And I will give unto thee the Keys of the Kingdom of Heaven ; and whatsoever thou shalt bind on Earth, shall be bound in Heaven : and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* The Sense of which words, says Bellarmine, is plain and obvious : giving us to understand, the Sovereignty over the whole Church to be here promised unto Peter, in two Metaphors. The one is a Metaphor of a *Foundation* and a *Building* : the other is a Metaphor of *Keys*. " For what a Foundation is in the Building, that the Head is in the Body, the Governour in the City, the King in his Kingdom, and the Father of the Family in the House :

“ House: and to whom the Keys of a City are delivered, he is appointed the King, or at least the Governor of that City; to admit and shut out whom he pleaseth.

Unto which I have this to say, before I give the true Sense of these words: That to call this a *plain and obvious* Sense of the words, which is wrapt up in a couple of *Metaphors*, is to stumble at the very Threshold; and to contradict himself in the terms, as they ordinarily speak. For what is *metaphorical*, is not *plain and obvious*; but needs Explanation, by putting it into common words: Into which if these *Metaphors* be reduced, we shall find there is no such Sense contained in them, as is pretended.

I shall explain them distinctly, and begin with the former part of this Promise, *Thou art Peter, and upon this Rock I will build my Church*: which we may call the first Proof they bring of St. Peter's being the Monarch of the Church.

I. Which Sense is so far from being *plain and obvious*, that having considered both the words, and all the ancient Expositors upon them, I can find nothing plainer than these *two* things: *First*, That there is no certainty St. Peter is here meant by the *Rock*, upon which Christ saith he will build his Church: Nor, *Secondly*, If he were, that Christ intended by calling him a *Rock*, to make him the Lord of his Church.

First, I say there is no Evidence that St. Peter is here meant by the *Rock*: but quite contrary, we are led by the general stream of Ancient Interpreters, to understand by the *Rock* upon which the Church is built, that Faith concerning Christ which Peter had newly

* Sermon on
St. Peter's
day. 1686.

confessed. There are more than *two* that thus expound the words, for *one* that expounds them otherwise: as may be seen in a Sermon lately printed on this Subject*; which shows also that the other Expositions do not really differ from this; but even they, who apply these words to St. Peter, had respect (in calling him the Rock) to his preaching the Doctrine of Christ; and having the honour to be the first Preacher of it to the Gentiles. Which is all the Priviledg that can be thought to be peculiarly intended to him in these words. For, excepting this, whatsoever was said to him, was directed to all the Apostles; because Peter as their Mouth, spake the Sense of them all, when he said, *Thou art Christ the Son of the Living God*; and therefore Christ's Answer was returned to them all, when he said, *Thou art Peter, and upon this Rock will I build my Church.*

† Traët. cxxiv.
in Joh. Sermon.
xiii. de verbis
Dom, &c.

As much as to say, *Thou art what thy Name imports, which I have given thee with respect to this solid Faith thou hast now confessed: upon which, as upon a Rock, I will build my Church by your Ministry; and particularly by thine, who shalt have the Honour to lay the first Stone of it, in the Gentile World.* Thus St. Austin† expounds the words in many places; where he observes Peter had his Name from Petra the Rock, viz. *That Faith which he confessed, upon which Christ told him he would build his Church.* For he doth not say, *Thou art Peter, and upon thee will I build my Church*; but *upon this Rock*: which plainly relates to another thing, viz. that immoveable Foundation, confessed by Peter, that he was *Christ the Son of God.* Whence those known words of the same Father, *I will build thee upon me, not me upon thee.*

If it were the intention of this Paper to quote Testimonies, I could name a great multitude, even the
ordi-

ordinary Gloss, which speak to the same purpose. But it is wholly needless, since the other Exposition which makes St. Peter the Rock here spoken of, is against the most unanimous consent of the Fathers of the Church: which they of the Church of Rome are bound to follow both by the Doctrine of the Council of Trent *, and by the form of that *Oath of Profession of Faith* which Pope Pius IV. drew up and enjoined, according to the Mind of that Council. And yet (so vilely are some addicted to regard nothing but their Interest) there are those, who, to make these words sound as if Christ promised to build his Church upon Peter himself, have not blush'd thus to translate them; *Thou art Peter, and upon this PETER will I build my Church.* So Dr. Allen would have had the Translation run in the *Rhemish Testament*: and so Hart alledges them in his Conference with Dr. Reynolds †. And now lately the *Catholick Scripture* translates them after this manner, (according to the Language which Christ spoke) *Thou art a Rock, and upon this Rock will I build my Church.* As if it will be lawful for them to do any thing (even contradict that very Council, whose Decrees they are sworn to observe) that they may make the Scripture seem to be on their side. For the Council of Trent hath decreed the old Latin Translation *to be authentical*, with a prohibition that *no Man dare or presume under any pretence to reject it.* Notwithstanding which here are Men that presume to reform it, and to make a new Translation of their own Heads, as different from that *authentick* vulgar Translation as from ours: for in this ours and that are the same, as every body may know that understands the *Latin Tongue.*

This is a *Presumption* with a Witness, to make their own Translation depart so far from the Language which

* Sess. iv.

† Chap. 2.
Divis. 1.

which Christ spoke, as to put *tu es Petrus*, instead of *tu es Petra*: For so Christ's words should have been translated, if they signified *thou art a Rock*, unless they can shew us that *Petrus*, in any Author, is latin for *a Rock*. Till this be done, we must say that such Men, contrary to their Faith solemnly sworn, depart not only from Antiquity, but from themselves.

1 Cor. xv. 10.
& iii. 10, 11.

And when they have done all they can, it will evidently appear, that the Church was not built by his Hands alone, (tho he began, as I said, and laid the first Stone among the Gentiles) but by them all, and more especially by St. Paul, who was called late into this Office, but *laboured more abundantly than they all*; and as *a wise Master-builder laid the Foundation*, upon which others built. Which Foundation, he tells us is *Jesus Christ* himself: who, he likewise says, is the *only Foundation*, and that no Man can lay *other Foundation* besides him. Which shews this Promise, I am treating of, had respect to all that had the Office of Apostles; and wholly ruins the Authority of St. Peter, upon which they would have the Church to be built. For if *Jesus Christ* be the only Foundation that can be laid, then *Peter* cannot be the Foundation: but only as a Minister of Jesus Christ, who help'd to lay the Foundation, which is Christ himself and his Faith. In which Ministry he was no more employed than other Apostles; but St. Paul, who came last into this Ministry, was as *wise a Master-builder* as himself, and took more Pains than he or any of the rest: laying the Foundation where neither St. Peter, nor any Body else had ever been, *lest he should build upon another Man's Foundation*, as he tells the Roman Church, Rom. xv. 20.

Which words utterly overthrow their vain distinction of a *first*, and a *secondary* Foundation, whereby they
endea-

endeavour to elude those words of *St. Paul* in the place before-named, 1 *Cor.* iii. 11. For it appears by this other place that *St. Paul* was a *secondary* or *ministerial* Foundation, if we may so speak; that is, speak improperly, meaning thereby one that laid the Foundation. Which he did as much as *St. Peter*, or any other Apostle; nay, a great deal more, as he himself tells us, when he saith he laboured more abundantly than they all.

In exact speaking, there is no Foundation on which the Church is built but *Christ alone* (as *St. Paul* assures us) *in whom all the Building fitly framed together, groweth unto an holy Temple in the Lord*; *Ephes.* ii. 21. But *Faith* in *Christ*, being that whereby we are joyned to him, it may be called by the same Name: and accordingly the *Colossians* are said to be *grounded* * *in the Faith*, as upon a *Foundation* (the Greek word signifies) from which he would have them not to be moved. And the *Apostles* (as he there saith) being the Preachers of this Faith, and the Instruments whereby Men were brought to believe on *Christ*, and so joyned to him as *Living Stones*, are called by the Name of *Foundation*, in the place before-named; *Ephes.* ii. 20. *Built upon the Foundation of the Apostles and Prophets*, &c. But then, it is evident that *Peter* alone is not this Foundation, but all the *Apostles*. For there are *XII Foundations* (of this sort) as we read in *Rev.* xxi. 14. by whose Ministry the Church was built upon *Christ*; the *sole Foundation* (in proper speaking) that was laid for all to build upon.

Finally, the *Apostles* understand no such Preheminence, as is now pretended, to be promised to *St. Peter* in these words; nor did he himself so understand them, when the Holy Ghost was come upon them to lead

* τῇ πίστει τε-
θεμελιωμένοι
Col. 1. 23.

lead them into all Truth. For then St. Paul could not have said, that he came *not a whit behind the very chiefest Apostles*, and that he was behind them *in nothing* (2 Cor. xi. 5. & xii. 11.) nor could he have undertaken to correct St. Peter (Gal. ii. 11, 12, &c.) nor would St. Peter have born his Censure, if he had known he was the Head of the Church: but have bidden St. Paul know his distance; and remember that he ought not to controul him, but be controuled by him as his Better.

Secondly; After all this that hath been said, to shew there is nothing here promised to Peter, but what belongs to all the Apostles, except only that of his being employed in laying the *first Foundation of Faith* among the Gentiles: It remains that I shew there is nothing in the word *Rock*, which implies any Superiority of Power and Authority over the rest of his Brethren and the whole Church; if we should suppose this Promise to have been made to him alone; for it denotes nothing of Government; but bath respect to the support and stability of that Structure, which is firmly laid upon it. And therefore the ancient Doctors (as may be seen in the *Sermon* before-mentioned) give other Reasons of his being called a *Rock*, and not this; *because to him was committed the Government of the whole Church, especially about Faith*. Which is the Explanation Bellarmine gives of this word, affirming it to be the signification of this Metaphor: *for it is proper to a fundamental Rock to govern and sustain the whole Edifice*. This is perfectly new Language, never heard of in the World before, that *it is proper to a Foundation to govern*; for it is altogether *improper*, and no body thinks of any such thing, when he reads of a *Foundation*. But if it be *proper*, then all the Apostles were Governours

vernours of the whole Church, as well as he; because they were all *Foundations*, as was before observed; having the very same Power *given* to them by Christ, which, we now suppose, was here *promised* to him alone.

Unto which they of the Church of *Rome* have nothing to reply, but only this (which is meerly a bold Affirmation, and as absurd as all the rest) they were indeed *all of them the Heads, Governors, and Pastors of the Church universal: but not after the same manner as Peter was of* *. Why so? *For they had the highest and most ample Power, as Apostles and Ambassadors; but Peter also as an ordinary Pastor.* As much as to say, They had indeed the highest Power in the Church, and as large as he, but not so high a Power as his. Let any Man try, if he can make any other Sense of those words; that is, find any Sense at all in them. For was this Power of being an *ordinary Pastor*, greater than that of the *Apostles*, or no? If it were greater, then it is not true which he affirms, that *the Apostles had the highest Power* †. If it were less than the Power of the *Apostles*, then they were all greater than he, as he was an *ordinary Pastor*: and then it is non-sense to say, *they so had a plenitude of Power, as that St. Peter was notwithstanding the Head of them, and they all depended on him.* For he rather depended on them, as an *ordinary Pastor*, if that was less than the Power of the *Apostleship*: and if it were not, but greater than it; then (as I said) it is false, that the *Apostles* had the highest Power.

* Bellarm. l. i.
de Pontif.
Rom. cap. xi.

† Habuerunt
summam Po-
testatem.

This is sufficient to shew into what Absurdities Men run, when they go about to maintain a Falshood; and what wretched shifts they devise to obscure the clear Truth, which shines in their Eyes: Which when they have done, they walk as in Darknes, and

M

cannot

cannot be perswaded to see or acknowledg their Error. Nay, one Error grows out of another, and having begun to wrest the Holy Scripture, they go on to strain it, so far as to extend it to any purpose they have to serve by it.

For having presumed that *Peter*, and he alone, is promised to be made the Governour of the whole Church, by these Words of our Saviour, they immediately presume, without the shew of a proof, that the Bishops of *Rome* succeed him in this Authority. Which is a very large Step, or rather Leap, from *Peter* to the *Popes of Rome*, between whom there is such a vast distance, that it is impossible to make out the Claim, to which they pretend from him. For there is no evidence that *St. Peter* was Bishop of *Rome*, but only that he founded that Church, and settled a Bishop there. For if he was Bishop of *Antioch*, it was against all antient Rules, to leave that, and go to another See. The truth is, he was properly Bishop of neither; but planted a Church in each: and first at *Antioch*, before he came to *Rome*. And who can think he did not settle one to take care of that Church of *Antioch*, when he left it? who may be called his *Successor*, as well as he, whom he is supposed to have placed afterwards in *Rome*. Which two things being allowed, as unquestionable Matters of Fact, there is no reason can be given why all the Power and Jurisdiction which is claimed upon the account of *Succession*, should not devolve by the Right of Primogeniture, upon the Bishop of *Antioch*: since it is confessed he first sat there, and sat there *seven* Years, which is more than can be proved he did at *Rome*, where he was not when *St. Paul* came thither (*Act. xxviii.*) nor when he first answered before *Nero*, nor when he was ready to be offered, *2 Tim. iv. 6, 11, 16.* nor can any certain time

time be assigned when he was there, as we are sure St. Paul was, who is acknowledged to be a Founder of that Church, and had as much (or rather more) right to leave a Bishop to succeed him there, as St. Peter; who could transfer to no body, neither there nor any where else, what was personally vested in him; as all the Priviledg here granted him was. Or, if he was to have any Successor in his supposed Dominion, there were others had a better Title to it, than the Bishop of Rome; particularly St. John, who it is certain survived St. Peter. Therefore all that Bellarmine dare say in this matter is, *that the Apostles being dead, the Apostolical Authority remained in Peter's Successor alone.* For which he gives us not one word of proof, but only this notorious Falshood, that the Roman Bishop alone is called by all, the *Apostolical Bishop*, and his See simply the *Apostolical See*. When all the World knows, *Jerusalem, Constantinople*, and divers other Places are called by the same Name of *Apostolical Sees*, or Churches; and their Bishops called not only *Apostolical*, but *Catholick*, and said to be *Bishops of the Catholick Church*. The meaning of all which is nothing else, but that they held the Catholick Religion and Faith, as *Launoy* most ingenuously confesses, and maintains the Roman Bishops themselves intended no more, when they subscribed themselves *Bishops of the Catholick Church*.

Nay, *Bellarmino* himself, in the place now named, is constrained to acknowledg, *that the Supreme Ecclesiastical Power was given not only to Peter, but to other Apostles also.* For they might all say that of St. Paul, 2 Cor. xi. 28. *My daily business, the Care of all the Churches.* But it was given to Peter as an ordinary Pastor, who should have perpetual Successors: to others as Delegates, who should have no Successors. Which is a mean Invention, a pure

L. 1. de Post.
Rom. c. ix.

Epist. pars 1.
ad Franciscum
Bonum.

Figment of his own brain; without the shadow of a ground for it in the Book of God, or any ancient Authority; and against his own Confession, that all the Apostles had the highest Power; which includes all Power both *ordinary* and *extraordinary*, and a Power to appoint their Successors, in the Places they converted.

There have abundance of other things been said by our Writers, to shew that whatsoever may be supposed to have been promised in these Words, the Bishops of Rome can thence derive no lawful Claim to the like Authority. And yet (as if there were nothing plainer, than that Christ spake to the Roman Bishops, when he said these Words to St. Peter) they have the confidence from hence to entitle the Pope to the Priviledg of *Infallibility*, as well as to a *Supreme Dominion* over the Church. So *Bellarmino*, who elsewhere alledges these Words, to prove that the *chief Bishop* (i. e. theirs)

L. iv. de Rom.
Pontific. c. 3.

when he teacheth the whole Church, in things belonging to Faith, can in no case err. But this depends upon his former Suppositions, that *Peter* is the *Rock* of the Church as its Supreme Governour; and therefore every one of his Successors in like manner is the same: which having no Foundation, all his Superstructure upon them falls to the Ground. And indeed it is so sandy, that honest Men among themselves are ashamed to build any thing of this nature upon it: Particularly *Launnoy* who, on set purpose, demonstrates that *Bellarmino* neither obeyed the Decree of the *Trent* Council, nor kept the Profession of Faith enjoined by *Pius IV.* when he drew this Conclusion of the Popes *Infallibility*, from these Words, *Thou art Peter*, &c. but was guilty of down-right Flattery of the Court of Rome; for whose sake he, in like manner, falsified in the Citations he brings out of the Fathers, to maintain the same Untruth.

Epist. pars v.
Gulielmo Vo-
ello.

But

But further than this, the same Writer presses these words, to prove, that *General Councils cannot err, neither in believing, nor teaching* †. Which is as much as to confess that what Christ said to *Peter*, was intended to all Bishops: of whom a General Council consists. But here he endeavours to bring off himself, by this *Salvo*; *if the Council be confirmed by the Pope*: as if they received their Infallibility from him; who turns their doubtful Opinions into Oracles. Whence it is, that from the very same words, [*Thou art Peter &c.*] he proves the Pope to be *above a Council* *; *immediately constituted by Christ the Pastor and Head, not only of all particular Churches, but also of the whole universal Church congregated together.*

† L. 2. de Conc.
Autor. cap. i.

* Ib. cap. xv.

If this be to interpret the Scripture, I know not what is setting it upon the Rack; and stretching it as far as it pleaseth him who takes it in hand. No Hereticks ever took so great a liberty as this; which, according to their way of reasoning, makes it necessary to seal up the Bible quite, that no body may look into it. For if the danger of wresting the holy Scriptures, be a just cause for denying the liberty of reading them to illiterate people; it ought not to be granted to the most Learned, who (it appears by this great Cardinal) are in as much, or more danger of this than any other Men: and so farewell the study of the Scriptures, which neither Priest nor People must meddle withal.

But, thanks be to God, there is such a thing as Honesty and Integrity still remaining in the World; which qualifies all Men for the wholesome perusal of them: and hath preserv'd the minds of some in that Communion so uncorrupted, as to make them disdain and reject these perverse and arrogant Interpretations, or Distortions rather, of Holy Scripture. There is one hath lately

†Du Pin de an-
tiquæ Eccles.
Discipl. Dis-
sert. iv. cap. i.
sect. i.

lately declared his sense of this Promise to St. Peter, in remarkable words; with which I conclude this part of my Discourse †: *Supposing Christ to have spoken these words [and upon this Rock] of the Person of Peter; he meant nothing else thereby, but that Peter should labour very much in the Edification of the Church; that is, in the Conversion of the Faithful, and Administration of the Churches. And therefore the most that can be deduced from hence is, that he should be the first and the chief among those who were to preach the Gospel: but it cannot from hence be gathered, with Bellarmine, that the Government of the whole Church was committed to Peter, especially above Faith.*

II. The truth of this will further appear, in the Explication of the next Words, which expound those of which I have now treated: *And I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth, it shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

The sense of which is not so plain and obvious, as Bellarmine pretends; but we agree that they are a plain allusion to the Words of the Prophet *Isaiah* concerning *Eliakim*, *Isa. xxii. 23.* *I will give thee the Keys of the House of David, i. e. make thee not High-Priest, as he grossly mistakes, but Steward of the Royal Family, to take in and thrust out whom thou shalt think fit. Such was the Power here promised to Peter by our Lord, who faith of himself, that he hath the Key of David (Rev. iii. 7.) i. e. of the House or Family of David; which he alone governs by an absolute Power; but tells Peter he intended to make him, under himself, his Supreme Lord and Master, such a Steward in the Church, as Eliakim had been in the Court.*

I say, in the *Church*; for by the *Kingdom of Heaven*, I think no body now will dispute, is meant the Family of Christ, or the *Christian Church*, in a great many places of the Gospel; and most likely is so to be interpreted here. But if any body be so minded as to understand by the *Kingdom of Heaven*, not the Christian Society here below, but the Company of the Blessed above; let them consider that the sense will still be the same; because by admission into the one, and abiding in it, we come to the other. And Baptism is the Key which lets us into the Church, out of which such as notoriously break their Baptismal Vow, ought to be shut, by the Censures of the Church; and again received into it upon their hearty Repentance, by granting them Absolution. Thus the following Words expound it, and *whatsoever thou shalt bind on Earth, &c.*

That *binding* and *loosing* are one and the same, with the *Power of the Keys*, is acknowledged by the *Roman Catechism* * and by Bellarmine himself, who confesses the plain sense of these Words to be, that *first of all an Authority or Power is promised, defined by Keys; and then the Actions or Office of this Power is explained by those words, loosing and binding. So that to loose and to open, to shut and to bind, is altogether the same thing* †. And we need not further trouble our selves to inquire how far this Power extends: for it is certain there is nothing here promised, though we suppose it never so large, which was intended to him alone, but to them all; except that of opening the door first to let the Gentiles into the Church.

This is apparent from what was said before concerning Christ, speaking to them all in him, as he spake for them all, in answer to our Saviour's Question propounded to the whole Company. Which produced this

* De Sacrament. Penitent. n. 44.

† L. i. de Pont. Rom. cap. xii. verum.

* Du Pin de
antiqua Ec-
clesiæ, Disc.
dissert. iv. c. 1.
Sect. 1.
† Jo. Launoy
Epist. par. 2.
Hadriano
Valantio,
p. 14. &c.

|| Aug. Enar-
ratio in Psal.
cviii,

this Promise from our Saviour, not to him alone, but to all them in whose Name he spake. Which is no new Interpretation, but as old as the Church it self: for the *Antients say with an unanimous consent, that these Keys were given to the whole Church in the Person of Peter* *; as a late Writer in the *Roman Communion* honestly confesses. St. *Austin* particularly, *inculcates this* *an hundred times* (as his words are) a proof of which may be seen in another of his Brethren †, who hath made a Collection of xxvi places out of his Works, to shew that he taught this *openly, frequently and constantly*, in such plain words as may be understood by themselves, without the help of an Interpreter. I cannot well forbear to mention one of them, because it affords us many considerable Remarks: || *As some things* (says he) *are spoken, which may seem properly to belong to the Apostle Peter, and yet have not a clear Sense, but when they are referred to the Church (whereof he is acknowledged to have represented the Person in a Figure, because of the Primacy he had among the Apostles) as that is, I WILL GIVE THEE THE KEYS OF THE KINGDOM OF HEAVEN, and if there be any like: so JUDAS sustains, after a certain manner, the Person of the Jews, the Enemies of Christ, &c.*

Here they of the Church of Rome are very forward to catch at these words, which signify a place of *Priority* that Peter had among the Apostles (which no body denies) but are not willing to take any notice of all the rest; which utterly overthrow that *Primacy* which they would advance him unto from this place. For *first*, he says, some things do but *seem* to belong to Peter, which in truth ought to be referred to the Church. And *secondly*, That their Sense is *not clear* or evident, till they be carried beyond him. Among which things, *thirdly*,

thirdly, he reckons what our Saviour here saith, *I will give thee the Keys*, &c. which they would now ingross to St. Peter, and have us believe *this* to be the plain and obvious sense of Christ's words, which St. Austin says are not plain, unless we refer them to the Church. Whose Person (*fourthly*) he says he did bear or represent, not by virtue of his Place, or any Authority he had above the rest, but *in a Figure*, to signify Unity, that is, as the Ancients interpret it. And it is farther remarkable, (*fifthly*) that Christ did not promise him the Primacy, in promising him *the Keys*, for he had the Primacy (here spoken of) before; and with respect to that Christ directed to him these words, rather than any of the rest, because he was already the *first*, not in Office, but in Order; and so the fittest Person to be singled out, to represent what Christ intended. And to convince every one there is no Authoritative Primacy meant in these words of St. Austin, he adds (*sixthly*) that Judas sustained the Person of Christ's Enemies, as Peter did of the Church. Will any body infer from hence, that Judas had a Jurisdiction over all the wicked, and left it to his Successors, one of which hath now the same? Let them forbear then to make such Inferences, from what is said of St. Peter's Primacy, which gave him no right to rule, but only made him stand fairest, being the first, to be chosen to represent the rest. If any will be still so perverse as to wrangle, because St. Austin doth not mention Judas his Primacy as he doth of Peter's; let them learn more Modesty by knowing that Prosper, one of St. Austin's Scholars, upon the very same Psalm, says in express terms, that * *Judas* * Judas primatum gessit inimicorum Christi. carried the Primacy of Christ's Enemies. Which if they will not expound to signify a supreme Authority to govern Christ's Enemies, let them no longer interpret

St. Peter's Primacy to signify such an Authority over his Friends. He had none here promised him, is as certain as any thing can be; but the Keys to commend Unity, were promised *him*; which were in truth given to *all* the rest. This is the ancient Sense, which drew this plain and pertinent Observation from another honest Writer, in the Roman Communion, * *He said to Peter, I will give thee the Keys, but he did not say, I will give them to thee alone.*

* Rigalcius in
Epist. Firmili-
ani.

Which is justified to be true, by *three* other Passages in the holy Gospels. In the *first* of which, he promises as much to all in the very same words, as he had done to him. *Matth. xviii. 18. Verily I say unto you, Whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven:* which is the Explication, as you heard before, of *the Power of the Keys*, in the same terms, (without the least difference but what is between the *plural* number and the *singular*) wherein it was delivered to St. Peter. And in the *next* Chapter he repeats it again, only in other words, when he saith *Matth. xix. 28. Ye shall sit upon XII Thrones, judging (i. e. ruling and governing) the XII Tribes of Israel;* without any mention of *one Throne*, peculiar and higher than the rest, to St. Peter. And thus far there is no more than a Promise to be met withal in the Gospel, but no actual grant, no words whereby our Lord makes a conveyance of this Power to them, till after his Resurrection from the Dead. When he gives out a Commission to them, as large as can be made; wherein there is nothing peculiar reserved to St. Peter, but it runs in general terms to them all, *John xx. 21, 22, 23.* For he neither saith, I send *thee*, nor breathed upon *him* alone, saying, Receive *Thou* the Holy Ghost: Who-
soever

soever Sins thou remittest, &c. But he saith to them, being all save Thomas assembled together, *As my Father hath sent me, even so send I you. And when he had said thus, he breathed on them, and said unto them, Receive ye the Holy Ghost: Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained.* And accordingly, it may be added, when the Holy Ghost descended (of which this breathing on them was an Emblem and Pledg) *they were all (Thomas with the rest) with one accord in one place,* and it was imparted to each of them alike, without any mark of distinction. For we read of no Flame that crowned the Head of St. Peter, greater and more illustrious than that upon his Brethren: but the Text saith, the Tongues, like as of Fire, were divided, and sat upon every one of them singly*, and they were all filled with the Holy Ghost; Acts ii. 2, 3. The mighty Wind also, wherein this Flame came (betokening the powerful Inspiration which was entring into them) *filled all the House where they were sitting,* and not only that Corner where St. Peter was placed. And so this Promise was equally performed in common to them all, as it had been made to them all. Nay, this very thing is no less than a demonstration, that the Promise was intended to all, because the Performance was to all.

That here his Promise was performed, is very manifest to those, who are desirous to understand the Truth: for no other time can be named when it was performed to Peter; nor any other words found, wherein the thing promised was conveyed, but these, *as my Father sent me, so I send you.* And lastly, this is the sense of the Church, as appears by St. Cyprian in ancient times; who observes that our Lord, who said to Peter, *Thou art Peter, &c.* gave to all his Apostles equal

* ἐπ' ἑκά ἑνός.
σὺν αὐτοῖς.

* Parem Potestatem.

† Hoc utique erant & ceteri Apostoli quod fuit Petrus, pari confortio præditi & honoris & potestatis, &c. L. de unitate Ecclesiæ & Epist. xxiii. ad Jubianum.

Power * after his Resurrection, when he said, *As the living Father sent me, so I send you*, &c. concluding from thence, that all the Apostles were what St. Peter was †: And by Theophylact in later times, who thus glosses upon *Matth. xvi. 19. Though our Lord said only to Peter, I WILL GIVE THEE*, yet they were given to all the Apostles. When? at that time when he said, *Whosoever Sins ye remit they are remitted. For the word, I WILL GIVE, denotes the future time, that is, after the Resurrection.*

Then he said to them all, *As my Father hath sent me, so I send you*. Which are words so large that they contain in them a plenitude of Power; and confute the conceit of those who say that Christ indeed gave the Power of remitting and retaining Sins to all the Apostles, but the Power of the Keys to Peter alone. Whereby if they meant that to Peter it was given to open the Gate first to the Gentiles, it ought to be allowed to be a true sense; tho we are not certain it was the thing peculiarly intended by our Saviour in these words. But understanding thereby a distinct Power from that of binding and loosing, retaining and remitting; (which St. Peter exercised when he let the Gentiles into the Church) it is certainly false that he gave him such a Power, which he did not confer upon the rest. For should we suppose binding and loosing to be distinct from the Power of the Keys, yet this Power of the Keys (be it what it will) we may be sure is included in these comprehensive words, *As my Father hath sent me, so I send you*; which were spoken unto them all.

And therefore as the Keys were not promised to him alone; so not to him more than any other Apostle; but only the use of them first, before any other Apostle. That's the most (as I have often said) which can reasonably

reasonably be conceived to be peculiarly promised to *Peter* in these words, that he should first open the Door of Faith to the *Gentiles*, as we read he did, *Acts* x. and as some think to the *Jews* also, *Acts* ii. *Tertullian* *. seems to be of this mind (and I shall not here dispute it) who mentioning this place, *I will give thee the Keys*, &c. thus proceeds; *so the Event teaches us; the Church was first built on him; that is, by him.* He first handled the Key. See what Key; *Ye Men of Israel, hear these words: Jesus of Nazareth a Man approved of God among you, &c. (Acts ii. 22, &c.) He in fine did first by the Baptism of Christ, unlock the entrance of the Heavenly Kingdom, &c. He bound Ananias with the Bond of Death; and he absolved the Man lame of his Feet, from the weakness wherewith he laboured. And in the Dispute which arose about the Obligation of the Law, Peter first of all by the instinct of the Holy Ghost (having told them how God made choice of him that the Gentiles should hear the Word from his Mouth) said, And now why tempt ye God, to put a Toke upon the Neck of the Disciples, which neither our Fathers nor we were able to bear, &c.* where he plainly makes the *Power of the Keys*, and *binding and loosing* to be the same thing: and from the scope of his Discourse, it appears (as *Launoy* † hath observed) that they then believed at *Rome* that in the Person of *Peter* the *Keys* were given to the Church; that is, says he, *the power of binding and loosing.* Which things if the late *Catholick Scripturist* had known, or would have been pleased to mind, how could he have had the Confidence to say, that our Lord spake these words to *Peter* to signify, that he was the *Head and Chief in ordinary.* For tho the *Power of binding and loosing* was afterward given to the other *Apostles*, yet the *Keys of the Kingdom of Heaven* are never in *Scripture* said to be given

* L. de Pudicitia c. xxi.

† Epist. par. ii. Hadriano Vallantio, p. 6.

* The seventh
Point, n. 6.

given to any but to St. Peter *. By which *Keys* also he saith is signified, *the plenitude of highest Power* : For this vain Conceit is contrary to the common Opinion of the ancient Fathers (whom they are bound by their Profession of Faith and Oath, to follow) contrary to their greatest Schoolmen, (such as *Scotus, Aquinas, Alex. A-lensis*) who affirm that the *Keys* promised to *Peter* in *St. Matth. xvi.* were given to all the Apostles in *St. John xx.* contrary also to their own *Catechism* (as I have shown) according to which he ought to have instructed his Followers.

The Sum of what hath been said is this :

1. The Power which our Lord here promised to *Peter*, was not meant to him alone.

2. For he did but represent and sustain the Person of the Church (as the Ancients speak) to whom this Promise belongs.

3. And therefore our Lord afterward promises the very same thing, in the same words to all the Apostles, which he here promises to *Peter*.

4. And accordingly when he performed his Promise, he gave this Power to every one of them equally.

5. But Christ directed this Promise at the first singularly to him, that he might commend *Unity*.

6. Or, at the most, he promised him the Honour, of opening the Door of Faith first unto the Gentiles.

7. From whence we can only gather that he was the first among the Apostles ; but not that he was promised any Power which the rest had not : for the contrary is apparent.

8. To all which I must add (repeating briefly what I said upon the foregoing words) that if we should grant our Saviour to have promised some Power to

Peter

Peter (when he said, *I will give thee the Keys*) which the other Apostles had not; it would prove a personal Prerogative, and cannot be shewn to have descended to any Successor, much less to the Pope of Rome; who, *Bellarmino* saith, is a true Prince, who hath Power to make true Laws to bind the whole Church. And this he proves from these words, *Whatsoever thou shalt bind on Earth, shall be bound in Heaven, &c.* *

* L. iv. de
Rom. Pontif.
c. xvi.

Concerning which it will be thought too sharp perhaps to say (tho they are the words of one in the Roman Communion †) *simply to relate the words of this Author, is simply to confute them; they are so very contrary to Truth and Equity.* The Reader therefore may be pleased briefly to consider, what our Lord himself saith to all his Apostles, *Matth. xxiii. 8, 9, 10.* which utterly overturns these proud Pretensions. *But be not ye called Rabbi, for one is your Master, even Christ; and ALL YE ARE BRETHREN. And call no Man your Father upon the Earth; for one is your Father which is in Heaven. Neither be ye called Masters, for one is your Master, even Christ.* The repetition of one and the same thing so often, in words of the same import, argues it to be a matter of great moment, which ought to be duly weighed. And it is this, that no Man, no not any of his Apostles, should take upon him to prescribe that as a part of Religion, which God our Saviour hath not prescribed by his Laws: and that we ought not absolutely to submit to any Man's Dictates, as Children do to the Will of their Fathers; nor pin our Faith, as we speak, upon any Man's sleeve; *i. e.* let it depend intirely upon his Authority: For this is a submission which is due only to God our Saviour, (who in this Sense of the words) is our only *Father*, and *Master*, and *Leader*; and therefore we cannot, without the highest injury to him,

† Launoy ubi
supra, p. 77.

him, own any one else to be such, nor give them these Names; but as they teach, not their own, but Christ's Doctrine unto Men. And in this Office all the Apostles were equal, and no one of them could claim an Authority over the rest of his *Brethren*.

There are many other places wherein we read of *one Shepherd, one Lord, one Lawgiver, who is able to save and to destroy*: from whence we may conclude that *Peter* himself had no Power to *make*, but only to *declare* the Laws of his and our Lord and Lawgiver, *Jesus Christ*. So the words of Christ's Commission run, when he saith, not to him alone, but to them all, *Go ye, and disciple all Nations, &c. teaching them to observe all things whatsoever I have commanded you*, Matth. xxviii. 20. Here is their Authority, to publish the Commands of their Master, not what they pleased to command themselves. Which *Peter* was so far from doing, that he went not about the *abrogation* of the Ceremonial Law, and the *calling of the Gentiles*, till he was authorized by an heavenly Vision; which discovered this Mystery to him, as a part of the Counsel of God, but no Law, nor so much as a Thought of his own. For being charged afterwards by the Jews for eating with Men uncircumcised, he excuses himself by a long Apology, wherein he relates how he was commanded to do it by God himself, whom he could not withstand (*Acts* xi. 3, 4, &c.) which was not done like a Lawgiver. Nay, after this Revelation made to him, he was so weak as to observe this Law, to the great Offence of the Gentiles; for which he was reprehended by *St. Paul*, who had the honour to abrogate the Law of *Moses* among the Gentiles while *St. Peter* (who began that work) was the Minister of the Circumcision: *Gal.* ii. 7, 10, 11, &c.

Nor

Nor doth the word [*Bind*] import a Power to impose Laws, but only to tie Men to those Laws which are already made. Thus it signifies in that very place, which *Bellarmino* alledges to maintain his Sense of the word, viz. to make Laws: *Matth. xxiii. 4. For they bind heavy Burdens, and grievous to be born, and lay them on Men's Shoulders, &c.* that is, they were rigorous Interpreters of the Laws of God, which it was their Office to expound, according to the plain sense and meaning of them, and not according to the Traditions of the Elders, which had made them intollerable Burdens.

But suppose the word to signify what they please, it will do them no service; because this Power of *Binding* was not promised to *Peter* alone, but to them all, as hath been before proved. And consequently he could do nothing, which they could not do as much as he; that is, they were all *Ministers of Christ, and Stewards of the Mysteries of God*: All of them like to *Eliakim*, to whom the *Key of the House of David* is promised, as the Keys of the Kingdom of Heaven to *Peter*. For by that very word which we translate *Stewards*, or *Dispensers*, is that Office * to which *Eliakim* was advanced in the room of *Shebna*, expressed by the LXX. in *Isa. xxii. 19, 21.* which was not a *Supreme Power* in the Court, where all the rest of the Courtiers did not depend on him as their Lord and Prince; but the Power of a prime *Minister* in the Royal Family, which he governed not after his own Will, but the King's. In like manner all the Apostles were *Ministers*, by whom Men believed (1 *Cor. iii. 5.*) *Stewards* of the heavenly Mysteries, which they faithfully dispensed (1 *Cor. iv. 1, 2.*) according to the Will of Christ, who hath the *Key of David*; that is, is the sole Supreme Governour of the

1 Cor. iv. 1.

* διανομέται αὐτῶν.

Church, and gives Rules to it ; which the Apostles delivered, but did not ordain themselves, nor bind upon Men by their own Authority, but by his. For they were not Authors of the Divine Laws, which they taught, but the Publishers of them, and equal Publishers of one and the same common Doctrine: Which every Bishop in the Church hath as much Authority to bind upon Men as the Pope : They being all of the same Merit and Priesthood (as St. Hierom* speaks) all Successors of the Apostles.

* Epist. ad E.
vagrarium.

There are some other words of St. Hierom (it may not be unfit here to note) which are usually alledged to prove the contrary, viz. That he thought St. Peter had some Supremacy of Power over the rest of the Apostolical Colledg ; from whence they hope to derive the like Power unto the Pope over all Bishops: They are in his first Book against Jovinian, where he saith, *One among the twelve was therefore chosen, that an HEAD being constituted, the occasion of Schism might be removed.* But they are unconscionably disingenuous who alledg this Passage, and do not give us the entire Sentence, but only this Conclusion of it ; which can have no such meaning as they pretend, without making meer Nonsense of the words foregoing, which are these. *But thou sayst, the Church was founded upon Peter ; tho the very same in another place is done upon all the Apostles, and they received the Keys of the Kingdom of Heaven, and the strength of the Church is solidly bottom'd upon them EQUALITY.* And then follows the words now named, *Yet ONE was therefore chosen among the XII, &c.* which makes it as clear as the Sun, that he dreamt of no such HEADSHIP of ONE over all the rest, as signifies a Supremacy of Power : for what one Text, he saith, affirms of Peter, another affirms of them all ; they all receiving the

the *Keys* (which is the highest Power) and the stability of the Church relying upon them *equally*.

I conclude this part of my Discourse with the Observation of a late Learned Writer of our Church *. If any Power or degree of Power was here promised to *Peter*, more than to the rest of the Apostles, it must be gathered either from the force of the *Substance* of the Promise, or from the *Circumstances* wherewith it was delivered.

* Dr. Hammond's Disputes di-
spatch'd, P. iii.
c. 7. Sect. 2.
n. 13.

The *Substantial* part is nothing else but that of a *Steward* in the Church, set forth by the Emblem of *Keys*, and more explicitly declared by the *Power of binding and loosing*; which carries in it no intimation of such a thing as a *Supremacy* over the whole Church, but only of a *ruling Power* in some Family; that is, in that part of the Universal Church where his lot should fall. For this very thing being presently after promised to all the Apostles, it makes it evident, there was no Supremacy here promised; for then there must be not *one*, but *twelve* Supremes.

As for the *Circumstances*, wherein *this* part and the former of our Saviour's Promise was delivered (which some are pleased to urge as very considerable) they are of no strength to support so great a weight as they lay upon them. For *first*, It is very unreasonable that *Circumstances* should be thought of greater force to declare the meaning of this Promise, than the very *Substance* it self is. And *secondly*, All these *Circumstances* (save only that of his own Name and his Fathers joyned together) are not peculiar to him, but common to others, who *confessed Christ's Divinity*, and had it *revealed from God*, and were *blessed*, and designed for *Stones* in the Fabrick of the Church, as well as *Peter*. And *further*, even that *Circumstance* of calling him *Simon Bar-jona*.

The Texts examined which the Papists

jana had a visible reason for it, to distinguish this *Simon* from *Simon Zelotes*. So that there is nothing left but the *small Circumstance* of calling him by his Name, to be the grand Foundation of *St. Peter's* Supremacy.

Can any one be satisfied with such poor Proofs? Which are no better than if we should argue in this manner, our Lord said to *Peter*, *Follow me*, and so he did to the other eleven, and by this made them his Disciples in common. But had he said, *Simon Barjona*, *Follow thou me*, (as he might very well, if any other *Simon* were then present) he alone (according to this way of discoursing) had been taken into Discipleship, and none after him enjoyed this Honour.

But I have said enough, if not too much, upon these *Texts*; and must here end this Paper, for fear of swelling it beyond the intended bulk. The rest shall soon follow.

E R R A T A.

- P**Age 81. line 21. for *will be*, read *were*.
 P. 83. l. 31. *r. understood*.
 P. 85. l. 10. del. *of*, l. ult. *r. walk on*.
 P. 88. penult. *r. falsified*.
 P. 93. l. 29. del. *of* before *Peter's*.

L O N D O N,

Printed by *J. D.* for *Richard Chiswel* at the Rose and Crown in
St. Paul's Church-Yard, 1688.

The Second Part.

The TEXTS examined which *Papists*
cite out of the *Bible*,

TO PROVE

*The Supremacy of St. PETER and of
the POPE over the whole Church.*

IMPRIMATUR.

Febr. 14. 1687.

Guil. Needham.

III.

NOW we are come to the last reserve of the Roman Church, for the support of this Cause ; which lies in those Words of Christ to *Peter*, John xxi. 15, 16, 17. *Feed my Lambs, and feed my Sheep.* They are sensible of the truth of that, which hath been oft repeated, that in neither of the former places Christ gave any thing to *Peter* ; but only promised he would give him such things as
P are

are there mentioned. Now they are hard put to it, to find when he did perform this Promise; and not find with all, that he performed it to all the Apostles: and therefore, as I have said, made it to them all. Here is the only Place they rely upon; here they would fain find, what is no where else to be found, something peculiarly granted to *Peter*, which was conferred upon none of the rest. Read the words, say they, and observe how they are peculiarly spoken to *Peter*: *So when they had dined, Jesus said to Simon Peter, Simon Son of Jonas, lovest thou these me more than these? He saith unto him, Yea, Lord, thou knowest I love thee. He saith unto him, FEED MY LAMBS. He saith to him again the second time, Simon Son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, FEED MY SHEEP. He saith unto him the third time, Simon Son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, FEED MY SHEEP.*

See, say they, with what Solemnity our Lord here speaks to *Peter*, and to him alone, calling him three times particularly by his *Name* and *Relation*, and bidding him as oft, *feed his Lambs* or *Sheep*; whereby he instated him in the Office he had promised him, and made him, in a particular manner, to be a *Pastor*, even the Pastor of the whole Church, with a Supreme Power over it.

First; To which we reply, That having seen and considered all this, we can see nothing here that looks like a *Grant* or *Commission*; nothing given to St. *Peter* by

by these words ; which are a plain *Charge* or *Command*, requiring him to do his Office, which was therefore conferred upon him before, together with the rest of the Apostles, when our Lord said, *As my Father hath sent me, so I send you, &c. Receive ye the Holy Ghost, &c.*

Secondly ; And as here is no *Commission*, no *Conveyance* of any thing made to him, but a bare *Precept* to do his *Duty* : So the *Duty* doth not concern him alone, but belongs to them all as much as him. It is at this time required in a *Precept* directed to him alone, that's true : and *Bellarmino* might have spared all his Labour to prove, that these words were spoken to *Peter* alone. They were so, if we understand thereby that he only by Name, is now admonished of his *Duty* ; (the reason of which we shall see presently) but the *Duty* of which he was admonished was not peculiar to him ; and so the words do not belong to him alone, as appears by many Arguments.

1. From *St. Peter* himself, who seems to have interpreted the Mind of Christ in this Speech to him, in his words to the Elders of the Church to whom he wrote ; *1 Pet. v. 1. The Elders, which are among you, I exhort, who am, What ? the Monarch of the Church ? the Vicar of Christ ? Or Pastor of Pastors ? The Chief Apostle ? Or Supreme Bishop ? No such thing, but your fellow Elder, &c. Feed the Flock of God which is among you, &c.* And from whom did these Elders receive their Power and Authority ? From *St. Peter* ? No such matter, but from the chief Shepherd or Pastor, from whom he bids them expect their Reward, *ver. 4.*

The Texts examined, which the Papists

2. In like manner St. Paul gives the very same Charge to the Elders of Ephesus, to take heed to themselves, and to all the Flock, over which the Holy Ghost had made them Overseers, to FEED the Church of God, which he hath purchased with his own Blood. Acts xx. 28.

3. For Christ, as I said, had given this Power unto all his Apostles, when he said, *As my Father hath sent me, so I send you*, &c. Joh. xx. 21. What did he send them to do? but to gather together in one, the Children of God that were scattered abroad, and to feed his Flock, as He the good Shepherd had done, Joh. x. 11. & xi. 52. And therefore we may say here of these words, as Rigaltius doth of the former; He said to Peter, Feed my Sheep; but he doth not say, do thou alone feed them. No; it may be further observed, that our Lord in his Life-time, sent them all to the lost Sheep of the House of Israel; Matth. x. 6, 7. And, a little before this, seeing the People scattered abroad as Sheep having no Shepherd, he bad his Disciples pray that the Lord would send Labourers among them: not one (who should depute others) but as many as were needful to gather in his Harvest: Matth. ix. 36, &c.

4. And therefore thus the ancient Fathers have expounded these words; particularly the Roman Clergy themselves in their Letter to the Clergy of Carthage, where admonishing them of their Duty, (in the absence of St. Cyprian by reason of the then Persecution) they press them with these words to Peter; Feed my Sheep; which, they tell them, the rest of the Disciples in like manner did, and accordingly it was now incumbent upon them also *, in the room of the Pastor to keep the Flock.

* Vice Pasto-
custodire
Regem.

This

This *Launoy* * proves is the Exposition of the Church, and most justly condemns *Bellarmino* (and such like Flatterers) as failing in his Duty : Which required him to expound these words according to the Sense of the whole Church, which is directly against this Exposition, that Christ here gave this Power to *Peter* alone. A great many of the ancient *Popes* of *Rome*, he there shews, speak otherwise ; and one of their Neighbours, St. *Ambrose*, expressly declares, that *those Sheep, and that Flock* which Christ bad *Peter* feed, he did not alone receive, but he both received them with us, and with him we all received them †. As much as to say, what Christ said to *Peter*, he spake in him to all Bishops. Which is the Sense of St. *Austin* in a great many places (the same Author shows ||) making *Peter* here also to have represented the whole Church : so that when it was said to him, it was said to all, *Lovest thou me ? Feed my Sheep* *.

* Epist. Par. ii. ad Raimundum Formetium, p. 27, &c.

† L. de Sacerd. dignit. c. 2.

|| *Launoy* Epist. pars v. Carolo Magistro.

* De Agone Christiano cap. 30.

5. But what need any further Testimonies ? when this *Preface* is sung not only in the Feast of St. *Peter*, but of all the rest of the Apostles and Evangelists (except St. *John*) and on their *Octaves* in the *Roman* Church at this very day ; *We humbly beseech thee, O Lord, the Eternal Pastor, not to forsake thy Flock, but preserve it with continued Protection, by thy blessed Apostles : That it may be governed by the same Rulers, which as VICARS of thy Work, thou didst bestow upon it, to be set PASTORS over it.* This is sufficient to shew that the *Roman* Church it self hath anciently believed, this Charge was given to all the Apostles to feed his Flock, and be the chief Pastors of it †.

† *Præfatio* Pastores.

What ? will some say, was there nothing here peculiarly spoken to *Peter* ? No Mystery in those words thrice -

The Texts examined, which the Papists

2. In like manner St. Paul gives the very same Charge to the Elders of Ephesus, to take heed to themselves, and to all the Flock, over which the Holy Ghost had made them Overseers, to FEED the Church of God, which he hath purchased with his own Blood. Acts xx. 28.

3. For Christ, as I said, had given this Power unto all his Apostles, when he said, *As my Father hath sent me, so I send you*, &c. Joh. xx. 21. What did he send them to do? but to gather together in one, the Children of God that were scattered abroad, and to feed his Flock, as He the good Shepherd had done, Joh. x. 11. & xi. 52. And therefore we may say here of these words, as Rigaltius doth of the former; He said to Peter, Feed my Sheep; but he doth not say, do thou alone feed them. No; it may be further observed, that our Lord in his Life-time, sent them all to the lost Sheep of the House of Israel; Matth. x. 6, 7. And, a little before this, seeing the People scattered abroad as Sheep having no Shepherd, he bad his Disciples pray that the Lord would send Labourers among them: not one (who should depute others) but as many as were needful to gather in his Harvest: Matth. ix. 36, &c.

4. And therefore thus the ancient Fathers have expounded these words; particularly the Roman Clergy themselves in their Letter to the Clergy of Carthage, where admonishing them of their Duty, (in the absence of St. Cyprian by reason of the then Persecution) they press them with these words to Peter; Feed my Sheep; which, they tell them, the rest of the Disciples in like manner did, and accordingly it was now incumbent upon them also *, in the room of the Pastor to keep the Flock.

* Vice Pasto-
custodire
Regem.

This

This *Launoy* * proves is the Exposition of the Church, and most justly condemns *Bellarmino* (and such like Flatterers) as failing in his Duty: Which required him to expound these words according to the Sense of the whole Church, which is directly against this Exposition, that Christ here gave this Power to *Peter* alone. A great many of the ancient *Popes* of *Rome*, he there shews, speak otherwise; and one of their Neighbours, *St. Ambrose*, expressly declares, that *those Sheep, and that Flock* which Christ bad *Peter* feed, *he did not alone receive, but he both received them with us, and with him we all received them* †. As much as to say, what Christ said to *Peter*, he spake in him to all Bishops. Which is the Sense of *St. Austin* in a great many places (the same Author shows ||) making *Peter* here also to have represented the whole Church: so that *when it was said to him, it was said to all, Lovest thou me? Feed my Sheep* *.

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* Epist. Par. ii. ad Raimundum Formionum, p. 27, &c.

† L. de Sacerd. dignit. c. 2.

|| *Launoy* Epist. pars v. Carolo Magistro.

* De Agone Christiano cap. 30.

† *Præfæ Pastores.*

thrice repeated, and specially directed to him by name, as you cannot but acknowledg? Yes, no doubt; but it is no more than this, that *Peter* of all the rest, had lately *thrice* denied his Master. This might well have made *Peter* himself question his Love to Christ; and move our Lord to ask him whether he still remained as confident as he was before, that he had a greater Affection to him than any of his Disciples. For so he begins this Speech, *Lovest thou me more than these?* As he had fancied he did, when he said, *tho all Men shall be offended because of thee, yet will I never be offended*; Matth. xxvi. 33. The vanity of which thoughts he had found by sad Experience, he alone denying, nay abjuring his Master. In this *Peter* was singular, and did more than any of the rest. For which cause more was to be said to him, and more was to be done by him, than any of them. He was to answer *thrice* to *three* Questions, which were solemnly put to him, that by a *threefold* Confession, he might obliterate his *threefold* denial.

This is all the Mystery which the ancient Christians could find in this solemn Speech, made with particular Application to *Peter*, as may be seen in St. Cyril of *Alexandria* *, St. *Austin* †, *Greg. Nazianzen* ‡, and a long train, which I could set down, of other Fathers; which assures us that this was the common and literal Exposition of these words, and that they understood no other reason why our Lord addressed himself only to *Peter*, tho other Apostles were present, but only this; that he might declare he would have *Peter* notwithstanding his denying him thrice, be confident, upon this profession of Love to him, he was restored to his Favour, and that he would have him no less than the rest, look upon the care of his Flock as be-
 longing

* In *John* xxi.

† Tract. xlvii.
in *Johan.*

‡ Tract. xxix.

longing to him, who had deserved by his shamefully repeated denial of him, to fall from that Office, more than any other of his Apostles. For tho they all fled, yet none denied him but *Peter* alone; and therefore these words were as if our Lord had said, *Tho there be cause enough for me to reject thee, yet because thou didst repent thee of thy Sin, and dost now profess thy Love to me, Feed my Sheep, no less than the rest of my Apostles to whom I have committed the care of them*; which will sufficiently expose the vanity of the *Catholick Scripturist* *, who bids us (against the sense of all Antiquity) to note that our Lord would not have required greater Love in *Peter* rather than in any of the rest, nor have said, *Lovest thou me more than these?* ~~if he had not~~ *here intended to give him higher dignity in Pastorsbip than the rest.* Note rather, good Reader, what hath been said, and these words of St. Cyril, who was a better *Scripturist*, and more *Catholick* than this Jesuit. I will not set them down at large, but only the Conclusion of them, which are very remarkable, and expressly expound this Passage as I have done. *In that Speech of our Lord, FEED MY SHEEP, there was a kind of renewal † of the Apostlesbip formerly bestowed upon him; doing away the Infamy his of Falls, and blotting out the cowardise of human Infirmitie.* Where a great Person of our own hath justly remarked that word *renewal* ||: He doth not say that our Lord *augmented* his Dignity (which is the new Doctrine) but that he *renewed* it, or *restored* him to it. Which Dignity he had said (in the beginning of this Discourse) *Peter* was advanced unto, when our Lord named him, not *præ aliis*, above others, but *cum aliis* *, with other Disciples, to be an Apostle; and therefore now did not give him more than

* Seventh's Point, n. 7.

† ἀνανέωσις, ἀναστήσις, &c. L. xii. in Joh. p. 1120. || Bp Andrew Tortura Tort. p. 51.

* ἐμὲ μετὰ τὸν Ἰησοῦν, Cyril. lb.

than the rest, but only declared he did not take the forfeiture he had made of that Dignity, but re-instated him in it, together with the rest.

This is undoubtedly the ancient Sense of Christs Church; to which I know not what to add for the Explanation of these words, unless it be this, that *Peter* had, just before this Discourse of our Lord's, begun to express his earnest desire to recover his Favour; casting himself into the Sea (when the other Disciples came by the Ship) to get to our Saviour; which may be look'd upon as a token of excessive Love to him, and of a more than ordinary desire to enjoy his Company. From hence a very learned Writer * of this Church, thinks our Lord takes occasion to make this Speech to him (but whether to *check* or to *cherish* that desire he dares not determine) the import of which he gives in this Paraphrase. *Thou hast made profession of more than ordinary Love to me, of readiness to lay down thy Life for my sake, tho all others, even these thy Fellows, should forsake me; and art willing, I see, by thy present hazard of it, to make good thy former words. But wouldst thou have me yet to shew thee a more excellent way? I have told it thee long since; Thou art converted, strengthen thy Brethren. SIMON the Son of JONA, if thou desirest to prove thyself a CEPHAS, or testify the sincerity of thy Faith and Love (which by the Powers of darkness were of late so grievously shaken) FEED MY LAMBS, FEED MY SHEEP. Tea, seeing thou thrice deniedst the Shepherd of thy Soul, I say unto thee the third time, FEED MY SHEEP. Let the Memory of thy fore-passed threefold Sin; also let this my present threefold admonition, excite thee unto triple diligence in thy Charge to shew such pity and compassion, as I have shewed*

* Dr. Jackson
Book iii. upon
the Creed, c. 7.

to thee, unto that lost and scattered Flock, which have denied me, or consented to my crucifying. Let thy faithful performance of what I request at my farewell, be the first testimony of thy Love to me, to be lastly testified by the loss of thy Life; which thou didst promise me, when I gave mine for my Sheep, (John xiii. 37.) but shalt not pay till thou hast fulfilled this my Request. Verily, verily, I say unto thee, when thou wast young thou girdest thy self, and walkest whither thou wouldst, but when thou art old, thou shalt stretch forth thy Hands, and another shall gird thee, and lead thee whither thou wouldst not, &c.

These things being well considered, there is no necessity, I think, to dispute about the meaning of the word FEED (which is still a Metaphor, it is fit to observe, as well as the two former, ROCK, and KEYS) for whatsoever can be thought to be meant thereby, all the Apostles were required to do it as well as Peter, and had the Lambs and the Sheep committed to their care, as much as he. But because there are very great things which many of the Roman Doctors draw from this single word FEED, and there are also very curious Observations made about the small word MY, and about LAMBS and SHEEP (that is, about every word of this short Sentence) it will not be unprofitable briefly to examine upon what Foundation they stand.

I. Now by the word FEED, they understand the highest Power * to have been committed to him; which if it were true, then all to whom it is said Feed the Flock, had the highest Power; and so there were many Supremes, all the Elders of Ephesus (it hath been shown before) being required to feed the Church of

* Summam
Potestatem.
Fellarm. l. i.
de P. R. c. xv.

* *Εδοξα*.

God, Act. xx. 28. which includes in it, no body doubts, *Authority* and *Rule*; but is not the thing *principally*, much less *only* intended; and is far from signifying the *highest Power*. For the Greek word for *feed* * in the first mention of this Charge, *Feed my Lambs*, ver. 15. and in the last, *Feed my Sheep*, ver. 17. imports nothing of ruling or governing, nor was ever applied to signify the Power of Princes; but denotes meerly the simple Office of leading the Flock to their Pasture. And accordingly the ancient Fathers commonly refer these words to the feeding by *Word* and *Doctrine*, to which they had more regard, than to meer Rule and Power, which now is the only thing that is contended for from this poor word F E E D.

† *Προκατακειμεν*.

And that because once v. 16. our Lord uses a word which is *translated* to this Sense. *Translated* I say, for it *originally* signifies no more than the other before-named, denoting nothing of Dominion or Empire. For a Man may be Shepherd of the Sheep, who is not their Lord. But it is applied to *Kings*, and to *God* himself, not because it is apt to denote the absolute Dominion of God over all Creatures, or the highest Power of Kings over their Subjects, but to give us to understand how God is affected towards us, and to admonish Kings of their Duty; which is to govern their People committed to their Charge, gently and diligently, as a Shepherd doth his Flock. There are many places of Scripture that justify this, which I shall not so much as mention, because there is no reason why *this* word only should be regarded and the *other* neglected; nor why the *other* † should not rather interpret *this* || (being twice repeated and this used but once) than this interpret the other; nor why either should signify ruling after

† *Εδοξα*
|| *Προκατακειμεν*.

after the manner of a *Prince*, and not of a *Pastor*; nor (if we allow the utmost that can be made of it) why they should suppose *Peter* to have had any Pre-eminence in this Authority over the Flock of Christ, which was not grounded upon his eminent affectionate Care, and more than ordinary Fidelity in feeding it.

And yet, such is the desire of Dominion in some People, they have not only made *Peter* universal Pastor, with an ordinary Power, as they call it, which no other Apostle had, but found him a *Successor* also in this Power, and without any Deed of Conveyance, but this one word FEED, made the *Pope* of *Rome* his sole Heir; unto whom they ascribe the most exorbitant Power, derived to him from St. *Peter*, sole Heir to the great Shepherd of the Sheep, Christ Jesus. If you would know what this Power is, *Bellarmino* will inform you; who, here and there in his Works, asserts the Power of the Bishop of *Rome* to extend unto five great things; for the support of which he alledges these words, *Feed my Sheep*.

First, He saith that he is made hereby the *supreme Judge in Controversies of Faith* *. “Nothing can be * L. iv. de Pont. Rom. c. 1.
“more clearly spoken in the Gospel, than that which
“our Lord said to *Peter* in the presence of the rest of
“the Apostles, *Feed my Sheep*: For he spake to *Peter*
“only, and he gave him all his Sheep to feed, so that
“he did not exclude the Apostles themselves. Now it
“is indubitable, that it is one of the Offices of a Pa-
“stor to discern good Pasture from bad.

Secondly, He proceeds from hence also to make the
Pope an *infallible Judge* †. “For in these words, saith † 1b. cap. iii. he, *tercio*.

" he, *Feed my Sheep*, the Pope was made the Pastor and
 " Doctor of the whole Church: and if so, then the
 " whole Church is bound to hear and to follow him ;
 " so that if he err, the whole Church will err.

Thirdly, Hence also he derives his Power to make
 * Ib. cap. xvi. *Laws for the whole Church* *. " For Christ, says he,
 " giving Peter what he promised, uses a *Kingly* word,
 " viz. *ποιμαίνε*. And therefore,

Fourthly, He proves by this, that the Pope is ab-
 solutely above the whole Church, even above a Ge-
 † L. 2. de Con- neral Council †. " For since Christ the good Shep-
 ciliis c. xvii. *herd* hath communicated to Peter his own Name,
 " in these words, *Feed my Sheep*, it is plain the Pastor
 " is so above the Sheep, that he can in no wise be
 " judged by them.

§ L. 5. de
 Rom. Pontif.
 cap. vii.

Fifthly, In fine, he proceeds so far, as from these
 words to prove the *Popes Temporal Power over Princes* §, whom, if they be *Hereticks* (for instance) he may
 " not only excommunicate, but command the People
 " also not to obey them, and therefore to deprive
 " them of their Dominion over their Subjects. Where-
 in he doth but follow some of their Popes, viz. Gre-
 gory VII. Boniface VIII. and Nicolas IV. who in their
Decretals alledg this place, to maintain the Power
 which they challenged to themselves in *Temporal*
Things.

But these are such far-fetcht and absurd Inferences from
 these Words, that to name them, as was said before,
 is to confute them : this being not to interpret the Scri-
 pture,

pture, but to *torture* it, and force it to say what they please, tho never so much against its meaning: which some in their own Communion are so sensible of, that they abhor such violent Abuses of God's holy Word; and openly declare there are no such things as these to be found therein. One || more particularly hath demonstrated *Bellarmino's* Arguments to be sophistical, and against the Rules of the Council of *Trent*, when he proves from these Words [*Feed my Sheep*] the Pope's Superiority over General Councils, and his unerring Judgment in Matters of Faith; and shews that XL Popes of *Rome*, by calling every Bishop of the Church their *Fellow-Bishops*, have openly declared these Words, *Feed my Sheep*, are not proper to them alone: and that this is a most certain Tradition of the *Roman* Church it self, by its Bishops; which he proves from *Stephen I.* to *Innocent III.* by near *two hundred and twenty* Testimonies: which if they be not sufficient to make a Tradition, there can never be any sufficient Tradition as he speaks, it being scarce possible there should be any thing better testified.

And another * also more lately hath overthrown these presumptuous Assertions; shewing that all the Apostles and their Successors, were *Pastors of the Flock of Christ*; who spake to them in the Person of *Peter*, when he said, *Feed my Sheep*. And that if these Words had been spoken to *Peter* alone and his Successors, they would not have proved them to be *Infallible* †, or their Authority to be above that of a *General Council* ||: much less their Authority over Kings or their Dominions, either *directly* or *indirectly*; the Church universal having always understood these Words to speak of a *Spiritual Power* only. And therefore they that are not
asba-

|| Launoy Epist.
 pars ii. & pars
 v.

* Lud. El. du
 Pin.

† De antiquâ
 Ecclesia Disci-
 pl. dissert. v.

|| Dissert. vi.

*ashamed to interpret them otherwise, depart from the sense of the Catholick Church; that they may, by any means, defend their unlawful Attempts **

* Dissert. vii.
P. 485.

II. But if the Word *FEED* alone will not do this great business, *Bellarmino* hopes the next little Word, *MY* will assist mightily to the establishing *St. Peter's* universal Pastorship. For he saith it furnishes them with a *notable Reason*, why all the Flock that called Christ their Owner, should be look'd upon as *his* †. For since Christ adds, without any restriction, the Pronoun *MY* to the Noun *SHEEP*, it manifestly signifies, that all those Sheep were commended to Peter, which can be called Christ's Sheep; and it is certain All are Christ's Sheep, none excepted.

† L. i. de Rom.
Pontif. cap. xvi.

Unto which, if any one should think fit to reply (as no mean Persons have done) that our Lord in the Word *MY*, if any Emphasis must be laid upon it, pointed to those who had been his own peculiar Charge in his Life-time, when he was not sent but to the lost Sheep of the House of Israel; I appeal to all Men of sense, whether it would not be a more reasonable Exposition than his. Especially when they shall consider that these lost Sheep, the Jews, were afterward the peculiar care of *St. Peter*, unto whom the Gospel of the Circumcision was committed, as the Gospel of the Uncircumcision to *St. Paul*: for he that wrought effectually in Peter to the Apostleship of the Circumcision (i. e. of the Jews) the same was mighty in me (says *St. Paul*) towards the Gentiles, &c. Gal. ii. 7, 8.

But there is no need of this Interpretation, nor do I rely upon it; since our Lord expressly declared in his Life-time, *Other Sheep I have, which are not of this Fold: them also I must bring, and they shall hear my Voice; and there*

there shall be one Fold, and one Shepherd, Joh. x. 16. all which Sheep were committed to the care not of *Peter* alone, but of all the Apostles : every one of which had an equal share in his Charge : though *Peter* (as I have shewn) had need to be particularly excited to do his part of this Office, and to feed as many as he could possibly ; seeing the proof of his Love to Christ, and of his Fidelity, in which he had lamentably failed, did therein consist.

III. After all this they make pleasant work with the words, *Lambs* and *Sheep* ; which they say include the whole Church, *Apostles* and all : So that they who were *Pastors* no less than *Peter*, are turned into simple *Sheep*, who were to be led by him. Which is confuted by the whole History of the Gospel, and by all Antiquity : Nothing being plainer than that *Peter* did not so much as *nominate* a Successor to *Judas*, much less take upon him by his sole *Authority* to *appoint* one ; but the whole Colledge of the Apostles appointed two Persons to be presented to God, desiring him to shew which he had chosen, *Act.* i. 23, 24. Nor did he ordain St. *Steven* and the other six Deacons, but the *Twelve* called the Multitude of the Disciples unto them, and bad them look out Seven Men, &c. whom *WE* (not *Peter* alone) may appoint over this business, *Act.* vi. 3. Nay, more than all this, *Peter* was so far from exercising Supreme Authority over them, that the Apostles sent him, as there was occasion, not he them, to do an Apostolical Office ; and also sent St. *John* in joint Commission with him, *Act.* viii. 14. And I have observed already, how St. *Paul* withstood him to his Face, and that publicly, when he was in an Error ; which can no way consist with.

with the Supposition of his being inferiour to *Peter* in Order or Power. For though an inferiour may privately give his Advice to his Superior; yet to call the Supreme Governour in question, and to reprove him before all, is intolerable Presumption and contempt of Authority.

|| 'Apirz and
"εἰσαγα.

* L. i. de Rom.
Pontif. cap. xvi.

But this Conceit is so very dear to them, that the late *Catholick Scripturist* could not forgo it, but is pleased to tell us, that if every one of the other Apostles be *Sheep* of *Christ*, *St. Peter* is here made Pastor to every one of them, for he is commanded to feed them. And others are so fond of it, as to find a Mystery in these words; which, the better to accommodate to their fancies, they turn into *three*, instead of *two* only which are in the Greek ||. And by *Lambs*, ver. 15. and by *Little Sheep* (as they will needs have it read, ver. 16.) understand the *Jews* and the *Gentiles*; and by *Sheep*, v. 17. the *Bishops* of the Church; who are (says *Bellarmino* *) as it were the *Ewes* or Mothers of the *Lambs*: and therefore the Lord committed to *Peter* the Care of the *LAMBS*, i. e. of the People of the *Jews*; and of the *LITTLE SHEEP*, i. e. the People of the *Gentiles*; and of the *SHEEP*, that is, they that brought forth these *Lambs* in *Christ*, which are *APOSTLES* and *BISHOPS*. Or, by *Lambs*, he saith, we may understand mere *Laicks*, the People who have no Pastoral care, being only Children, not Fathers in *Christ*; and by the *Little Sheep*, inferiour Priests, who are so the Fathers of the People, that they are *Bishops* Sons; and by *Sheep*, the great Priests, that is, *Bishops*, who are so set over both *Lambs* and *Lambkins*, that they are notwithstanding subject themselves to *Peter*. That is, you may understand this Mystery how you please,
if

if you do but so contrive it that *Peter* have all under his Care, and the Apostles themselves be his *Curates*.

But they who can be pleased with such Conceits as these, have little Reverence for the Holy Scriptures; and it is a great Affront unto our Understandings to offer us meer Imaginations for Reasons; their own Dreams instead of the Divine Oracles. If it may consist with Christian Sobriety, to make such a nice distinction between *Lambs* and *Sheep*, as to make them imply different things (any more than the two several words for *feed* †, and for *lovest thou me*, are thought to do) it is far more likely that our Lord intended to signify the Care that ought to be taken of all Christians suitable to the diversity of their States. *Some of which* (as a great Man || of our own Church speaks) *are to be handled tenderly, and cherished like Lambs; others to be look'd unto like elder Sheep, and to be fed with stronger Meat, but with less personal or assiduous Attendance.*

† Βίσκα & ποιμαίνω. ἀγαπᾷς & φιλεῖς.

|| Dr. Jacks. B. 3. c. vii. Sect. x.

This hath some sense in it, which is very useful, and agreeable to all Mens Thoughts: but if we set our fancies on work, they abound with vain Conceits of which we can find no end. For if *Lambs*, and *Lambkins*, and *Sheep* only be St. Peter's Walk, and he the Shepherd, where are the *Rams*? (as a no less learned * than ingenious Man asks) they are excepted it seems, and *Rams*, as *Turrianus* fancies, are the *Apostles*, or their Successors, that is, *Bishops*: or, as Cardinal Tolet † (Bellarmin's Equal) will have it, they are *Kings* and Princes: and so these two, *Apostles* and *Kings* are by this Interpretation both shut out; whom Bellarmine intended by his Device to have shut into Peter's Fold.

* Dr. Collins's EPPHATA. p. 51.

† In xv. Joh. Annot. 3.

R

But

|| in Joh. xxi.
15, &c.

But the graver sort of Writers even in the Roman Church, are ashamed of such Mysteries as these ; which they see may be invented at pleasure. *Maldonate* || himself (to say nothing of *Jansenius*) bids those, who suttily enquire, why Christ calls his Disciples *Lambs*, rather than *Sheep*, think again and again what they do, and take heed lest they expose themselves to the laughter of the Learned : for the difference is in word, not in sense ; save only that the word *Lamb* hath something in it more soft and tender, and might be used to commend them the more to *Peter's* Affection. For this diminutive form of speech is a sign of very tender and ardent Love, and more moving than any other ; as appears by the common instance of a dying Father, who expresses more of his own Affection, and works more upon his Friends, if he says, I commend to you the Care of *my little Babes*, than if he simply says, I commend the Care of *my Children* to you : Whence it is our Saviour sometimes used this form, just before he parted with his Disciples, *John* xiii. 33. *Little Children, yet a little while I am with you, &c.* and his Apostles also, particularly St. *John*, who uses it *seven times* in his first Epistle, to declare the Greatness and Tendernefs of his Love, and to excite the like in others.

* *Maldonate.*

That Writer * indeed pursues no less than the other, the pretensions of the Church of Rome from these words ; though he like not this Curiosity : insisting upon Christ's committing *all the Sheep*, (i. e. all Christians) to *Peter*. Which will not do their business, since they were no otherwise committed to him than they were to the rest of Christ's Apostles : who had the same Power given them, and were to take the same

same Care of all Christ's Flock that he did. Not that every one of them was to feed or teach all Christians, simply and universally understood; for that was impossible, and would have made the Labours of the rest useless, if one were sufficient: but all indefinitely, so that among them none should be neglected, but instructed by some or other of them. This must necessarily be the meaning: for otherwise, our Lord had *Peter* do that which could not be done by one Man; or, if it could have been done, would have made all the other Apostles idle, and left them nothing to do.

No, say they, we do not mean that *Peter* alone was to preach the Gospel to all Nations; so he could not feed all; but *this* sort of feeding must be allowed to others: but he alone was to rule and govern in chief, to feed by Authority and Power over all, whereby he was to prescribe what was to be taught and believed.

But this is to return where we were before, to the signification of the Word *Feed*; which cannot mean one thing with respect to *Peter*, and another with respect to the rest: but signifies the same Power, be it what it will, common to them all. If this need any further Explication, those Words of our Lord, *Go, and teach all Nations*, Matth. xxviii. 19. *Go ye into all the World, and preach the Gospel unto every Creature*, Mark xvi. 15. will satisfy us that *Peter* had no peculiar Authority conferred on him, above the other Apostles. For he gave this Charge to them all, and it was ushered in with a far more magnificent Preface to it, than when he spake here particularly to *Peter*; for he first acquaints them with his own

Supreme Authority, saying, *All Power is given unto me in Heaven and in Earth*, and then adds, *Go ye therefore, and teach all Nations, &c.* which is a *Commission* as large as could be given to Men; including in it all the Power that was necessary for the establishing and governing those Churches which they should gather unto Christ.

Who can think that they who had this Authority given them, were themselves to be taught and governed by *Peter* alone? Nothing could put such a Conceit into Mens Minds, but an ambitious desire to advance themselves to the highest Dominion, by raising *Peter* above all others: Who, it is evident, did not take themselves to be all inferiour to him; nor to be less able to feed him, than he was to feed them. For *St. Paul* (who was herein inferiour that he was called late to be an Apostle, as *one born out of due time*) did take upon him to feed *Peter*, and that with his *Staff* too (if I may so speak) that is, with his Reproof; and this at *Antioch*, *St. Peter's* own Seat: Where it had been very proper for him one would think, to have stood upon his peculiar Prerogative, if he had known of any belonging to him.

Which if he could have challenged, we should still be to seek by what right the Bishop of *Rome* claims the same Authority that *St. Peter* had. O says *Boniface the VIIIth* *; Christ spake to *Peter* and to his Successors; when he said, *FEED MY SHEEP*. But how doth he prove that? Why, we must take his bare word for it, both that he spake these words to *Peter's* Successors, and to them alone, and that the Bishops of *Rome* are his sole Successors: All this he delivers as an infallible Dictator, and it is not good man-

* Extravagant.
L. 1. Tit. 8. de
Major. & Obedientia.

manners to question that the Universal Flock of Christ is so committed to them, that *whether Greeks or others shall say, they are not committed to Peter and his Successors, they must necessarily confess they are none of the SHEEP of Christ.* But it is worth any bodies while to read on to the end of that *Extravagant* where he asserts this: whereby they will be infallibly satisfied he was no infallible Interpreter, but a gross Perverter of the Holy Scriptures. For "here it is that he proves in the Church there is "both the *Spiritual* and the *Temporal* Power, from "those Words, *Behold here are two Swords*, Luk. "xxii. 38. and that the *Temporal* Power is subject "to the *Spiritual*, because *the Powers that are, are "ordained of God* (Rom. xiii. 1.) for they would "not be in order, unless *Sword* were under *Sword*, "and *Spiritual* things are superiour to *Temporal*. "For the Prophecy of *Jeremy* is verified of the "Church and the Ecclesiastical Power, *ch. i. 10. Behold, "I have set thee this day over the Nations, and over "the Kingdoms, to root up, and pull down, &c.* Therefore the *Temporal* Power, if it go out of the way, "must be judged by the *Spiritual*; but the Supreme "Spiritual Power, by God alone, not by Man; as the "Apostle bears witness, *1 Cor. ii. 15. He that is Spiritu-* "al judgeth all things, but he himself is judged of no Man. After all which goodly Interpretation of Holy Scriptures (more like *Pasquill* than the *Pope*) he concludes most pontifically, *We declare; affirm, define and pronounce; that it is altogether necessary to Salvation, for every humane Creature to be subject to the Pope of Rome.*

This is his Conclusion from FEED MY SHEEP, and from other Places of Scripture, expounded after the

* Sexti Decret. L. 1. Tit. vi. cap. xvii. Fundamenta.

the very same fashion as he abuses this : Which tho it be very presumptuous, yet is not too arrogant for him who could entertain such a monstrous Conceit, as this which we read in one of his *Decrees* *. Where he says, *Christ made Peter the Chief, that from him, as from a certain Head, he might diffuse, as it were, his Gifts into the whole Body* ; for that having taken him *IN CONSORTIUM INDIVIDUÆ TRINITATIS*, into the Partnership of the undivided Trinity : He would have him called that which the Lord himself was, saying, *THOU ART PETER, and upon THIS ROCK I will build my Church*. Now if *Peter* be thus exalted into the *Consortship of the Blessed Trinity*, and the *Pope* have a just claim unto all that belongs to *Peter* ; then is the *Pope* no less than *OUR LORD GOD*, as some of the *Canonists* have called him ; unto whom *Boniface* might well conclude all must be subject upon pain of *Damnation*.

I conclude this whole Discourse with these *three* Observations ; which are better grounded than their proud *Decrees*.

First, It is worth considering, that this lofty Structure which they have erected in the Church of *Rome*, of the Supremacy of their Bishop, is built barely upon *three* Metaphorical Speeches of our Saviour unto *St. Peter*, without one word or syllable concerning the Bishop of *Rome*, or any other Successor. One would have expected that a thing of this mighty moment should have had a stronger Foundation, and been delivered in plainer words, than upon this Rock,

I will give thee the Keys, and, Feed my Sheep: and that we should have been told also in down-right terms, who should inherit the supreme Power, supposed to be conferred by these Metaphorical Speeches when he was dead and gone; especially, if all Christians in the World must necessarily, upon pain of Damnation, be subject to *Peter's* Successor.

And yet so it is, this is all, that a Wit of such height as *Bellarmino's* (who is wont to scrape up all that any way seems to make for his purpose) durst venture to alledge out of the Holy Scriptures for the proof of so weighty a Point.

The *Rhemists* indeed in their *Annotations* upon the *New Testament*, make bold with two places more, which they apply to this business; but with so little Reason (not to say so ridiculously) that he had the discretion to let them alone.

One is in *St. Matthew* xiv. 29. where, upon the word *walked*, they have this wise Note. *Peter* (saith *St. Bernard*) *walking upon the Waters as Christ did, DECLARED himself the ONLT VICAR of Christ: which should be Ruler not over one People, but over ALL: For many Waters are many People. And from hence he deduceth the like Authority and Jurisdiction, to his Successors the Bishops of Rome.*

And a goodly *Deduction* it is, for which they are mightily beholden to *St. Bernard*, who could spy such a notable *Declaration* of *St. Peter's* sole Vicarship, and draw from thence such a fine Argument for the *Pope's* Authority, as no ancient Doctor besides himself was able to find in this place. But must his Fancies pass for substantial Proofs of the *Bishop of Rome's* Supremacy, which was raised to a great height in his days?

At

The Texts examined, which the Papists

At this rate no body need want Proofs for the most detestable Heresies, which he shall please to devise, if such Conceits as these be allowed for Arguments.

And their *second* Annotation is like to this, of which, for ought I know, they may have the honour to be the Inventors, without the help of St. Bernard. For because our Saviour, when there were *two* Ships, went in that which was *Simon's* (Luke v. 3.) and thence taught the People, they gravely conclude, that undoubtedly he taught out of *that* Ship and not the other, on purpose to signify the Church resembled by Peter's Ship, and that in it is the Chair of Christ, and only true preaching. By which, it is evident, they intended the Reader should understand, that as Peter was Owner of that Ship, so he and his Successors are Rulers of the whole Church. For upon the following Verses (*ver. 7, 10.*) they observe how Peter had so much work, that he was fain to call for help, and joyned those who were in the other Ship as Co-partners in the Preaching of the Gospel. As much as to say, the Work was committed to him alone, who took in such help as he needed. He was the only Pastor, and all the rest (as was said before) his Curates. For, they tell us, *all this aforesaid did properly mean, his Travels in the Conversion of the World, and his Prerogative therein before all Men; as is evident by Christ's special Promise made to him SEVERALLY and APART in this place, that he should be made the TAKER OF MEN.* What then became of all the rest? Were they to sit still in their Ship and do nothing? O no, by no means; *He giveth to other* (say these Annotators) *the like Office as to Peter's Co-operators and Co-adjutors.*

Before

Before they said that *Peter* called them and joynted them to himself, as *Co-partners in the preaching of the Gospel*; but now having better, it seems, bethought themselves, they say *Christ* appointed them to this Office; yet still they are but as *Peter's* Co-operators, and Assistants. He was the *Taker of Men*, and converted the World; they only came in to *his* help, and brought all the Fish into *his* Net. Their Ship signified nothing, it was *Peter* alone that signified all. Their Ship stands for a meer *Cypher*; his Ship is the *Figure* of the whole Church, where he governs, and they are but *helps* in Government, meer *Co-adjutors* unto him, the great, and indeed, only Bishop over all.

Who can endure such *Annotations* as these, in which Men play with the Holy Scriptures as they please, and play with them in so saucy a manner, as to interpret them directly against the Scriptures. In which the Apostles call themselves *Workers together* with Christ (2 Cor. vi. 1.) employed by him to be *his* Co-operators, not *St. Peter's*; who was so far from being the *Converter of the World*, that his *Travels* and Pains were most bestowed in the least part of it. Which *Bellarmino*, I suppose, saw well enough, and therefore was so wise, as not to mention such Allegories. Which may serve to entertain the Fancies of silly People, but are the just scorn of those that have any measure of Spiritual Understanding: Who have heard perhaps, that the Fathers sometimes resembled the Church of Christ to *Peter's* Ship; but not that they ever dream'd of making him, and the Bishop of *Rome* after him, the Governour of the whole Church, because he was Master of that Ship.

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There

There is nothing more unaccountable than such a Conclusion, unless it be their pretence to Infallibility, who are meer Triflers when they meddle with the Holy Scriptures; which is the next thing I would have observed.

Secondly; If the danger of wresting the Scriptures be a good reason why the common People should not read them, then no body at all should look into them; for their most learned Priests have wrested them more than the common People. And that against their Oath, whereby they are bound to interpret Scripture according to the unanimous consent of the Fathers, who all agree that what was said to Peter in these three places belonged to all the Apostles; whose Writings, as the rest of the Scriptures, have by none been more foully abused than by the Popes of Rome, whose Interpretations and Applications of them, should they be collected in a Book, would make one of the most shameful pieces that hath been yet extant in the World.

Thirdly; And let the Reader observe once more how ill they of that Church are agreed about the Interpretation of these *three* places of Scripture, which are the Subject of this Discourse.

There are four Interpretations of the first place, *Thou art Peter, &c.* (as hath been else-where observed) which have had great Authors in the Roman Church, as well as others. Some by *Rock* understand Peter's FAITH in the Confession he had newly made (which by the way, *Joh. Ekins* * says in the Age before us, no body denied to be the sense, and bids

* L. 1. contra
Luther de Pe-
tri Primatu,
c. 13.

Luther

Luther name the Man that said otherways) Others CHRIST himself, whom *Peter* had confessed to be the Son of God; others *PETER*, and others ALL the APOSTLES; which last is the Exposition of *Paschasius Radbertus*, the famous Broacher of *Transubstantiation*, whose words are these: * *The Church of God is built not only upon Peter, but upon all the Apostles.* Now they who follow the first and second sense, can find no Prerogative here for St. *Peter* above the rest of the Apostles; and they that adhere only to the third (in opposition to the other, as they now commonly do) are confuted by those who assert the fourth, that these words were spoken to all the Apostles.

* L. iv. in
Matthæum.

And indeed they are all forced to confess that nothing is here promised, which is not contained in the next words, *And I will give thee the Keys, &c.* But what this is, none of them can certainly tell. For one sort (such as *Cajetan*) hold the *Keys* contain more than *binding* and *loosing*; which *Bellarmino* says is false; nay a thing never heard of in the Church. And consequently this Power of *binding and loosing* being promised to them all (*Matth. xviii. 18.*) the Power of the *Keys* was promised to them all; and Christ promising nothing but what he performed, he gave therefore the highest Power to them all, which is contained in the *Keys*.

Here they are at a great loss, and cannot agree how to bring themselves off from this difficulty, which strips *Peter* of his Supremacy. Therefore some have devised the above-named Conceit, that *Peter* alone had the *Keys* given him as their Ordinary, and they as his *Legats*. But this seems too gross unto others,

who acknowledg they all had the *Keys* immediately from God, as much as *Peter*, if they be considered as Apostles, but not if they be considered as *Bishops* and *Pastors*; for these *two* Offices they fancy they had, the *Apostolical* and the *Pastoral* Dignity; the first *immediately* from Christ, the other by and under *Peter*. But this is in a manner, the same thing in a little finer dress, which was said before. Therefore others unsatisfied with this, that the Apostles should receive their Jurisdiction from *Peter*, have ordered the matter on this fashion, that *Peter* might use the *Keys* alone, but *they* not without him.

* Biblioth.
Sanct. l. v.
Annot. clxix.

But *Sixtus Senensis* cannot digest this; and therefore hath devised a *threefold* Power in *Peter*, of *Apostleship*, of *Order*, and of *the Kingdom* *. With respect to the *first* he grants *Paul* was equal to *Peter*, because he had the Office of Preaching the Gospel not from *Peter* but from God, as much as *Peter* himself had. With respect to the *second* also he acknowledges the truth of what St. *Jerome* writes against *Jovinian*, that *all the Apostles equally received the Keys* (let the *Catholic Scripturist* mind that) *and firmly laid the Foundation of the Church*: and of what he says to *Evagrius*; All Bishops are equal, because all the Apostles were so. But then with respect to the *last*, viz. the Power of the Kingdom, and Authority over all Bishops and Churches, *Peter was Head of all*. That is, *Peter* must some way or other be above all the rest, but how *they* do not know.

† Ad An. 34.
n. ccv.

For Cardinal *Baronius* † will have it that all the Apostles had the use of the Keys equally with *Peter*, by the *ORDINARY* Power of *remitting Sins*; and by this distinction expounds the fore-named words of St.

St. *Jerome*. But his Brother, Cardinal *Bellarmino*, (being aware that if *Peter* had the Keys more than the rest, by an EXTRAORDINARY Power, his Authority would not descend upon his Successors) says quite contrary, that the Apostles had the Power of the Keys after an EXTRAORDINARY manner, and *Peter* only by an ORDINARY *. Thus what one builds up, his Fellow pulls down. There is a Confusion of Tongues in this *Babel*, which they labour to erect. They cannot agree so much as about the *Terms*, wherein they deliver this new Doctrine. For it is a pure Invention, without any Reason, or any Authority for it: but it must be so, though they know not how, because it is their pleasure.

* L. i. de Röm.
Pont. c. xii.

As all the rest is, which they draw from the last place, *Feed my Sheep*. In which they say Christ gave the Power which he had promised: and therefore since he promised it to all, he gave it to all, if any thing was given here. And yet, against such clear demonstration, they will have this to be a peculiar Grant to *Peter*: no body knows *how* or *why*, but because it seems good to them. For this is so little approved by others, that they fairly grant the ancient Opinion was (and make it theirs) that these Words were not spoken to *Peter* in a *Personal*, but in a *Publick* Capacity; as he represented all the Apostles. Insomuch that they can find nothing peculiar to him, in the word FEED, because of that of St. *Austin's* †; When Christ said to Peter, he said to all, *Feed my Sheep*: nor in the word SHEEP, because St. *Ambrose* saith (in the Place before named).

† De Agone
Christ. c. 30.

|| Du Pio de
antiqua Ecclef.
Discipl. differt.
iv. P. 311.

med) Those Sheep not only Peter received; but he received them with us, and we received them with him. Which things are so evident, that it hath brought some in that Communion to this Conclusion, that out of none of these three Places, nor all of them together, can be gathered so much as the *bare Primacy* of St. Peter ||, after that manner which *Bellarmino* collects it: but it must be gathered thus; that in those places Peter bears the Person of the Church, speaks for the rest of the Apostles, and is himself spoken unto by Christ in their Name, as the first and principal.

* Præfatio in
L. de Pontific.
Rom.

Behold then the UNITY of which they boast in that Church; and how little CERTAINTY there is among them, even of the main point of their Faith, and as *Bellarmino* * makes bold to call it, *the Sum of Christian Religion*.

† Seventh Point.
n. 1, 3.

It stands upon such a tottering Foundation, that, finding how little these Texts in the New Testament avail them, they ransack'd the Old, to fetch some feeble support unto it from thence. And the late *Catholick Scripturist* fancies the Old Testament helps them thus far in this Point, that it teaches †, *That among the Priests of the Old Law, one was chosen successively to be the highest and chief Priest. Commanding all such Causes, as are Ecclesiastical Causes, to be brought to the Tribunal of the High Priest, and his Sentence to be obeyed even under pain of Death. And for this he alledges Deut. xvii. 8.*

But

But this only proves how ignorant such *Catholicks* as he are in the Holy Scriptures. Where it is impossible for him to find that the High Priests were *chosen successively*; for they had that Dignity *by Inheritance*, in one certain Family, and not *by Election*. And as for the Power which he ascribes to them (though he promises us, in his *Preface*, to produce *loud speaking Texts*, for all the Points we dislike in their Religion) there is not so much as a whisper of it, in the place he alledges. The words of which he did wisely not to quote, but only the *Chapter and Verse*: Which we, that have liberty to read the Bible, can easily discern, *speak loudly* against him; and confute that Doctrine which he would confirm by them. *If there arise*, says *Moses* in that Text, *a Matter too hard for thee in Judgment, between Blood and Blood, between Plea and Plea, and between Stroke and Stroke, being matters of Controversy within thy Gates: then shalt thou arise, and get thee up into the place, which the Lord thy God shall choose. And thou shalt come unto the Priests the Levites, and unto the Judge that shall be in those days and enquire, and they shall shew thee the sentence of Judgment. And thou shalt do according to the Sentence, which they of that place (which the Lord shall choose) shall shew thee, &c.*

I need not recite the rest at large, to the end of the 12th Verse: For every understanding Reader must evidently see, without going further, that he speaks not a Syllable of the Power of the *High-Priest*, but of the Authority of the *Supreme Tribunal*, or *Court* among the *Jews* (which consisted of a great number
of

of Persons) wherein all Controversies, which could not be ended in inferiour Courts, were to be finally determined, without any Appeal.

In which Supreme Court the *High Priest* was so far from being the *Chief*, that he was not so much as admitted to be a Member of it, unless he was a *wise Man*.

And then, he did not bear an absolute Sway there, but the Sentence was passed by the *whole Council*; as appears (not meerly from the *Jewish* Writers, but) from these repeated Admonitions in the very Body of this Law. *THEY shall shew thee* the Sentence of Judgment, *ver. 9.* and thou shalt do according to that thing, which *THEY* of that Place shew thee: and observe to do according to all that *THEY* inform thee (*ver. 10.*) according to the Sentence of the Law which *THEY* shall teach thee; according to the Judgment which *THEY* shall tell thee: thou shalt not decline from the Sentence which *THEY* shall shew thee (*ver. 11.*) Where he must be blind who doth not see *six* flat Contradictions to the Assertion of this *Catholick Scripturist*, in this very place which he produces, to prove that *Moses* here sets up the *Tribunal of the High Priest*, and orders his *Sentence* to be obeyed upon pain of Death, in *Causes Ecclesiastical*.

This was neither *his* Court, nor were *Causes* judged by *his* Sentence, nor is there one word here of *Causes Ecclesiastical*: but only of *Civil*; between *Blood and Blood, Plea and Plea, Stroke and Stroke*: unless we suppose the Word we translate *Stroke*, relates to the *Plague* of the Leprosy, which belonged to the Priests to judge
of

of it: but excluded Men from all Civil as well as Sacred Society.

And if the utmost be granted that can be supposed [that there is mention here of something appertaining to *Spiritual* Causes] yet it must be also allowed by all Men of sense, that this Text speaks most of *Civil* Causes: and therefore can no more prove an absolute Obedience to be due to *Spiritual* than to *Civil* Governours.

All which considered, I do not see but Dr. Reynolds had reason to say, they might as well call in the help of the first words of *Genesis* [*In the beginning God created the Heaven and the Earth*] as this Verse in *Deuteronomy*, to support the Popes Supremacy. For there, as Pope Boniface VIII. very gravely observes (in the fore-mentioned *Extravagant*) *Moses* says, God created the Heavens and the Earth, in the *beginning*, not in the *beginnings*; and therefore he who resists the Popes Authority, resists the Ordinance of God; unless (with *Manichæus*) he feign two *beginnings* (or Principles) which is false and heretical.

And by such fine fetches as this *Innocent III* * proved his Power over the whole Church from these words in *Deuteronomy*: But he did not mince the matter (as this *Catholick Scripturist* doth) but stoutly affirmed that the Pope may exercise *Temporal* Jurisdiction, as well as *Spiritual*, not only in the *Churches Patrimony*, but in *other Countries* also, in certain Causes. For "*Deuteronomy* being by Interpretation a *Second Law*," it proves by the very force of the word, that what

* Decret.
Greg. L. iv.
Tit. 17. c. 13.
per venerab.
ilem.

The Texts examined, which the Papists

"is here decreed (in *Deut.* xvii. 8.) ought to be observed in the New Testament. And then the place which the Lord hath chosen, is the *Apostolick See*, viz. *Rome*; the *Levitical Priests*, are his *Brethren* the *Cardinals*; the *High-Priest* or *Judg*, is the *Pope*, the *Vicar* of him who is a *Priest* for ever after the Order of *Melchisedec*, appointed by God the *Judg* of *Quick* and *Dead*: the first sort of *Judgments* between *Blood and Blood*, is meant of *Criminal* and *Civil* Causes; the last, between *Stroke and Stroke*, is meant of *Ecclesiastical* and *Criminal*; the middle, between *Plea and Plea*, belongeth to both *Ecclesiastical* and *Civil*; in which if any one condemn the Sentence of the *Apostolick See*, he is doomed to die; that is, to be separated by the Sentence of *Excommunication* as a dead Man, from the *Communion* of the *Faithful*.

Nothing is more evident than that, according to this *Catholick Exposition* of *Pope Innocent*, the *Bishop of Rome* is, by the *Divine Law*, *Head* of all *Christians*, as well in *Civil* Causes as in *Ecclesiastical*. This Text in *Deuteronomy* proves the one as much as the other: that is, it proves just nothing, but that the *Mystery of Iniquity* wrought very high, when such mystical Senses of Holy Scripture were swallowed glibly, to confirm the chiefest *Mystery* of the *Romish Faith*.

Perhaps the *Catholick Scripturist* will say, that they now argue from this place only by a *parity of Reason*; that there must be but one *High Priest* among *Christians*, because there was no more among the *Jews*: To which they may have an Answer, when they prove that *Judea* was as big as the whole *Christian World*.

That's

That's as hopeful a Task for him to labour in, as any he hath undertaken. And so I take my leave of him till he hath finished it; for it will be too tedious to follow him to his next Text out of the New Testament, *Matth. xxiii. 2.* which he calls an *unanswerable* Text concerning the *High Priests* of the old Law. *Upon the Chair of Moses have sitten the Scribes and Pharisees; all therefore whatsoever they shall say unto you, observe and do it.* For no body but himself can see a Syllable here concerning the *High Priests*, who did not sit in *Moses* his Chair, but were the Successors of *Aaron*. And besides that, this place belongs to another Head of their Doctrine, about the Popes *Infallibility*; of which if this be a proof, it likewise proves the Infallibility of *Annas* and *Caiphas*, and justifies those that crucified our Blessed Lord and Saviour.

T H E E N D.

L O N D O N,

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ERRATA.

PAge 110. Marg. line 4. for *Tratt*, read *Orat.* xxix.
P. 111. l. 2. r. of *his Falls*.
lb. Marg. penult. r. *tois*.
P. 134 l. 20. r. *ransack*.

The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine
OF
INFALLIBILITY.

IMPRIMATUR.

Febr. 7. 1687.

H. Maurice.

INFALLIBILITY being the great Boast of the present Church of *Rome*, the Principle into which she ultimately resolves her Faith, and the very Foundation of the Papal Superstructure ; Therefore it will be requisite in the first place, for our clearer Proceeding, to state the true notion of this Infallibility pretended to ; as in Mathematicks, the clearest Science, the Definition of the Name always precedes the Demonstration of the thing, that Men may certainly know what they discourse about. Now I confess this is the more difficult Task in this place, because none of their General Councils have yet thought fit to *define* any thing about it ; and their particular Doctors discourse loosely and inconsistently upon that Subject ; the high-flown Flatterers of the Papal Greatness, placing it in
V the

the Pope alone ; others, more moderate, in a General Council, some with, others without, the Confirmation of the Pope ; and others, lastly, in a long chain of Oral Tradition from Father to Son ; a Novel, and heretical Hypothesis, repugnant to the common sense and experience of Mankind. Thus are these infallible Men divided in their Opinions about the Subject of their Infallibility, a Consideration that does not much advance the Credibility of what they pretend to. But however——*apoteck haberi* ; it must be found amongst them, though God knows where it is : 'tis become the chief Corner-stone of their Church, and therefore no parting from it, lest the whole Fabrick of the *Trent* Superstructure tumble with it. There is therefore, because there is no other way to account for her Doctrine and Worship, Infallibility in the Church of *Rome*.

By which, I presume, they understand a Power or Ability inherent in the Pope, or a General Council, or both together, by the Assistance of the Holy Ghost, (especially in the true expounding of the Scriptures, which, without such infallible Direction, are not certainly intelligible) so to decide and decree in all cases, whether of Faith or Manners, brought before them, as that they cannot possibly err or mistake in any of their Definitions or Determinations about them ; but that if they decree the belief of such and such Articles, as for instance, Purgatory, Transubstantiation, or the like, to be absolutely necessary to Salvation to day, which were not so yesterday, they become really such, and are to be expressly believ'd as such upon pain of Damnation. If they decree the Worship of Images, contrary to the express words of the 2d Commandment ; Communion in one kind, contrary to our Lord's Institution ; Prayers in an unknown Tongue, point-blank against

against the Injunction of *St. Paul*, or the like; they are nevertheless to be believ'd to have been influenc'd in all these their Decrees, by the infallible Guidance and Conduct of the Holy Spirit; and to which definitive Sentences of theirs, all Christians are consequently bound to submit their Assent, without any farther reason of their so doing, than the Inerrability of those who pronounc'd them.

This then is the Conclusion to be infer'd from those Texts which they of the *Romish* Communion alledg for the Infallibility of their Church; and which we must be mindful to carry along with us in the particular examination of their Scripture-proofs.

But before I enter upon that Province, it seems obvious and necessary to me to make two or three Reflections, relating particularly to the matter in hand, the proof of this pretended Infallibility from Scripture.

And the first is this, That it utterly vacates the usefulness and necessity of any Scripture, or written Word at all. For, if the Scriptures have no determinate and Orthodox meaning in them, till their Church, by Divine Inspiration, fixes one upon them, to what purpose was it to commit the Divine Will to writing? For God might as well have constantly revealed his Will to their Popes or Councils, without any writing at all, as be obliged still to reveal the true sense and meaning of that Writing; as he must be, if, according to them, it be only an *unsens'd Character*, whose meaning cannot be understood without such an infallible inspired Expounder. Which, in good earnest, is no better than downright Enthusiasm; and not so plausible as that of the *Quaker*, who pretends, without the dead Letter of the Scripture, to be govern'd by the Spirit of the Body, or their

their general Assembly; a plain Indication of the *Genius* that acts those deluded People.

The second is, that notorious begging of the Question which they commit in proving their Infallibility from the Scriptures. For, to any one who shall ask them how they know the Infallibility of their Church to be either positively asserted in, or by good consequence deducible from such a Text of Scripture? they can, according to their Principles, give no other Answer than this, That their Church so expounds it; being bound to believe not only as their Church believes, but for no other reason than that she believes so: If ask'd again, Why they look upon such Exposition as sufficient Ground for their Belief? they can give no other Answer, than that their Church is infallible; which is to beg the question. For, if they say, they therefore believe the Churches Exposition, because 'tis agreeable to their Reason; they then make that heretical Principle of Reason, the Foundation of their Belief of this Article. If, because the Fathers so expound such Texts. I answer, 'tis absolutely false; there being not one Father of the Church, two or three of their own Popes only excepted, who make the least Inference or Remark that looks that way upon any of the Texts they produce upon this occasion. So that we must still, by their Principles, run round in a ring, and without the least advance, end where we started. All which amounts, I think, to a sufficient Prejudice against their Proofs of this Position from the Testimonies of Scripture.

Thirdly, I would have it observ'd how preposterous a Method it is for Men ultimately to resolve their Faith into that, and not rather into the Scripture, which they

they themselves are forc'd to fetch from the pretended Testimony of Scripture. For, if the Reason of their Belief of an Infallible Judg is founded on the Attestation of Scripture, why not also the Reason of their Belief of every other Article of their Faith; unless indeed that be more plainly and explicitly reveal'd therein than any other Doctrine; which yet I think they will not assert. And therefore,

Fourthly, and *lastly*, We cannot but remark, that the Scripture-proofs they produce for so primary and fundamental an Article of their Faith, ought to carry along with them the greatest Evidence and Conviction.

But how they answer that Character we come now to consider.

They alledg, I know, several Prophecies of the Old Testament to this purpose, but such as serve only to expose the Weakness of the Causes in whose Defence they are produc'd, and which need no other Confutation than a bare recital of them.

Thou shalt be call'd the City of Righteousness, the faithful City [Isa. i. 26.] *Through thee shall no more pass any that is uncircumcised, or unclean*, [ch. lii. 1.] says the Prophet *Isaiah*, speaking of *Sion* and *Hierusalem*, and the People of the *Jews* after their Conversion; and therefore the Church of *Rome* is infallible in all her Conciliary Definitions. What Prospective clear enough to see from the Premises to the Conclusion? *Thou art all fair my Love, and there is no spot in thee*, says the mystical Book of the Canticles [chap. iv. 7.] therefore again the Church of *Rome* cannot err. Lord, what Outrages to common Sense will not a desperate Cause drive Men upon! And in fine, whatsoever is prophesied concerning Mount *Sion*, and *Hierusalem*, and the Nation of the

the Jews after Conversion, (and what would for the most part as rationally conclude for Impeccability as Infallibility in the Church) is greedily laid hold on to countenance this extravagant Position. But whosoever shall desire more particular Satisfaction in relation to the Texts they alledg out of the Old Testament, may have recourse to the additional Discourses of the judicious Mr. *Chillingworth*, printed in Quarto, in the Year 1687. I shall confine my self to those they produce out of the New.

And because all or most of them are alledg'd on this behalf by the Author of the *Guide in Controversies*, and made the Foundation of that celebrated, heavy, tautological Book, I shall choose the rather to have a particular regard to his management of them; which will carry this collateral Advantage along with it, that if it appear they by no means prove that for which he produc'd them; his Book, which is built upon them, must of course fall to the ground.

The first I shall mention is that renowned place in the 16th of *St. Matthew*, and the 18th Verse; where our blessed Lord, upon *St. Peter's* confessing Him to be Christ the Son of the Living God, tells him, That *he was Peter, and upon this Rock he would build his Church, and the Gates of Hell should not prevail against it.*

A pregnant place this indeed, which is big with a Pope and a General Council too; for from hence they infer both the Supremacy of the one, and the Infallibility of the other. For by *Petra*, says the Guide, are meant the *Clergy*, assembled in Council, as his whole Book afterwards explains it, *By whom, and upon whom the Church is built*, says he, (as if Men used to build upon themselves) and against whom the Gates of Hell are

are here said not to be able to prevail; and who shall therefore be infallible in all their Determinations of Faith and Manners; for that's the Point to be prov'd.

Now in answer to this; First, The reading of *Petra* for *Petra*, or *Rocks* for *Rock* is a forc'd Falsification of the Text, contriv'd on purpose to countenance his darling Hypothesis of the Infallibility of the aggregate Body of Councils.

2dly, Granting the Clergy of every Age to be here meant by the Metaphorical Expression of a Rock, which yet must needs grate upon intelligent Ears, why the Clergy in Communion with the See of Rome only?

3dly, By the word *Petra* or *Rock*, the Fathers generally understand not a *Person*, or *Persons*, but a *Thing*; viz. That Faith which *Peter* here made Confession of, as is notoriously known; *Ὁτι ταύτη ἡ πέτρα, ἐκ ἧς ἐκτίθηται ἡ ἐκκλησία, ἐπὶ ταύτῃ τῇ πέτρᾳ, λέγει ὁ κύριος, ἐγὼ θησέμαι ἐκκλησίαν, καὶ ἐγὼ θησέμαι ἐπὶ ταύτῃ τῇ πέτρᾳ, ἐπὶ ταύτῃ τῇ πέτρᾳ, upon this Rock, says St. Chrysostom, He said not upon Peter, (much less upon any of his Successors, and less than that, upon any particular Body of the Clergy, as is the Clergy of the Church of Rome) the change of the word, as the same Father proceeds to remark, being a sensible indication that the Passage is to be understood of a *Thing* the truth he confess'd, and not of a *Person*, or *Persons*; for what can be more absurdly preposterous than to say, that the Church in every Age is to be built upon the Clergy, and those many times very unskilful in their Profession, (which is no better than to make the Workmen the Foundation of the Building) and not rather upon the Truths of the Gospel deliver'd once for all unto the Saints, which Truths were antecedent to the Constitution of the Christian Church, and all its Clergy, excepting only its great High-Priest, and prime Foundation;*

in 1 Tim. 3.
15.

tion; and by the Profession whereof every Church, and its Clergy, are to be tried and known, whether they are of God or no; ἡ ὁ ἀλήθεια ἐστὶ τῆς ἐκκλησίας ἡ στήλη καὶ ἰσθμὸς, *for the truth is the pillar and ground of the Church*, says the excellent *Chrysostome*; and the *Creed*, says *St. Austin* to the *Catechumens*, (which contains a Summary of the Fundamental Truths of Christianity, and which I cannot understand why all Parties should call *Fundamental*, unless they look'd upon them as the Foundation of the Christian Church) *is the Foundation of the Catholick Faith, upon which the Fabrick of the Church arose, being built up by the hands of the Apostles and Prophets.*

Rom. xi. 20,
22.

4thly, Therefore this place speaks only of the *perpetual duration* of the *Church universal*, as to necessary Faith and Practice, not of any particular Body or Communion of it; many of which, and those once the most celebrated, have totally fallen off from the Faith, and become no more Churches. Let no particular Church therefore be high-minded, but fear; for we know to whom it was said, even to the Roman Christians themselves; that, *if they continued not in the right Faith, and in the Goodness of God* (that Goodness which call'd them to the light of the Gospel) *they also should be cut off* as well as the Jews; and which, by the way, implies I hope, a possibility at least, even of a final Apostacy of that Church from the Faith, incompatible with the pretence of a continued infallible Conduct of God's holy Spirit in all her Conciliary Definitions. But,

5thly, The vanity of this pretence will farther appear from that other Phrase in the Text, *The Gates of Hell*, which to this day have not been able to prevail against the Profession of Faith here made by *St. Peter*,
tho

tho 'tis certain they did for some time against his Person; as particularly in his unbelief of those two great Articles of our Faith, the Death and Resurrection of our Lord (and for which he brands him with the name of *Satan* himself in that very Chapter, wherein he is suppos'd to have made this Promise personal to him); and, secondly, afterwards in the denial of his Master.

Mat. 16. 21,
22, 23.

But farther, *sixthly*, This Expression of *the Gates of Hell*, importing not Heresy or corrupt Opinions only, but all the Stratagems and Attempts of Men and Devils for the subversion of the Gospel, whether by clandestine Frauds, or open Persecutions as, *Theophilact*; and to which others very properly add the Powers of the Grave and Death; They may as rationally from this place infer an Earthly *Omnipotent* Judge to secure the Church from the frequently too powerful Assaults of her Adversaries; or a visible *immortal* Judge to defend her against the Powers of the Grave, as a visible *Infalible* Judge to guard her against Error in Opinion; which can never be prov'd necessary in opposition to the Gates of Hell, so far as they relate to corrupt Opinions only, unless it be first made appear that the Divine Wisdom can by no other ordinary means preserve his Church *universal*, (that is, some part or other of it) from dangerous and destructive Error; which yet he did in the first Ages of the Church, enabling her Champions by the strength of a plain standing Rule, (for that was their Weapon all along) without the least dream of an *Infalible* Interpreter of it, to subdue those Heresies that opposed her, and to preserve her Faith pure and uncorrupt.

Vide Grot. in
loc.

Sum we now up the Premises, and add the Conclusion. Our Saviour here upon St. *Peter's* ready Confession

feſſion of one prime Article of our Chriſtian Faith, viz. [That he was Chriſt the Son of the living God] tells him that this (and others of the like momentous importance included in it) ſhall be the Baſis upon which, by the uſe of the Miniſtery, he will build up the Edifice of his Church; adding moreover, that tho the Wit, Malice, and Power of Men and Devils ſhall be engaged in the utter extirpation of this Faith out of the World, yet there ſhall never be wanting to the World's end thoſe who ſhall heartily and ſincerely profeſs it; after which comes their Inference lagging ſo far behind, a Man can ſcarce ſee from the one to the other; *Therefore the Church of Rome in PARTICULAR is Infallible, in all the Definitions concerning Faith or Manners, that ſhe ſhall ever make. Quidlibet ex quolibet!* But of this Text ſee before, pag. 79, &c.

A ſecond place from which they infer the Infallibility of the Church, i. e. in their aſſuming Language, their own Church, is that in St. Matth. 18. 17. — *But if he neglect to hear the Church, let him be unto thee as an Heathen Man, and a Publican.* Therefore, ſay they, the Decrees of the Church, which are to be obeyed upon ſo ſevere a Penalty, muſt needs be infallible. But I anſwer,

1^{ſt}, That 'tis plain beyond Contradiction to any one who has not renounc'd his Eyes and his Reaſon, that our Saviour here ſpeaks of the *Discipline* not *Doctrine* to be obſerv'd in particular Churches, and that particularly in relation to the private *Injuries* and *Offences* which one Chriſtian might be guilty of towards another, and not with regard to any *Error* or *Hereſy*, as is abundantly evident from the whole tenor of the Context: For our Lord here tells his Followers, that if after a private Admonition (*ver. 15.*) and if that would

would not do, before two or three Witnesses, (*ver. 26.*) one who is a Brother (that is, a Christian) should not repent of an Injury or Trespas against his Brother, they should, then publish his Fault to the Church, or Congregation of Believers, of which he was a Member; or, as *Chrysostom* and *Theophilact* expound it, to the Governours of the Church; conformable to the Discipline of the *Jews*, amongst whom the Elders and Rulers of the Synagogue were solely invested with the Power of Excommunication; whose Censures and Reprehensions if he should proceed to despise likewise, they should then look no more upon him as a Member of their Communion, but as one quite cut off from it, and whose Conversation was to be avoided, as Heathens and Publicans were by the *Jews*. And if this makes a Church infallible, it does, in the second place, make any particular Church so; and that, *thirdly*, not in Doctrine, but Discipline, that part of it especially, which is exercised in censuring obstinate Offenders, to which this place more immediately relates. But none, I presume, will say, that a Church may not err in her Sentences of this kind.

A third Text they produce in favour of Infallibility, is our Saviour's Promise in the 20th Verse of the same Chapter, that *where two or three are gathered together in his Name, there he is in the midst of them*. From whence they thus argue, *à minori ad majus*; That if, when a few Ecclesiastical Judges are met together in the Name of Christ, for the ending of private Differences betwixt one Christian and another, he has promis'd to be in the midst of them, (referring, as the *Guide* doth, this Verse to the 17th and 18th preceding) How much more may we presume of his Presence in a General

Maldonat. in
loc.

neral Assembly of Ecclesiastical Judges, or Bishops, convened about matters of a higher Importance, Articles of Faith, and the way to Salvation?

To which I answer, 1. That these Words do not relate to the 17th and 18th Verses of this Chapter; where yet the Power of binding and loosing in the case of private Offences, is not tied up to the Church, or its Governours, but given to the injur'd Party likewise, and that for these Reasons:

St Origen.
Aug. de verbo
Dom. homil.
15. Theophil.
in loc.

1st. Because this Exposition is extremely forc'd and unnatural, as will appear to any one who shall examine the several Glosses of those Expositors who abet it; and the Jesuit *Maldonate* himself confesses that at first-sight there appears no connexion betwixt them; and I am sure he has not mended the matter upon his second Thoughts.

2dly. Because the Fathers, *Hilary* (Canon 18.) *Chrysostom*, *Jerome* and *Theophylact* interpret them of that concord and mutual agreement we ought always to retain, in opposition to those Injuries and Animolities occasion'd by them, spoke of from the 15th to the 19th Verse, which were a good Argument to those I have to deal with, unless they could out-poll me in Testimonies of this kind, though they had not reason on their side, which yet I think they have. For,

3dly. Here is nothing said in the whole Chapter before concerning agreement in Supplications and Prayers, to which these Words in the 19th and 20th Verse, which speak expressly of it, can be referr'd; and it seems natural enough, that our blessed Lord, having spoken against giving of Offences from the 6th to the 15th Verse, and from thence to the 19th of the Behaviour of those who received them; should, in the next place, as *Theophylact* speaks, *συνάγειν ἡμᾶς εἰς τὴν ἀγάπην*, lead

lead us on to Charity and mutual Concord, especially in our Prayers, and then our Adversaries may, with equal reason, infer the Infallibility of their Church in all her Decrees from that place in St. *John's* Gospel, where our Saviour tells his Disciples, that whatsoever they shall ask in his Name, that he will do [*John* 14. 13, 14.] or from that of St. *James*, where he assures us, that the effectual fervent Prayer of a righteous Man availeth much (*chap.* v. 16.) which yet would be pretty wild Inferences. But I answer,

2. That, supposing for once, not granting, these Words in the 19th and 20th Verses to refer to the preceding in the 17th and 18th; as the *any thing* his Disciples should ask and it be granted them, in the 19th verse, must, of necessity, be confined to things good and lawful, and for good and lawful Ends: for, as it follows, in the 20th verse, he has promised to be in the midst of such *Ecclesiastical Judges*, since they will have it so, only when two or three of them are gathered together *in his Name*; so, by parity of reason, the Determinations in matter of Faith and Manners, whose Authority they would hence establish, must be only such as are made *in his Name* too, which they can never be, that are contradictory to his Word; so that if they would prove any thing from hence, they must still, in the first place, be put upon that Trial by Scripture, which they care not to engage in: And, lastly, if their Inference from this place, understood in their own sense, hold good for general Councils, it will also prove the Infallibility of national or provincial Synods, and those of any other Church, as well as of the *Roman*, when convened upon the same occasions; which will not square with their Hypothesis. For 'tis pitiful *Cant*, and begging of the Question to tell us, as yet they are
not

not ashamed to do, that no Synod can meet in *the Name of Christ*, which is not convened by the Pope's Authority. And therefore, whereas *Maldonate* informs us, that there are several (*Roman*) Catholicks, who think this Text makes nothing for them, and yet are ingenious Men; I am perfectly of his Mind; and that they are much more so too, than those who think it does.

Lastly; If from our Saviour's saying, He will be in the midst of two or three Christians met for the decision of private Differences amongst their Brethren, they can justly infer the Infallibility of their Councils; then likewise did our Saviour by those words make such two or three infallible in their Determinations likewise, which is absurd.

A fourth Argument for the Infallibility of their Church is fetch'd from those Words of our Saviour in the 23^d of *St. Matthew*, the 1st and 2^d Verses; *The Scribes and the Pharisees sit in Moses's Seat. All therefore whatsoever they bid you observe, that observe and do.* This the *Misrepresenter* thought fit, after his way, to harangue upon, in his Character of Infallibility in the Church, though the *Guide* has more judiciously pass'd it by. The force of the Argument, such as it is, lies in this, That our Saviour, notwithstanding the great Corruptions in the *Jewish* Church, here commands an unlimited implicit Obedience to the Dictates of those whose Office it was to interpret the Law, which Obedience must suppose them infallible in their Expositions; and therefore much more does he require such a Submission to be yielded to the Doctors of the *Christian* Church (their own exclusively of all others) to which the Promises of a continual and uninterrupted Assistance are made surer than ever they were to the *Jewish* Church.

Church. Not here to dwell upon this Author's confounding the whole Christian Church with that of Rome, and his jumbling *Assistance, Authority and Infallibility* together, things distant enough in their own Natures, and the two former whereof do by no means infer the latter.

I answer, *First*, That the Principles of common Reason teach us, that Words of an universal extent are of necessity to be limited and bound up according to the nature of the subject matter to which they relate: And that,

Secondly, Their own, and other Authors, whose Expositions they are obliged to receive; have accordingly interpreted them. St. Chrysostom expounds them of *Things commanded by the Law of Moses*; and those only of a moral Nature too. *They sate well in Moses his Chair*, says Origen, *who did rightly and rationally interpret the Law of Moses*; which supposes, that others did, in his Opinion, misinterpret it.

St. Austin, speaking of this place, says, *God therefore teaches by them*, (the Pastors of his Church) *but if they will teach Doctrines of their own, do not hear them, do not do them.* Per Cathedram Doctrinam Legis ostendit, says Jerom. He enjoins their Obedience to all the Commands of the Law, saith Hilary. *Where our Saviour says, [Whatsoever they bid you observe, that observe and do.] Our Obedience is commanded to be yielded to wicked Prelats in all their good Injunctions*, saith Isidore. Which supposes him of Opinion that they might enjoyn what was bad. Theophylact likewise takes it for granted, that Men in Moses his Chair may teach contrary to the Law. Maldonate himself confesses that our Saviour speaks, *not of their own, but of the Doctrine of the Law of Moses.* And, *not all their Doctrines*, saith Ferus, *but as far as they were*

Homil. 73. in
Mat. vid. Ca-
ten. gr. in. loc.

Orig. in loc.

Tract. 46. in
Johan.

Hieron. in loc.

Hilar. Canon.
24.

Isidor. Hispal.
in Epist. Clau-
dio Duci.

Theophyl. in
loc.

Maldon. in loc.

See Misrepresentation. p. 39.

conformable to the Law. And is it not very pleasant then for this Haranguer in Controversie to come and tell us, that our Saviour in this place commands a blind obedience to those who had the Superiority, as he terms it, without doubting of the reasonableness of their Commands, when every one acknowledges there was a standing Law or Rule, according to which they were to speak, and from which they might and frequently did swerve? For,

Thirdly, How else will he justify our Saviour's Accusation of them in the 15th of St. Matthew, that *they transgress'd, and made of no effect the Commandment of God by their Tradition*, blending and confounding it with the *Commandments of Men*, by which *they worshipp'd Him in vain?* [ver. 3, 6, 9.] or why did he bid his *Disciples*, in the 16th Chapter of that Evangelist, *beware of their Doctrine*, if they were such excellent infallible Guides? So that if our Saviour's reasonings against these Jewish Doctors hold good, those of the Romish Doctors in their behalf cannot. And I must confess my self something at a loss how to reconcile the Representer to himself, when he tells us, that, *tho all things touching Religion and Vertue were in a manner run to decay in our Saviour's time, both in Priests and People, yet the Jewish Church stood firm in the delivery of Truth; unless Truth of Doctrine have no relation to Religion; unless the Church consists of other Members besides Priests and People; and, thirdly, unless a thing may be said to be almost totally decay'd, and yet stand very firm and entire.* But perhaps some Traditionary Doctors think themselves obliged to defend their Predecessors in this way at all adventures.

The last place I meet with alledg'd out of St. *Matthew's* Gospel, upon this behalf, are our Saviour's concluding words to his Disciples, just upon his Ascension ; — *And lo, I am with you alway, even unto the end of the World*, [Mat. xxviii. 20.] This the Infallible Guide only points to, as to several others, but thought not fit to exercise his arguing Talent upon it, perhaps because he thought it would not bear it. And indeed I shall need do little more, than briefly paraphrase the Text, to shew how impertinently 'tis produc'd for Infallibility in their Church.

Pag. 4.

Our blessed Saviour then having, after his Resurrection, appear'd unto his eleven Disciples in the Mountain in *Galilee* [Mat. xxviii. 16.] where he had by *Mary Magdalene*, and the other *Mary*, appointed them to meet him, [ver. 10.] considering the arduous and important employment these poor honest Men were to undertake, to which no Abilities, purely humane, could ever be commensurate, tells them for their Comfort and Support, that he, under whose Banner they were to fight the good Fight, had *now all Power given him in Heaven and in Earth* [ver. 18.] upon the strength whereof, (*Go ye therefore*, ver. 19.) he now gives them their final Commission to act in his Name, assuring them, for their farther encouragement, that He (He who had already overcome the World, the Grave, and Death it self) would be with them (and all other his faithful Disciples hereafter) even unto the end of the World. *Be with them*, endowing them with a noble and heroick *παρρησία*, or Boldness of Mind, necessary to their present undertaking; as he did the Prophets of old, (says St. *Chrysostome*) *Jeremy* for instance, who thinking himself inadequate to the Office, God had

Theophil. in loc. Chryf. homil. 9.

Chryf. ibid. Theophil. ibid.

Maldonat. in loc.

Chryf. & Theoph. ibid.

Chryfost. hom. 91. in Match. See likewise Ezekiel 3. 8, 9.

Mat. 10. 16, 20.
See the History
of the Acts.

2 Cor. 1. 5.

him not be afraid of their Faces, for he would be with him to deliver him [Jerem. 1. 6, 8.] inspiring them with extemporary Apologies to the Magistrates and Rulers of the Earth ; strengthening and supporting them under their several Trials ; for, as the Sufferings of Christ abounded in them, so (saith St. Paul) their Consolation also abounded by him. Or, lastly, as in the parallel place of St. Mark's Gospel, *Working with them, and confirming the Word with Signs following.* So that the words are properly, and in their primary intention, only a *Promise of general assistance* to the Apostles, (and in them to all other faithful Pastors of his Church upon the like occasions) under the Difficulties and Dangers they were to struggle with in the discharge of their Ministerial Office ; and they who extend them farther, do violence to the words. But suppose for once they were meant of a peculiar Direction and Assistance in relation to the finding out and teaching of Truth : How come they, first, to relate to the Church of *Rome* only ? Was our Lord with no other Apostle and their Successors, but only with St. *Peter* and his ? 2. Why may not a Man as well reject and resist this sort of Assistance, as well as any other Influences of his Grace ? and if so, then no Argument from this Text, nor the preceding, wherein Christ is said to be *in the midst of two or three gathered in his Name*, will be conclusive. 3. Let them shew that Christ by these words has promis'd to secure the future Ages of the Church from any other than damnable and destructive Errors. And 4. why the words do not prove any particular Bishop or Priest, duly sent to teach and baptize, as infallible as a Pope, or a Council ? For these words, *I am with you, &c.* were spoke to them in that capacity, and not consider'd as a Council.

I shall only add this farther Remark upon the place ;
That

That they to whom these great Supports were promised, were at the same time enjoined to teach the People to observe those things only which he, their Lord and Master, had commanded them; which they would do well to reconcile with the Practice of their own Church, who coin at their pleasure new Articles of Faith; and some of those directly contrary to what he has expressly both by Himself and Apostles commanded.

After having thus rallied up and repell'd all the scatter'd Forces they pretend to out of St. *Matthew's* Gospel, let us see in the next place what assistance that of St. *Luke* affords them; which alas is very small, being confined to two Texts only, and those very remote to their purpose, as will presently appear.

The first of them is in *Luk.* 10. 16. where our Saviour tells the seventy Disciples, whom he sent before his Face into every City and Place where he himself should come, (v. 1.) that *he who heard them, heard him likewise*; who being infallible, they must consequently be so too: and therefore the Clergy of the *Romish* Communion incredible in all their Conciliary Decrees. What a Gulph is here betwixt the Premises and the Conclusion! and what medium can even Infallibility it self devise, to make good the Inference? For, first, what St. *Luke* here expresses by *hearing* of the 70 Disciples, St. *Matthew* and St. *John* express by a civil and hospitable Reception of them. And so likewise does St. *Luke* explain himself in the very same Chapter; Into whatsoever City ye enter, and they receive you, eat such things as are set before you, ver. 8. but into whatsoever City ye enter, and they receive you not, go your ways out into the Streets of the same, &c. v. 10. But,

Mat. 10. 40.
compared with
ver. 41, 42.
John 13. 20.

See Joh. 14. 10,
24.
Joh. 8. 28, &c.

Mat. 28. 20.

Luke 10. 1.

Secondly, Confine this Reception to the hearing or entertainment of their Doctrine only; as our Saviour often tells us, that they who heard him, heard likewise him that sent him, because he said no more than what his Father gave him in Commission: so likewise, by parity of reason, do they only hear Christ, who hear the Pastors of his Church, when they teach only what *he has commanded* them, which though it render not a Guide infallible, which excludes all possibility of mistake, yet secures every individual Clergy-Man, so far forth as he sticks to that Rule, as much from Error, as it does the Pope himself at the Head of a General Council. And truly if an unlimited Infallibility were any way deducible from this Text; individual Guides, and those of any other Communion as well as of the *Roman*, or two in conjunction at the most, have the most easy and natural Pretence to it; for the 70 Disciples, from whose privileged they would prove it, were so, not jointly consider'd in a Body, but as they were distinctly and separately sent out, *by two and two*, into different Quarters of *Judea*. And,

Thirdly, That these seventy were accordingly bound up to the delivery of the Doctrine, and that the main fundamental Doctrine of their Lord and Master, is plain from the Context; for the Truth they were to teach was this; That *the Kingdom of God* (or the *Messiah*) *were come nigh unto the Jews* [ver. 9, 11.] (which they were impower'd likewise to establish with Signs following) [ver. 9, 17.] and therefore the inference can reach only so far, and no farther.

Fourthly, What parity is there betwixt the necessity of infallibly Inspired Guides, as is the case of the twelve Apostles, and the seventy Disciples, in the Infancy of revealed Doctrine, before the Canon or Rule of it is established

establish'd and compleated, and afterwards in succeeding Ages? which is as gross Enthusiasm as a Man would desire an Adversary to be guilty of.

The second, and last Text that I find produc'd out of St. *Luke*, is in the 22d Chapter and the 32d Verse, where our Saviour says to St. *Peter*, *But I have prayed for thee, that thy Faith fail not; and when thou art converted, strengthen thy Brethren.* This place *Bellarmino* is very busy with to make it speak for the personal Infallibility of the Pope; and what is more absurd, the *Guide*, the *unanswerable Guide*, refers to it for his contrary Hypothesis of the Inerrability of Councils. So that if a Man be but once on the Infallible Side, any Text will prove just what he pleases; and the truth is, this proves the two different Opinions much alike; that is, just nothing at all. For the former clause of the Text upon which the greatest stress is laid, is so far from presenting us with any Grace or Favour peculiar to St. *Peter*, as *Bellarmino* would have it, that it is an Argument of his greater Weakness and Imperfection rather than of any peculiar Priviledg, or Prerogative, conferred upon him.

For, first, 'tis evident from the 31st verse of this Chapter, *Satan's* desire of *sisting*, i. e. tempting them all, and from the parallel places of St. *Matthew's* and St. *Mark's* Gospel, where 'tis said they should be all offended because of him, that he actually interceded for them all; as the Editor of the *Life of Christ*, printed at Oxford, a very honest Man confesses, an Intercession of the same Nature, and to the same effect with that which he made for them all, just before his Passion, recorded in the 17th of St. *John*; *I have declared thy Name unto them*, ver. 6. *Holy Father, keep them through thine*

De Rom. Pont.
l. 4. c. 3.

Cap. 1.

March. 26. 31.
Mark. 14. 27.

Ὁ ἁγιοῦς μὴ
ἐκλείπῃς τὴν
πρὸς αὐτοὺς ἱκεσίαν.
Ignat.
Ep. ad Smyr-
neneses.

Part. 2. parag.
1.

26. homil. in
Mat. Caten. gr.
in Lucam.

Chrys. in Mar.
26. Caten. gr.
in Lucam. -- *καὶ*
ἐκλείπη εἰς τὸ
πεντελές. The-
ophil. in loc.

thine own Name, ver. 11. And sanctify them through thy Truth, ver. 17. And after this, if any one wants to know, why our Saviour makes particular mention of St. Peter in the Intercession wherein all the Apostles were jointly concerned; I shall return him that excellent and pertinent Answer of St. Chrysostom, upon the very same Objection: *Why, if Satan desired to sift them all, did not our Lord say, I have prayed for you all? Why, he addressed himself to him, reflecting upon him, and shewing that his Fall would be greater than that of any of the other Apostles.* Ἐπεὶ δὲ λέγει ὅτι θεῶς εὐπρεπὸς αὐτῷ, says Theophilact, taking him down, as our own Idiom appositely renders it, because he was a little too confident, to wit, of his own Steadiness and Perseverance. And therefore the true reason why our Saviour took such particular care that St. Peter's Faith should not fail, *i. e. should not utterly perish and fall away*, was not any Priviledg or Preeminence design'd him above the other Apostles, but his foresight of those great Temptations he would be obnoxious to, and the extreme danger he would be in thereupon, of utterly deserting him. All which is abundantly confirm'd by our Saviour's acquainting him with his future denial of him, [ver. 34.] immediately after he had told him of his Intercession for him, [ver. 32.] notwithstanding his forward Promise of going with him even into Prison, and to Death it self [ver. 33.] And what is all this to the Infallibility of the Pope? What connexion betwixt a Prayer upon occasion of St. Peter's Frailty, and the Inerrability of his Successors? just about as much as betwixt two contrary Propositions. Besides, that St. Peter's Denial of his Master being no more than *practical*, as I may call it, and as all their own Authors grant, extorted from him through fear; not the *speculative* result of his Conscience

science and Judgment (for doubtless he did not fall into the damnable Error of disbelieving Christ to be the *Messias*) our Saviour consequently prayed for the non-failure of his *Practical*, not of his *Doctrinal* Faith; that is, not that he might not always hold the Truth, which he did whilst he denied it, but that he might, after his apprehensions of danger were over, *confess and assert* it again. So that if this Text and Prayer were granted to reach the Popes, which it was never intended for, it should rather secure them against the prevalency of Fears over their Wills in times of Temptation, than against Error or Heresy in their Understandings, for of that it speaks not at all.

But perhaps then the Mystery is couch'd in the latter part of the Text in these words, *When thou art converted, i. e.* * *hast repented of thy denial of me, strengthen thy Brethren, confirm and establish the dissident and wavering Christian; make me this return of my assistance to thee: for if thou hadst not been supported by my Care and Providence, thou couldst never have held out against the Assaults of the Devil; considering therefore thy own case, be favourable to others, aiding and showing Humanity towards them; as the excellent Chrysostom paraphrastically explains the words. And if such a friendly and Christian Office as this cannot be perform'd without Infallibility in the Undertaker, as the fierce Maldonate profoundly argues upon that place, I see not why every Parish-Priest, every Christian, nay every Heretick, is not capable of being as infallible as the Pope himself; for even we, I hope, are most of us able to strengthen and confirm our Brethren, when, by the clandestine Suggestions of Romish Emissaries, they begin to waver and stagger in the Profession of their Faith. Proceed we now from the Gospel of*
St.

* Ambros. in
Pf. 43. Theo-
phyl. in loc.

Homil. in Mat.
26. Caten. gr.
in Lucam.

Quomodo fir-
mare possunt,
si errare
possunt.

St. *Luke* to that of St. *John*, where, in the first place, we are assaulted with the promise of our Saviour to his Disciples in *Chap. 14. 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* For ever, says the *Guide, i. e. both with the Apostles and their Successors*; who shall therefore be infallible as they were. The occasion and coherence of the words with the preceding Context, will give light to their meaning. The Disciples of our blessed Lord being sensibly touch'd, as appears from the first Verse of this Chapter, with the News that some of them should betray him, *Peter* himself deny him, * and he die, and leave them destitute of the Support and Conduct which his Presence had afforded them, and which was still in an extraordinary measure requisite for them who had so many Hardships and Difficulties to encounter: He endeavours in this Chapter to † allay that trouble and disquiet of Mind they labour'd under, as by several other Considerations in the former part of it, so particularly by this in the 16th Verse, that tho he went from them to his Father, yet he would certainly prevail with him to substitute one who should abundantly supply the place of that Comforter || he had been to, or Advocate for, them, and who should tarry with them, not for the space of a few Years only, * as he had done upon Earth, but continue with them as long as they liv'd. An Exposition so easie and natural, and withall so well attested, that tho it sufficiently overthrows the Argument of the *Guide*, and indeed any other infallible Cavil that can with tolerable colour be made from this place; yet I think my self obliged to speak a little more particularly to it.

First then, I observe, that in this place here is no promise made that any way relates to *Truth of Doctrine*,

Cap. 1.

Cap. 13. v. 21.

* C. 13. v. 36.
Cyril. Alex.
in v. 1.

† Hoc ait *πα-
ράκλητος*,
Sec. comforting
them, Chrysost.
in loc.

|| Another Com-
forter, *ἄλλον
αἰς ἐμὲ*. Chry-
sost. in loc.

* So Theo-
phyl. in loc.
So Maldonate.
So Ferus.

Hebraïs est
αἰς αἰῶνα,
Grot. in loc.

Arine, but of the Holy Spirit only under the peculiar Consideration of a *παρηγορητής*, a Comforter, or Advocate (as *Isidore* * with several others, not *Assistant*, as the *Guide* loosely renders it, to countenance his Hypothesis) one who should strengthen and support them under the pressure of their Afflictions, plead their Cause with the World [*Mat.* 10. 20.] as he would do with his Father, help their Infirmities in their Prayers and Supplications, [*Rom.* 8. 26.] reprove and convince their Adversaries, [*John* 16. 8, &c.] and the like; all which Comforts and Assistances the Circumstances of the Apostles did in a peculiar and extraordinary manner require, and which we doubt not but will, in what measure the Divine Goodness shall think fit, be still continued down, not only to their *Successors*, if this were all the *Guide* meant by his Inference, but to any one else who shall, as they did, conscientiously assert the Cause, and suffer for the Testimony of Jesus.

And what now, in the second place, is this to Infallibility? Is every one with whom the Comforter abides, or, what is the same thing, who enjoys the comfortable Influences of the holy Spirit, infallible? No, unless we will admit of as many inerrable Guides as there are pious and good Christians in the World.

But, thirdly, supposing, not granting, that the words contain'd any promise of Infallibility; How come *St. Peter's* Successors, to call them so for once, to be interested in it exclusively to the Successors of any of the other Apostles, to whom it was jointly and equally made with *St. Peter*?

And, lastly, let them take this along with them, that the Promise concerns them only, *who love God and keep his Commandments*, as 'tis conditionally express'd in the 15th Verse, which looks like a *Proviso* against those

ἐκ ἀφ' ἑνὸς
 ὁμοῦ, says
 Chrysostom.
 * Isidor. Hispal.
 l. 7. Origin.
 c. 2. See 1 Joh.
 2. 1.

those numerous wicked Popes, acknowledg'd such by their own Writers, and against several Councils too which we know of, who have been acted purely by Pride, Interest and Ambition, the Fruits of the Spirit of this World, with which the Spirit of God can no more *abide* than Light can with Darkness, or Contraries with one another.

Another Text by which they would farther prove Infallibility lodg'd in the Church, that is, their own forsooth, exclusive of all others, is the 26th Verse of the same Chapter, where our Saviour tells his Disciples, that this same *Comforter, which is the Holy Ghost, whom the Father will send in his Name, shall teach them all things.*

But that this place respects those only to whom it was immediately address'd, will appear, 1. From a true and genuine Exposition of it; as indeed all the strength of their Arguments from Scripture, lies only in forc'd and disjointed Misinterpretations of it. And, 2. From the reason of the thing.

1. The occasion and meaning of the words is purely this. The Disciples of our blessed Lord, notwithstanding the long and familiar Conversation they had with him, were yet so slow of Heart, as he expresses himself upon this very occasion after his Resurrection, to believe and understand the Doctrines he had inculcated to them, that they doubted of many things he said, and could not comprehend a great many more, as is most strongly evident from the last Chapter of St. Luke's Gospel, in the 25th, &c. 32^d, & 45th Verses, as likewise from the 5th, 7th, 11th, and 22^d Verses of this very Chapter we are now upon, to spare farther Instances. To remove which melancholy Consideration, that might otherwise have had an ill effect upon them, he

Luke 24. 25.

See Chrysost.
Homil. 75.
in Johan.

Chryf. ibid.

he tells them to this purpose, that tho they did not as yet clearly comprehend *those things which he had spoken unto them whilst he was present amongst them*, [ver. 25.] yet that *the Holy Ghost, whom the Father should send them*, would teach them, *i. e.* farther reveal and explain, and confirm them in the true meaning and certainty of *all those things* wherein he had before instructed them; or, as the Evangelist in the subsequent words, comments upon himself, *bring all things to their remembrance, whatsoever he had said unto them*: and that therefore, as 'tis express'd in the next Verse, *they should not trouble their Hearts, nor be afraid*, because of his departure, for that the Holy Ghost whom (say *Chrysof. and Theophyl.*) he so often calls *Comforter*, by reason of the great Anxieties they were in, should enlighten their Understandings, and establish them in the Truth. So that in the second place, from the words thus explain'd, common Reason will inform us, that they respect only those to whom they were immediately spoken, who being to convey the Truths of the Gospel down to future Generations, which they did not as yet fully understand, stood in need of an extraordinary Illumination and Assistance from the Spirit *to bring things to their remembrance*, (theirs, and not their Successors, who having yet learn'd nothing, could forget nothing) and which must consequently cease, after having enabled them to deliver the Canon of our Faith, whether by Scripture separately, or in conjunction with original Oral Tradition, (to take in their own Hypothesis) unless indeed the Spirit did not in their days perfect his Revelations, but left some farther Discoveries of his Mind to be made to the after-Ages of the Church; which is rank and endless Fanaticism.

*Ἀποστολὴν
Cyr. of Alex.
explains it by.*

Chrysof. Homil. 77. Theophyl. in loc.

And thus likewise are we to understand those words in *John* 16. 13. where our Saviour tells his Disciples, that *when the Spirit of Truth is come, he will guide them into all Truth*; another pretended Proof of their *Infalibility*. For our Lord having in this Chapter acquainted them with the Tribulations they must suffer for his Sake, (v. 2.) as likewise with his Departure, (v. 5.) adds (ver. 6.) that because of these things *Sorrow had filled their Hearts*; whereupon he proceeds (ver. 7.) to cherish and support them, as before with the considerations of the Advantages they would reap from the Presence of the *Comforter* he would send, of whom having spoke more particularly as far as ver. 12. He there tells them plainly, That *he had many things to say unto them*, more ample Discoveries of the Nature of his Kingdom to make, but that at present, by reason of the Veil that was yet in some measure over their Understandings, *they could not bear them*; but that when the *Spirit of Truth* should come, (the Spirit not of the Old, but of the New Testament, as *Chrysostome* and *Theophylact* ingenuously expound it, whose Spiritual Nature they were farther to be inform'd in) *he should guide them into all Truth*; discover to them the present Insignificancy of the *Judaick* Rites and Sacrifices, the necessity of the Abolition of the whole *Mosaick* Oeconomy, and the state of that Spiritual Kingdom he designed to establish in the World. All which things the *Spirit* should guide them into the knowledge of, because, as it follows in the next words, *he should not speak of himself, but whatsoever he heard, that only he should speak*, i. e. nothing besides, nothing contrary to what our Saviour had taught before him; for as the excellent *Chrysostom* descants upon the words; as our Saviour spoke not of himself, but what he receiv'd from his Father; so

Chryf. & Theoph. in Johan.
14. 17.

Origen l. 2. ad-
vers. Celsium.
Cyril. Alex. in
loc. See Acts
15. 28.

Chryf. homil.
77. in Johan.
ἐδὲν ἐπαύριον,
ἐδὲν ἰδιον πα-
τρὸς καὶ υἱοῦ. sic
Theoph. in loc.

so neither was the Holy Ghost to add any thing new of his own, but to teach only what was conformable to the precedent Doctrine of our Saviour. So that that still, as now delivered down to us, by the Inspiration of the Spirit, must be the Rule by which, above all things, we are to measure whatsoever Claims Men lay to his infallible Guidance and Conduct, (from which Rule notwithstanding they most notoriously deviate, who are the boldest Pretenders to his Oracular Inspirations, all utterly unnecessary) at least in the way of an ordinary and standing Director, to the succeeding Centuries of the Church, after the Canon of our Faith completed, seal'd up, and once deliver'd to the Saints, by the Apostles and Evangelists, the once for all inspired Pen-men of the New Testament, to whom alone these Promises, and consequent Assistances were necessary, and to whom alone therefore they extend. Hold there, says the *Guide*, in his Argument from these three Texts of St. John's Gospel, *For then what would become of the Nations, that after their Times, were still to be instructed? What would become of them?* Why, they were to be instructed out of the inspired Writings those left behind them. Ay, but what would become of them, *especially when any Controversies should arise* (and upon this hinge turns the whole Argument of that tedious Book) *concerning the understanding of the Apostles Writings? which Writings are misunderstandable it seems in things necessary; for St. Peter saith, in his time, the Unlearned wrested them to their own Destruction* [2 Pet. 3. 16.] *that Effect not following upon wresting things unnecessary: therefore that Assistant* (meaning the Holy Ghost) *needful not only to the Apostles in their Writings, what he taught them; but to their Successors also, in interpreting what they wrote.* The Sum of all which is this, that the Scrip-

Scriptures are not plain in things necessary to the Salvation of those for whose Salvation they were writ, and that therefore there is still the same need of the Direction of the Holy Ghost to interpret them aright, as there was at first to pen and indite them. In answer to this, so far only as shall not carry me beyond my first design. *First*, then (to pass by those dishonourable Reflections hereby cast upon the Scriptures, and consequently upon God himself, the Author of them) what Service could the continuance of the Inspirations of the Holy Ghost do the Apostles Successors in the Interpretation of Scripture, when it did themselves so very little as not to enable them to write plainly and intelligibly, even in matters necessary to the Salvation of those for whose sakes they wrote, and whose Salvation they thereby design'd to advance? For doubtless that Holy Spirit was as clear and distinct then in his Revelations of necessities as since. If not, it must be said that he improv'd, upon second Thoughts, either in his Will, or his Power, to reveal and indite them more plainly than he did at first. The latter, I presume, they dare not affirm, and what reason can the Wit of Man assign of the former? But, *2dly*, How does it appear from that Text of St. Peter [2 Pet. 3. 16.] that the Scriptures are not plain in things necessary?

For, *first*, is it not evidently there said that the Misinterpretations made of them were forc'd and unnatural, such as Men *wrested* and extorted by perverse Explications of them?

Δυσνόητα δὲ
λέγουσιν καὶ ὑπο-
σέβονται φη-
σὶν ἐν διαφό-
ροις ὡς ἂν ἑλ-
λιδου. Oecum-
men. in loc.

Secondly, Were they not only the *Unlearned* and *Unstable*, the ignorant and wavering, and as *Oecumenius* farther describes them, wicked and ungodly Christians who thus did violence to some parts of the Scriptures?

And

And, *Thirdly* then, will any Man, unless as unlearned and unstable as they, affirm that nothing is plain which *ignorant* and *perverse* People may violently wrest to whatsoever sense and construction they please to put upon it? If so, then nothing under the Sun can be made plain and intelligible, because every thing may be wrested, abused and eluded. I would desire to know if the Wit of Man can make any thing more plain and intelligible than the Humanity of Christ is in the Scripture? and yet I doubt not but the *Guide* has heard of those who denied it.

Fourthly, How shall *Infallibility* in the Church prevent or remedy such Misinterpretations now, when it could not in the days of the Apostles, whose *Infallibility* was unquestionable? Every one knows the gross Heresies that infested the Church, even in some of their Days. And if St. Peter himself *in whose time*, the *Guide* acknowledges, idle extravagant Men perverted the Scriptures, could not yet by his Presence, Discourses and Authority, end the Controversies they had rais'd; how shall one of his Successors, or a Council of Bishops, &c. under him, falsely pretending to the guidance of the Spirit, do it by their arbitrary and unscriptural Decisions?

Fifthly, This reasoning is altogether delusory and inconclusive, that whatsoever place of Scripture may be wrested to a Man's Destruction, must contain an Article of Faith or Practice, absolutely necessary to Salvation: I need but instance any where almost to refute it. What Doctrine of necessary Faith or Practice does that Saying of our Saviour in *Matth. 10. 34.* exhibit to us; *That he came not to send Peace on the Earth, but a Sword?* and yet should any Man wresting these words from the Context and Scope of the Discourse, which is but too usual neither in Expositions of Scriptures, conceive of
our

our Saviour as of a publick Disturber of the Peace of humane Societies, and die in that Opinion; or otherwise think himself obliged to practise accordingly, and become thereupon a publick Incendiary; I am apt to believe that either of these *Wrestings* would cost him his Salvation. Again, what Article is there of either necessary Faith or Practice express'd in these words of St. Paul, Rom. 5. 20. *Where Sin abounded (viz. by the Law) Grace did much more abound (viz. by Christ)* and *that is from whence it is that those who wrested it to this destructive Sense, that we should continue in Sin, that Grace might abound (Rom. 6. 1.)* and which is indeed the instance, by which *Oecumenius* illustrates and explains this Passage of St. Peter concerning those who wrested some things in St. Paul's Epistles to their own Destruction?

And, but to instance once more; they who can infer a blind and implicate Obedience to all the Doctrines of their Teachers from this place in one of St. Paul's Epistles, that *the Spirits of the Prophets are subject to the Prophets* (1 Cor. 14. 32.) as this unanswerable Guide, Cap. I. p. 7. out of either his great Ignorance or wilful Mistake, do's, may very well wrest some things in his Epistles to their own Destruction, if such Teachers should not prove infallible; and yet this Text contains nothing of necessary Faith or Manners in it; the plain meaning of it being only this, that the Spirit by which the divinely inspired Preachers were acted in their extemporary Discourses, as was frequent in the Infancy of Christianity, did not operate upon them by any violent and irresistible Impulse, as the Diabolical Spirit did upon his Enthusiasts, but that they could speak or hold their tongues at their pleasure. Of this Text see before, page 27, &c.

But

But perhaps I have dwelt longer already upon the *Guide* than his fallacious reasoning deserves. I pass on therefore to the next Book in order, the *Acts* of the holy Apostles ; where we find that from that Expression in the Letter of the Apostolick Synod to the Gentile Converts, about retaining and rejecting the *Mosaick* Observances, *it seemed good to the Holy Ghost, and to us*, (Act. 15. 28.) they infer the like Presidency of the same holy Spirit in all their General Councils. But for what reason? I can find none assign'd. The Representer indeed says he *doubts* not of it ; but his Presumption is no Argument with us : and what has been already said upon the foregoing Texts of St. *John's* Gospel, the Spirit's guiding them into all Truth, &c. to which without doubt the Apostles had an Eye in this particular Expression, is sufficient to limit this, as well as the Promises upon which it is built, to their Determinations only ; not that we question the *Assistance* of the Holy Spirit, which yet is far enough from *Infallibility* to any of those Councils who, in godly sincerity, shall in after-Ages determine according to the Rule they have left us ; and therefore still the Conformity of their Definitions with that must evidence his Influence and Assistance, (which does not make them inerrable neither) and not a pretended Assistance at all adventures the Divinity of their Doctrines ; which is to begin at the wrong end, and beg the question. And I cannot dismiss this Text without this particular Remark ; that the fulminating anathematizing Humour which has so much reign'd in their Councils, is Argument enough to me, that they have been acted by a quite contrary Spirit to that which inspired the Apostolick Synod with such admirable Moderation and Temper, in their composing the celebrated Controversy touching the necessity of *Mosaick* Ob-

servances after Conversion; for they would not proceed to an absolute prohibition of them, which might probably have exasperated the Judaizing Zealots into an absolute Apostasy, and yet show'd that tender regard to the Gentile Convert's Liberty, as to impose upon them no other Observances than what were requisite in that Exigency of Affairs in order to a perfect Union betwixt them for the more successful Advancement of the common Interest of Christianity.

Another Text we are assaulted with, is, I think, peculiar to the *Guide*, in the fourth Chapter of the Epistle to the *Ephesians*, ver. 14. where the Apostle speaks of the perpetual use of the Ministry for the full and compleat building up of the Church, [v. 11, 12, 13.] *That we henceforth*, says he, [v. 14.] *be no more Children, tossed to and fro, and carried about with every Wind of Doctrine. Which Winds of Doctrine*, subjoins the *Guide*, *since the Writings of the Apostles, and concerning the sense of their Writings, blowing in the Church, and carrying the unstable to and fro, argue the same necessity of such Doctors still, i. e.* such as were the Apostles themselves.

But first, as has been already observ'd, those Doctors could not suppress the Winds of false Doctrines from blowing in the Church even in their own days, whilst they were yet alive to explicate and interpret the sense of the Doctrines they taught, it never being the design of infinite Wisdom irresistably to force Truth upon any Man's Understanding; but to leave us to the freedom of our choice in our Opinions, which, by reason of the Prevalencies of Mens debauched Inclinations, Passions, Interests, &c. must, as the Apostle speaks, occasion Heresies in the Church, that they who are approv'd may be made manifest: And if so, much less can the most presumptuous pretence to Infallibility in explain-

explaining the Scriptures now, be suppos'd commensurate to that undesign'd, unnecessary end of preventing or removing all difference of Opinion in Religious Matters. For, secondly, Unity of Opinion in Matters not necessary is it self not necessary, whatever Conveniences we may fancy would accrue to us from it, and is indeed in this laps'd state of Humanity utterly impossible; and as for things necessary, either of Belief or Practice, they are so plainly contain'd in those Writings these inspired Teachers have left us, that they who will not hear them, neither will they be perswaded of them, tho a visible Judg should arise even from the Dead. And indeed, thirdly, That the Religious Unity here said to be procured in the Church by the Doctors and Teachers spoke of in this Chapter, respects only the great and necessary Articles of our Christian Faith, own'd, God be thank'd, by all Christian Churches, but concerning which, the *Ephesians*, in the infancy of the Gospel, were *toss'd to and fro* by the Jews and Philosophers that abounded amongst them, the Men *who laid in wait to deceive*, is evidently the sense of St. *Ambrose* and *Theophylact* upon this place. And fourthly, After all, the World wants still to be inform'd why the *Doctors* and *Teachers* who are to keep us stedfast in the Profession of a right *Faith*, should be only those who live in Communion with the Bishop of *Rome*, the Question which they are pleas'd to beg all along.

Ambros. in
v. 13, 14.
Theoph. in
v. 14.

Another Text they urge is that Character which St. *Paul* gives of the Christian Church, that it is *the Pillar and Ground of Truth*; and that *surely*, says the *Guide*, *from its Teachers being so*. To which 'tis answered; First, That by Truth here are meant those truly Catholick and Fundamental Doctrines of Christianity, own'd and confess'd (*ὁμολογούμενας*, as the

1 Tim. 3. 15.

Apostle speaks in the next Verse) by all or most Christian People, God be prais'd, at this day, *viz.* as it follows in the Context, that *God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*, which is far from an absolute exemption from all manner of Error of whomsoever the words are understood. *2dly*, That by Church here is meant the Church universal, not any particular Societies or Communions of it, (and therefore not the Church of *Rome* exclusively of all others) unless we understand it of what *in Duty* they *ought* to be, not what they always actually and of necessity are; for, to go no farther, the *Asiatick* Churches are a sad and deplorable instance that particular Communions are not always *Pillars* and Supporters of the Christian Truths, of which the Church of *Ephesus*, to which these words have a more peculiar and immediate relation, was one, and is long since, amongst the rest utterly subverted and brought to desolation; an unanswerable Argument that the Apostle by these words could never mean that any particular Church should necessarily be preserv'd from, even damnable and destructive Error. *3dly*, That as the words relate not to any one particular Communion, now extant, more than to another, so neither to their *Teachers*, who as they all of them ought in a more special manner to be *Pillars*, *i. e.* strenuous Asserters and Defenders of the Christian Truths profess'd in the respective Communions of which God has made them the Overseers, and are frequently with regard to their *Office* and *Duty* so stiled; so likewise, amongst Ecclesiastical Writers, are, and may still any eminent Persons in the Church, whether for Learning, Piety, Constancy in Tribulations

ons [Rev. 3. 12.] or the like; any one, I say, proportionably to his steadiness in the Faith, and the Service he does the Church, be justly dignified with the Character of a *Pillar* in it; that is, of one who in his way upholds and supports it. There is therefore no necessity of applying this Title to the Clergy only, since the Laity as well as they, according to the measure of their Abilities and Piety, or their contraries, may, or may not, be *Pillars in the Temple of their God.* 4thly, And what Coherence now betwixt this and Infallibility? Can no Man well grounded in the Faith, defend it by his Writings, or adorn it by his Conversation, unless he be infallible? at this rate of arguing most private Doctors amongst them, nay, the *Guide* himself may, in time, lay claim to his great pretended Prerogative of General Councils.

But this Text being so fully illustrated and explain'd in a late pious and learned Treatise, intituled, *The Pillar and Ground of Truth*, I shall remit the Reader thither for his farther satisfaction, contenting my self here with the addition of this single Reflection; that Men are certainly hard put to it for Proofs, when they shall build the prime Article of their Faith (for such is the Doctrine of Infallibility to them) upon Metaphorical Expressions, such as are the words *Pillar and Ground* in this place, and the word *Rock* before, in the 16th of St. *Matthew*. Another place peculiar to the *Guide*, is in the second Chapter of the second Epistle of the same Apostle to *Timothy*, at the 12th Verse, where he tells us, that tho *Hymenæus* and others had err'd concerning the Truth, particularly in the Doctrine of the Resurrection, [expounding it metaphorically, of a Resurrection by our Children, says St. *Ambrose*] yet nevertheless the Foundation of God (the Church, its Doctrine,

by D^r. Patrick

Doctrines, and its Children, says the Guide) *standeth sure*. But first, it can never be prov'd that this Stability here mention'd is peculiar and appropriate to the Church of *Rome* and her Doctrine, which is all along taken for granted. For, secondly, The place manifestly speaks of the *Foundations*, or prime *Fundamental Articles* of the Christian Faith, such as the Doctrine of the Resurrection, here contested, is own'd and asserted by all Christian Churches as well as the Roman; which, tho, says the Apostle, they may be perverted by evil and designing Men, to the seduction of some wavering and unstable Christians, yet nevertheless such Heresies shall never so far prevail, but that these *Foundations* shall remain firm and unalterable to the World's end: and let the *Guide* make the best of this he can.

Theoph. in
hoc.

Rev. I. 13, 16.

But yet farther, recommend me to him for his Industry in endeavouring to prove this grand Article of his Faith out of the prophetic and mysterious Revelations of St. *John*; from that place particularly, where *our Saviour is described walking in the midst of the seven Mother-Churches of Asia, and holding their Bishops in his hand*: For what more unlucky instance could he have chosen to show the *Indefeasibility*, as he loves to call it, of any Church, than this of the *Asiatick Churches*, who began so early a defection from the Faith, and are long since brought to utter Desolation. If he say, he means it of the Church universal, then we are agreed; provided only that he do't tacitly put that senseless Illusion upon us, of the Church of *Rome's* being the Church universal.

But lastly, above all, we can certainly never sufficiently admire the Sagacity of this incomparable *Guide*, who has found out a visible Infallible Judg of Controversies, authoriz'd by the great Apostle himself, in every
Exhor.

Exhortation of his to Charity, Peace, and Unity, whether in Affections or Judgment. St. *Paul* exhorts the *Philippians* to *stand fast in one Spirit, to be of one Mind, striving together for the Faith of the Gospel, to have the same Love or Charity (for each other) to do nothing through Strife or vain Glory, but in lowliness of Mind, to esteem each other better than themselves*; and therefore there is an absolute necessity of a visible Infallible Judge in Controversies, and he in the Church of *Rome* too, not in that of *Philippi*, to which this Epistle was wrote. Where's the Connexion? the same Apostle writing to the Church at *Rome*, exhorts them to *be of the same Mind one towards another, not to mind high things*, (Ecclesiastick Monarchy, Temporal Grandeur, Sovereignty over Mens Faith by pretending to an Infallible Spirit, than which things nothing can be *higher*) and therefore, for this very reason, there is a necessity of those things from which, in the general, the Apostle dehorts them.

Cap. i. p. 6, 7.
Phil. i. 27.
&c. 2. 2, 3.

Rom. 12. 18.
See the Guide,
c. i. p. 6, 7.

'Tis a great Happiness, I find, for a Man to have once got a Name in the World, for generally 'tis sufficient to dub the most elaborate trifling with the title of the profoundest reasoning amongst the crowd of his profest and unthinking Admirers. Had any of their late Writers (if they deserve the name) of the Sheet of Paper size, wasted a little good Ink upon such stuff as this, few I believe or none would have thought it worth their notice; but it being the *Guide*, the profound and knotty *Guide*, who has discover'd an Infallible Judge speaking in such Texts as these, we must out of Civility make some return to his Remark, and that shall be as short as possible, in one word; if the Apostle had known that any such thing was to have been established in the Church, all his Exhortations to agreement in

Judg-

Judgment, all his Injunctions against Heresies, Schisms, and Divisions had been utterly superfluous and impertinent. For to what purpose is it to exhort Men to that, which must of necessity be, as long as they own themselves Christians; upon this supposition of the Divine Institution of an earthly infallible Judge? Or, to what purpose again, to dehort Men from that (Religious Faction and Division) which, upon the same supposition, could never have infected the Christian Church?

There remains but one Text more urged by the *Guide* for a blind and unlimited conformity to the Doctrines of the *Roman Church*; and that is in *Heb. 13. 7. Remember them which have the Rule over you, who have spoken unto you the Word of God: whose Faith follow, considering the end of their Conversation.* But were they the Clergy of the Church of *Rome* who had the Rule over, and had spoke the Word of God unto the *Hebrews*? And if not, how is their Faith, such especially as it is at this day, concern'd in this Exhortation? which in short, is design'd only to establish the *Jewish* Christians in the Faith against the Attempts of all Persecutions to the contrary, by the noble and illustrious Precedents in this kind, of those Pastors and Teachers whom God had set over them, as his propounding the *end of their Conversation* to be more remarkably consider'd, seems naturally to import. The *Faith* which they are here exhorted to imitate in their own *Conversation* being *practical* only, that Plerophorie, or full Assurance which relates to the Promises; not *speculative* or *dogmatical*, such as the intellectual Pride and Curiosity of after-Ages brought chiefly upon the Stage of the Church; when Creeds began to swell in proportion to Mens fruitless Debates, beyond their own Divine and Original Dimensions.

And

And now I think I may safely dismiss the *Guide*, and this Subject together; being willing to pay that Defe-
 rence to the common Vogue even of Adversaries, as to
 think, that if they pretend to any more Artillery of this
 Scripture-kind in defence of their Cause, he has cer-
 tainly made use of those Pieces of Ordnance that would
 carry the truest and the farthest against us; which yet
 we have seen, have either miserably overshot, or fall'n
 short of their Mark; and are indeed only such, both for
 their number, and the violence he has offer'd them, as
 seem to confirm us that one design he had in alledging
 them, was in consequence of the general Argument of
 his Book, the deciding of Controversies by a *Majority*
of Voices, howsoever corrupted and debauched to speak
 the Sentiments of the present Church of *Rome*.

My design was principally to take into consideration
 the Texts of Scripture made use of by the *Guide in*
Controversies for the proof of his Churches *Infallibility*:
 presuming that all other Scriptures produced by others
 would stand or fall with these, which one of his Chara-
 cter had chosen out to settle his Cause upon. And if I
 have shewed those which he has urged to be impertin-
 ent to the Cause in hand, I may well suppose the rest
 which I find in the *Catholick Scripturist*, and the *Touch-*
stone &c. will not be able to keep the Field, after the
 former are discomfited. The *Catholick Scripturist* hath
 two Chapters upon this Argument, the first is of the *In-*
fallibility of the Church: the second, That *the Roman*
Church is this infallible Church.

For proof of the first he hath collected thirty several
 Texts, which he has reduced under three general Heads.

Poi

I shall give the Reader a brief account of the chief of them, and by which he will be able to judg of the force of the rest.

Arg. 1. n. 1. *The first sort of Texts, saith he, are these, by which either God commands us universally to follow his Church; or speaks that of his Church, which could not be delivered as it is, if this Church could err. So Isai. 2. 3. Let us go up to the Mountain of the Lord, and he will teach us in his Ways, and we shall walk in his Paths. Verse 4. And he shall judg among the Nations. Whence he infers; Behold Christ erecting a Tribunal in his Church to judg among Nations, and decide all their Controversies, which must needs suppose Obedience to be yielded to this Judgment.*

Answer.

Without doubt God will have a Church in the World, and that the Church is to teach the Truth, and to be obeyed in the Doctrine it teaches. But as there is a Rule by which the Church is a Church, and a Rule according to which it is to teach: so we are to find out the Church, and to try the Doctrine it teaches, by that Rule. And as it is not the Church, without it be the Church describ'd in that Rule; so its Doctrine is not to be received, nor is the Church to be obeyed, unless its Doctrine be consonant with and agreeable to that Rule. So we are required to try the Spirits by the Doctrine, 1 *John* 4. 1, 2, 3. and if the Doctrine differ from the Doctrine before taught, whoever it be that teaches, whether an Angel, or an Apostle, or a Church, it's to be disclaimed, and is under an *Anathema*, *Gal.* 1. 8, 9. And therefore our Saviour that taught them to observe what the Scribes and Pharisees,

that

that sat in Moses's Seat, bid, *Mat.* 23. 2, 3. yet elsewhere cautions them to beware of their *Doctrine*, *Mat.* 16. 6, 11. But of this see before, pag.

So far is it from Truth, as well as from the Scripture he alledges, that *Christ has erected a Tribunal in his Church to decide all Controversies*, and which he commands us *universally to follow*.

The second sort of Texts, proving the Infallibility of the Church, contain such glorious Titles given her, or such admirable things spoken of her, as must needs be vain and truthless words, if ever the Church prove a Mistress of Errors; obtruding them to her Children for Divine Verities. First, *Psal.* 132. 13, 14. The Lord hath chosen Sion, &c. *This is my Rest for ever, here will I dwell.* Now Christ's dwelling-place is his visible Church, *1 Tim.* 3. 15. But how could it be his Habitation and Rest for ever, if a Storehouse of Errors?

1. By this Argument the Jewish Church (of which the Psalm speaks) was as infallible as the Christian, and the Church of *Ephesus* as the Church of *Rome*; since wherever there is a Church, there is the House of God. Answ. 1.

2. The being God's House, secures it no more from Error than from Sin: And his Argument will equally prove the Church impeccable as infallible. Thus in his way, *How could it be his Habitation and Rest for ever, if a Storehouse of Impiety?*

3. The Being of a Church is one thing, and the Infallibility of it another. The Promise of a *Rest for ever* (if taken in it's full extent) may infer that there shall be a Church, but not that there shall be an Infallible Church.

Ans. 3. n. 18. The third sort of Texts to prove this ~~infallibility~~ contain such as plainly say, that God will ~~be~~ direct his Church to follow Truth, or that it shall not revolt from the Truth, &c. Behold how plain and direct a way to Truth is promised the Church of Christ, Isa. 35. 5. Then shall the Eyes of the Blind be opened, &c. And a High-way shall be there, and it shall be called the way of Holiness [the Holy Catholick Church] the wayfaring-Men, though Fools, shall not err therein. It is therefore a way infallibly leading to Truth. So Chap. 59. 21. This is my Covenant with them, my Spirit that is upon thee, and my words which shall be put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, &c. for ever.

Ans. 1. These Texts, and the like, do declare what Privileges God will grant to his Church: but among all of these I can find no promise of Infallibility; or if so, what is not made to every one, or any one in the Church as well as the other: For all are concerned in it that have *weak Hands* and *feeble Knees*, ver. 3. that are of a *fearful Heart*, ver. 4. that are *blind and deaf*, ver. 5. *lame and dumb*, ver. 6. and all the *ransomed of the Lord*, ver. 10. And so it is spoken to all the *Seed* Chap. 59. 11.

2. There

2. There is as much said of securing the Church from Defilement and Violence as from Error. For is it said that *an High-way shall be there, and the wayfaring-men, tho Fools, shall not err therein?* So that *High-way* is presently call'd *the Way of Holiness*, and it's said, *the unclean shall not pass over it*: and ver. 9. *No Lion shall be there, nor any ravenous Beast shall go up thereon, but the redeemed shall walk there, &c.* and ver. 10. *they shall obtain Joy and Gladness, and Sorrow and sighing shall fly away.* But now, if notwithstanding these promises of Purity and Peace, there may be Uncleaness in the *Way of Holiness*; and Division, and Persecution, and Violence, where there is to be *everlasting Joy*: then there may be Error where *the wayfaring-men shall not err.* And so the promise of not erring doth no more imply Infallibility, or an Impossibility of erring, than the promise of Holiness and Peace implies an Impossibility of Impurity and Violence.

But however, suppose this belongs, as he would have it, to the Catholick Church; yet what is this to any particular Church? what is this to the Church of *Rome* more than to any other Church?

That we are to look for in the next Chapter, the Subject of which is, *That the Roman Church is this Infallible Church, and our Judge in all Points of Controversy.* This Question (as he truly saith) seems to import as much as the certain decision of all our Controversies. And supposing he has prov'd the true Church to be infallible, he grants there seems to be a vast labour to remain to prove the Roman Church to be this Church.

And

Part. 6.

And here he tells us, if we may believe him, that they are all to give full Satisfaction in this. As how? the Book is call'd the *Catholick Scripturist*; but now he that had 30 Texts at his Service in the former Point, when he comes to his vast labour, and the Point that imports the decision of all our Controversies, finds not one; but instead of that thus brings himself off. I most earnestly beg of my Reader to note well this one short Demonstration, and he will see how evidently convincing it is to prove home our full Intent, tho without any Scripture. This is not directly to our purpose, but because he so earnestly begs it, and because it's short and demonstration too, we'll give it the reading. It's this.

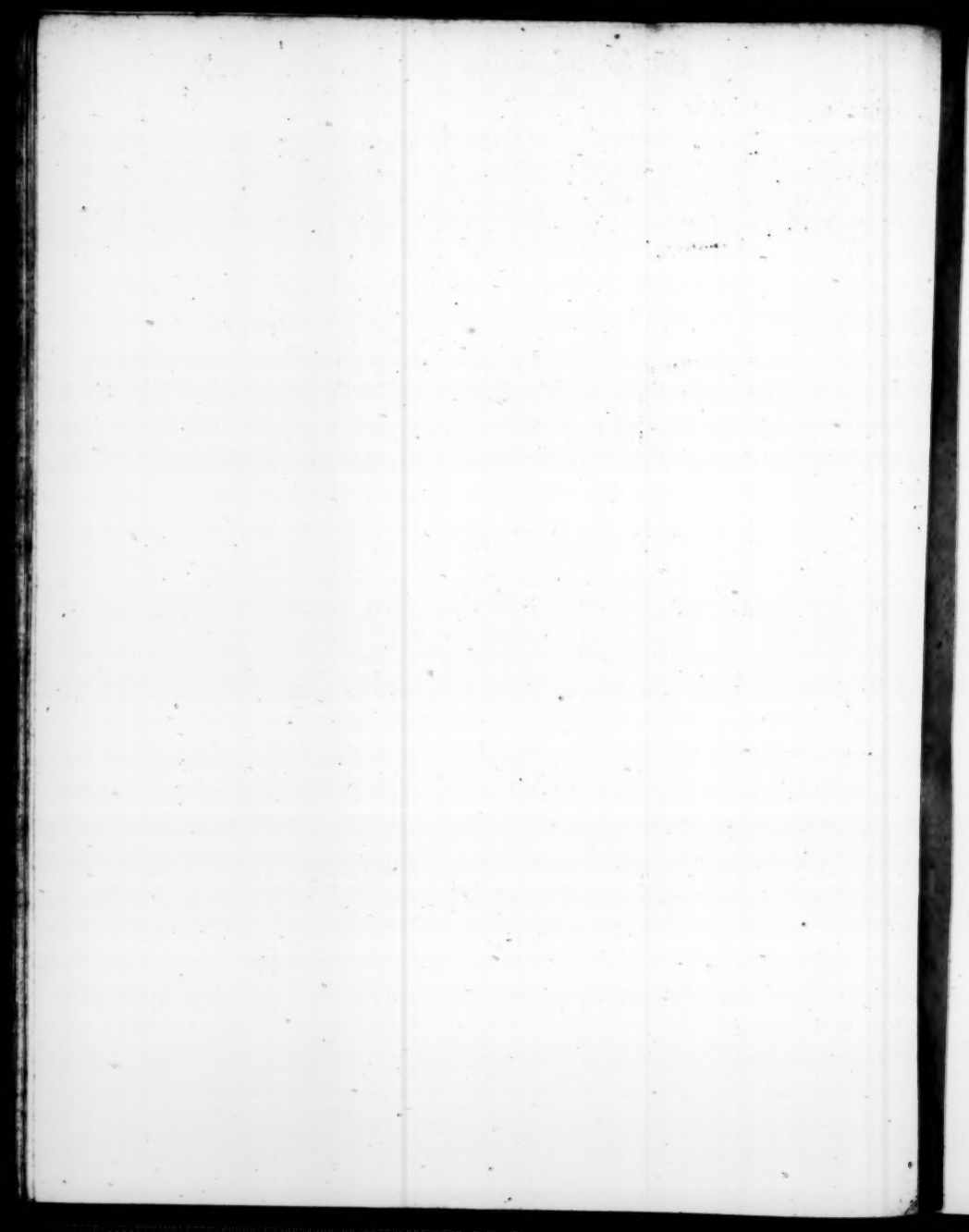
No Church can be the true Infallible Church, and Decider of all Controversies, which teacheth her self to be fallible—But every Church in the World but the Roman, teacheth her self to be fallible: wherefore (by evident Demonstration) no other Church upon Earth can be infallible. So that the Demonstration depends upon her own Declaration, and for the which there needs no other proof. But if this be Demonstration; then so is Fallacy and Self-conceit: and if this be evident Demonstration, then Folly, and Fancy, and Presumption are Reason in Perfection. As I shall make good by a parallel Instance. It's held by many that there is a Philosopher's Stone, which will by its secret Power turn all Metals into Gold; but may the Impostor say, there is no one besides my self that saith they have this Stone, therefore I that say I have it, have it; and all that own there is such a Stone, tho they have it not, are bound to believe that I have it. If this be an evident Demonstration for him, then all the Adepti, and that

that employ their Time, Labour, and Diligence in the quest of it, are to rest perfectly satisfied in his Integrity, Sufficiency, and Skill, and to betake themselves to him for Direction. But we do not find that this will pass for *Demonstration* in this or any other case; and therefore he must either find out some other Characters of Demonstration than what is yet understood, or must quit all pretence to Demonstration. And if this be all the Proof the Church of *Rome* hath for its Infallibility, we have no more reason to believe it, than the Chymists have to give Credit to every Enthusiast or Impostor.

T H E E N D.

L O N D O N,

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The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine

CONCERNING

*The Worship of Angels, and Saints
departed.*

PART I.

IMPRIMATUR.

Apr. 26. 1688.

Guil. Needham.

Cardinal *Bellarmino*, and other Romish Authors, De Sanct. Beat. l. 1. c. 12.
in their Writings concerning the Worship of
Angels and Saints, tell us, That as there are
three sorts of Excellencies, so there are three
sorts of Worship due to them.

The first Excellency is that which is in God only,
infinite and supereminent above all; to which is to be
paid a Religious Worship, called *Latria*.

The second is Humane or Natural, to be found in
Men, and is subdivided into several sorts and degrees,
according to the diversity of its Objects, and degrees of
their Worth, whether it be Prince, or Parent, or Ma-
ster,

ster, or Prophet, or Philosopher, to which is to be paid a Civil Worship, called *Cultus Civilis*.

The third is a middle sort of Excellency, betwixt Divine and Humane, to be found in Angels and glorified Saints, to which is to be paid an inferiour degree of Religious Worship, called *Dulia*: and because the Virgin *Mary* was the Mother of our Lord, and far excell'd all other Saints, as well in favour with God as in personal Vertues and Accomplishments; therefore to her is to be paid proportionably a higher degree of this sort of Worship, called *Hyperdulia*.

The two first of these the *Reform'd* own and consent to, but deny the last, as having no Foundation in Scripture, or Reason, or true Antiquity.

We worship God with all our Hearts and Souls, with the profoundest Veneration, with the most rais'd Affections, with the highest degrees of Love and Fear, and Faith and Confidence, and that not only as he is a God of Infinite Perfections, but as he is our absolute Lord and Sovereign, the Almighty Creator and all-wise Governour of all things.

We give to Man too that Worship that is suitable to his finite and created Worth and Excellency; God having, for the Peace and order, and well-being of the World, constituted Government in it, and made some the Ministers of his Providence in conferring his Blessings on Mankind; he hath also requir'd an Homage or Worship to be done to them conformable to the Rank and Order they stand in, and to that Charge and Power they are entrusted with.

But we do not think our selves oblig'd to pay any Worship at all to Angels and Saints, as that Worship is distinguish'd from Honour and Esteem, and implies in it any Power and Dominion in them over us, or any Depen-

Dependance and Subjection in us to them. And therefore tho we highly honour and esteem them, and manifest the inward Sentiments of our Hearts by suitable Expressions, by blessing God for them, by commemorating their Vertues and their Martyrdom, by congratulating their Victories over the World, by propounding their Example to the Imitation of others, by rejoicing in their Happiness and Glory ; yet do we refuse to pay any Worship or Homage to them, much less that kind of Worship and Homage, which either Divine Institution, or the Consent of Nations hath appropriated to God, which in its own nature implies those Perfections that are incommunicably in the Divine Essence, which lastly signify that Trust and Dependence upon them that ought wholly to be put in God. This is that which we charge upon the Church of *Rome*, and which her greatest Champions can neither deny nor defend, tho of late they have more bent their Studies to hide her shame, than to justify it.

It is not enough that they give it a different name when the Worship is the same, that they distinguish the Worship of God from that of the Creature by the Intention of their Minds, ascribing the highest degree to the one, and a lower to the other, when they confound them together by making the external Acts of it common to both ; As God's being the universal Parent and common Benefactor of the World, challenges a publick Worship to be due to him ; so the Unity of his Nature, and the Supremacy of his Authority and Power require that that publick Worship, and all the Expressions of it be appropriated to him, as incommunicable as his Nature, and undivided as his Dominion ; the one ought to be singular and peculiar as the other, or else we put God and the Creature on the

level, and either bring down God to the Meaness of a Creature, or exalt the Creature to the Altitude of a God.

But tho no created Excellency can have any inherent or natural right to any part of that Worship that's given to God: May not God, who is the Fountain of Honour, make a Grant of it to his beloved Favourites, and permit at least, if not require, that some part of it be exhibited to them? This is what the Romanists pretend to, but can never prove as to any one of those Particulars wherein we accuse them of giving Religious Worship to Angels, and Saints departed.

Bellar. de
Sanct. Beat.
l. 1. c. 12.

Some of those Particulars they deny, but at the same time practise: They confess *that Sacrifice is the peculiar Worship of God, and ought to be offer'd to none besides*; it being written *Exod. 22. 20. He that sacrificeth to any God, save unto the Lord only, shall surely be put to Death.* And yet do they daily offer up Christ in the Sacrifice of the Mass to God in honour of the Saints, especially of the Blessed Virgin; And how then is Sacrifice esteem'd by them an Honour solely and peculiarly due to God? They tell us also that *Temples and Altars, as well as Sacrifice, are appropriate to God*; and yet what is more common amongst them than to erect Temples and Altars in honour of the Saints as Patrons of them, and for their proper Worship and Service?

Bellar. eod. loc.

Again, some they own, but do not pretend to prove from Scripture, but think to fetch them off by distinctions, whilst we have evident proofs from Scripture against them: Such are *burning Incense*, and *making Vows to them*; concerning both which the Holy Scriptures inform us that they are appropriate Acts of Worship to God.

For *burning Incense*, *Exod. 30. 8, 10. Thou shalt make*

an Altar to burn Incense upon, and Aaron shall burn Incense upon it, a perpetual Incense before the Lord, it is most holy unto the Lord: and for this reason Hezekiah brake in pieces the Brazen Serpent, because the People burnt Incense to it, 2 Kings 18. 4.

For making Vows, Numb. 30. 2. If a Man vow a Vow unto the Lord, Deut. 23. 21, 23. When thou shalt vow a Vow unto the Lord thy God. And Isa. 19. 21. Vows are reckon'd up with Sacrifices and Oblations: And the Lord shall be known to Ægypt, and the Ægyptians shall know the Lord in that day, and shall do Sacrifice and Oblation; yea they shall vow a Vow unto the Lord and perform it.

Lastly, others they both own, and have attempted to prove from Scripture, such are the *Religious Adoration and solemn Invocation of them.* My present business therefore is to examine what is the true sense of Scripture as to these Points: Which I shall do with as much Care and Judgment as I can, and with all Faithfulness and Sincerity, shewing the weakness of the Proofs cited by the Papists in defence of them, and how very clear and strong ours are against them. For Method sake I shall cast them under these several Heads.

I. Head.

Altho we do not deny that Angels, and Saints departed, pray for the Church on Earth, yet many of the Texts they cite for it do not prove it.

II. Head.

No proof from Scripture that Angels, and Saints departed, have an universal Knowledge of Men and their Conditions.

III. Head.

III. Head.

No proof from Scripture that Angels, and Saints departed, are intrusted with the Care and Government of the World under God.

IV. Head.

No proof from Scripture for the Religious Adoration of Angels, and Saints departed.

V. Head.

No proof from Scripture for the solemn Invocation of Angels, and Saints departed.

I. Head.

Altho we do not deny that Angels, and Saints departed, pray for the Church on Earth; yet many of the Texts they cite for it, do not prove it.

We believe as well as the Romanists, that Angels and Saints are in a happy and blessed State; that they have a very fervent Charity, and a most tender Concern for the Church on Earth, and are always ready to do what they are able, especially by their good Wishes and earnest Prayers, to promote its Prosperity; that they are very dear to God, in great Grace and Favour with him, and likely to prevail in their Intercessions for what things they ask according to his Will; that they know very well what must be in general the Necessities of a Militant Church, the Tribulations

tions and Persecutions it is subject to; that it is never without Enemies, and consequently never without Troubles; and knowing this, that they cannot but commiserate its State, and in Pity and Compassion towards it, pray for its Relief and Succour.

Farther; tho we do not make it an Article of our Faith, we look on it as a probable thing, that holy Bishops and Pastors, when they are gone to Heaven, have in their Prayers a particular regard to that part of Christ's Church o're which they presided; that other Saints also in Heaven may recommend the condition of their particular Friends and Relations unto God, with whom they lately convers'd in the Body, and whose Wants they then were intimately acquainted with: So *Gregory Nazianzen* tells us, he believ'd concerning his deceas'd Father, *That he did especially intercede for that Flock, o're which he was Bishop, and did them more good by his Prayers now in Heaven, than he did by his preaching when he liv'd amongst them.* So the Primitive Christians were wont to beg of the Martyrs a little before they suffer'd, *that when they came to Heaven, and had receiv'd their Crown, they would be mindful of them whom they left behind.* Famous in Ecclesiastical Story is the Agreement betwixt *St. Cyprian* and *Corneilius*, *that which went first to Glory, should particularly intercede for the other at the Throne of Grace.*

Orat. 19.
p. 288.

Epist. 57.

This we lay down as probable. Others have thought that they might go farther, and that it was no less likely, but that God may on some particular occasions, and in some Circumstances, depute an Angel or Saint to have the Charge of such a particular Person, or Country, or City; but that this was extraordinary and out of course.

Now

Now thus much being granted, there's no need of Proofs to make it good; and yet some of those Texts they produce for it, are so little to the purpose, that were there no other, and those manag'd by no better hands, we should want sufficient Motives to induce the belief of it. But they must be excus'd; Scripture is a Weapon they have not tried, nor been us'd to fence withal. As for Example, to give you a cast of their Skill in expounding Scripture.

They endeavour to prove that the Saints in Heaven do pray for Men on Earth, from *Jer. 15. 1. Tho Moses and Samuel stood before me, yet my Mind could not be towards this People.* Which words, Bellarmine thinks, imply that Moses and Samuel could, and were wont to intercede for the People of Israel.

C. 18.

Gal. 1. 18.

I answer, they do not necessarily so; for when St. Paul says, *If an Angel from Heaven preach any other Gospel, let him be accursed;* he don't at all intimate that an Angel from Heaven could or was ever guilty of it: But suppose they do, it does not follow that this was their Custom since they went to Heaven, for then why did they not do it now, now when there was most need, and the State of the Jews most deplorable? But that they often did it when they were here on Earth. So that the plain sense of the Text is this: The People of *Judah* had by their Sins so highly provok'd God to Anger, that he had decreed their Ruin, and the Doom was irreverfible; and this God was pleas'd to amplify by declaring that tho he had oftentimes been prevail'd with by those two holy Men, *Moses* and *Samuel*, when they were on Earth in the behalf of this People, to turn away his fierce Anger from them; yet now the provocation was so great, that if they were alive again, and did intercede for them, it should not avail, and he would not be in-
treated

Exod. 32. 11,
14.

treated for them. So St. *Jerome* and *Theodoret* expound them; *God spake of Moses and Samuel as tho* in locum. *they were living in the World, and were in their former Station and Condition*; and so they are explain'd by that parallel place, *Tho these three Men, Noah, Daniel and Job were in the Land, they should deliver but their own Souls by their Righteousness, saith the Lord.* Ezek. 14. 14.

The next Proof of theirs I shall take notice of, is by way of Inference, and not express in the Text: 'tis in *Rev. 6. 10.* *How long, O Lord, holy and true, dost thou not judg and avenge our Blood on them that dwell on the Earth?* Now, say they, if the Souls of Martyrs pray for Vengeance on their Persecutors and Murderers, much more may we suppose them to pray for Mercy and Deliverance for their fellow-Members and Sufferers.

But they certainly frame a very odd Notion in their Minds of the blessed Saints above, who think them so addicted to Revenge and Retaliation: Can they, who after the Example of their Lord, pray'd for their Enemies when they were on the Earth, and forgave their Murderers, be suppos'd now they are in Heaven in a more perfect state, to pray for Judgment and Wrath upon them? The words therefore are figurative, and by this Scheme of Speech is signified unto us, *not the Desires, and Wishes, and Prayers, of the Saints for Vengeance on their Enemies, but only the certainty of the Divine Vengeance* that would overtake them. By the Souls of the Slain crying under the Altar, is meant their Blood, and the Sin of murdering them; and as it is said that *Abel's Blood cried for Vengeance*, so the Sin of Shedding their Blood cried, would certainly awake and provoke the Justice of God to take Vengeance on them for it. The Fathers *Ribera* and *Viegas* so explain

Chap. 2. 15.

plain the Text; and a Passage in the Book of *Esdra* gives farther light to it; *Behold the innocent and righteous Blood cryeth unto me, and the Souls of the just complain continually, and therefore saith the Lord, I will surely avenge them.*

Another proof of theirs is from the corrupt reading of a Text, and not the true sense of it. *2 Pet. 1. 15.* The words are, *I am shortly to go out of this Tabernacle, as our Lord himself hath declared unto me, but I will endeavour that you may be able after my Decease to have these things always in remembrance.*

They read them, *I will endeavour after my Decease*, that is, say they, by his Intercession in Heaven for them. We read them, *I will endeavour that ye may be able after my Decease*; that is, say we, by his diligence in instructing them while he was with them on Earth. This is the true reading and natural sense of the words; *St. Peter* did not tell them what he would do for them when he was gone, but what should be his Endeavour for them whilst he was here, *ὡς ὅτε σὺ δὲ καὶ ἐκείσδε ἔχειν ὑμᾶς μετὰ τῆς ἐμῆς ἐξόδου*, not *ὡς ὅτε μετὰ τῆς ἐμῆς ἐξόδου*. And so *St. Peter* interprets himself in the words both before and after, *ver. 12, 13.* *I will not be negligent to put you always in remembrance of these things; it is meet as long as I am in this Tabernacle to stir you up, by putting you in remembrance; and ver. 16.* *For we have not followed cunningly devis'd Fables, when we made known to you the Power and coming of our Lord Jesus Christ, but were Eye-witnesses of his Miracles.* Was there any need this Exposition might be confirm'd by their own Gloss, and many of their own Authors on the place: But *Bellarmino* himself being not over-confident that this Text is for their turn, I may venture to dismiss it without any farther Reflections on it.

From

Dum vivo
Gloss.
Dum vita sup-
petit, Cajet.
Non est ar-
gumentum
evidens, Bell.
c. 18.

From a corrupted Text they proceed to Apocryphal ones: 2 Maccab. 15. 12, 13, 14. *This was his Vision, Onias who had been High-Priest—&c. pray'd for the whole Body of the Jews: This done, there appeared a Man, &c. Onias said. This is a Lover of the Brethren, who prayeth much for the People, and for the holy City, to wit, Jeremias the Prophet of God.*

Now that which I would observe from this place (besides that it was but a Dream of Judas Maccabeus, and the Book of no good Authority) is, that we do not find that Judas thereupon did either pray himself to them, or exhort the People to do it: but ver. 22. directed his Prayer to God alone; *Therefore in his Prayer he said after this manner, O Lord thou didst send thine Angel in the time of Hezekiah; and ver. 23. Wherefore now also, O Lord, of Heaven, send a good Angel before us for a Fear and Dread unto them.*

Again, they cite out of the Apocrypha; Baruch 3 4. *Oh Lord Almighty, thou God of Israel, hear now the Prayers of the dead Israelites.* From whence they gather that the dead Israelites pray'd for the Living.

But these words may have another sense fairly put upon them. And, 1. By the dead Israelites may not be meant *those dead indeed*, but whose Condition was so distressed and desperate as every moment to threaten Death; and then the Prayers of the dead Israelites, were only the Prayers of the Israelites that were ready to perish. And for this the Verse before gives it, *We perish utterly.* Or, 2. By the Prayers of the dead Israelites may be meant the Prayers of their Ancient Worthies, which they, *tho now dead*, put up to God when they were alive; to wit, the Prayers of the Patriarchs and Prophets, when they were in the Body for the good Estate of their Posterity.

Comment. in
Heb. c. 7. v. 18.

But what these Texts fall short of, others may make up; In the 1st of *Zech.* 12. an Angel is represented as interceding for the People of *Israel*. *And the Angel of the Lord answer'd and said, O Lord of Hosts, how long wilt thou not have Mercy on Jerusalem, and on the Cities of Judah, against which thou hast had Indignation these threescore and ten Years?* And yet by the Angel here the Jesuit *Ribera* confesses is meant Christ, the only Advocate and Intercessor in Heaven for his Church and People, and backs his Opinion with the Suffrage of several of the Fathers, *St. Jerome*, *St. Ambrose*, *Origen* and others. To which purpose we may observe *Ch. 3. ver. 2.* that this Angel is called the Lord. *And he shewed me Joshua the High-Priest standing before the Angel of the Lord, and Satan standing at his Right-hand to resist him; and the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem.*

C. 18.

We believe also the *Communion of Saints*, and therefore 'tis a Calumny that *Bellarmino* puts upon us, where he says we deny it; but we believe withal that *that* may be preserved betwixt the Church Triumphant and Church Militant, without our praying to them, or their meriting for us. The Saints above and those here below make up but one Body, they differ only in Condition and Degree, they in Heaven, we upon Earth; they in rest and Peace from all their Labours, we still beating it on the Waves; they set safe out of the reach of Sin and Folly, we still struggling in the midst of Temptations; but yet we are all of the same Body: So says the Apostle, *Heb. 12. 22.* *Ye are come to Mount Sion, to the City of the Living God, the Heavenly Jerusalem, to an innumerable Company of Angels, to the general Assembly and Church of the First-*

First-born which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant. Now being of the same Society with them, as we ought to honour their Memories, to imitate their Vertues, to bless God for their Examples, to be encouraged by the hopes of that Salvation they now enjoy, and to pray for their perfect Consummation and Bliss both in Body and Soul in God's everlasting Glory; so no doubt do they bear a most tender Affection to us, and have a hearty Concern for our good, and do what by the Laws of that invisible World they are permitted to do, especially by their earnest Prayers, mightily prevalent with God, to procure our Well-fare. Communion with the Saints in Heaven thus far we own, and it may be prov'd; but that on this or any other account we are to worship them, we deny, and it can never be prov'd. However the several Texts cited by them to this purpose I shall examine in the following Heads.

*Communion
Office.*

Burial Office.

II. Head.

No proof from Scripture that Angels, and Saints above, have an universal knowledg of Men and their Conditions.

Here the Champions for the Papacy are at a great loss, and their Doctors disagree; they can neither prove that the Saints have this Knowledg, nor shew the way how they came by it; they would feign put us off with May-be's and Possibilities, they tell us this may be done, and that it may be done this way or that way, but can prove nothing, as any unprejudic'd Person will perceive that considers the Texts they produce for it.

The first and chiefeft is *St. Luke 15. 7, 10. There is*

Joy

Joy in the Presence of the Angels over one Sinner that repenteth: From whence they argue that Angels must know when a Sinner repents, before they can rejoyce at it; and if they know *that*, why may they not know all other things concerning Men?

I answer; It does not follow, that because they know this one thing, they know any other, or all other things relating to Men: This we believe they know, because our Saviour hath told us so, but we have not the same reason to believe they have a general and universal Knowledg of Men, the Scripture being silent therein.

Possibly Angels may know when a Sinner repents these two ways.

1. By Revelation from God; knowing how much it would add to their Happiness, and encrease their Joy to see their fellow-Creatures happy as well as themselves; God may be suppos'd as ready by such an Information from time to time to augment their Felicity, as they are to contribute to and rejoyce in the Felicity of others; and this seems well enough to agree with the Joy that the Woman in the Parable exprest at the finding of her lost piece of Mony, she not only rejoyced her self, but call'd her Friends and Neighbours together to rejoyce with her, *Luk. 15. 9. Rejoyce with me*, saith she, *for I have found the piece of Mony which I had lost*: So may it be the good will of our Heavenly Father, not only to take pleasure himself in the recovery of a lost Sinner, but to communicate it to Angels and blessed Spirits, that they also might enjoy the Satisfaction of so agreeable and welcome Tidings.

2. By virtue of their Ministry here below for the good of those that are Heirs of Salvation. By observing in Men the Signs and Fruits of true Repentance,

tance, they may come to know when a Sinner is converted, and passing always betwixt Heaven and Earth upon God's Errands and Embassies (as 'twas represented to Jacob in his Divine Vision) those that ascend from Earth may tell the joyful News of it to them in Heaven.

Possibly, I say, by these two ways, Angels may come to know when a Sinner repenteth: But then why may they not by the same ways know all other things concerning Men? Why, supposing that possible too, yet there is this great difference betwixt them, *viz.* We are told by our Saviour that they do know the one, but we are not told that they know all the rest: And if *Rom. 14. 23.* *whatsoever is not of Faith is Sin*, we having no Foundation in Scripture to build our Faith on, that they have an universal Knowledge of Men and their Affairs, we must of necessity sin in believing it, or praying to them on that Supposition; and as there is no Revelation in Scripture that they have a general Knowledge of Men and their Affairs, as well as of their Repentance; so neither is there the same reason that they should; God may reveal the one to them as a thing he knew would administer to their farther Pleasure and Delight; but for the same reason they may be kept ignorant of other things, and God withhold the knowledge of them from them, being such it may be (and be sure our Sins and Vanities are such) as would redound more to their Trouble and Discontent than Satisfaction.

But did this Text prove, as you see it does not, that the blessed Angels have an universal Knowledge of Men and their Affairs, what's this to the Saints departed? These may be altogether ignorant of Men, whilst the other by virtue of their Ministry on Earth may know many things concerning them. For this therefore they
urge

urge *Mat. 21. 20. That the Just at the Resurrection shall be as the Angels of God.* Now this Argument labours under the same weakness as the former; as they prov'd before, that the Angels know all things relating to Men, because they know one thing, *when a Sinner repents*; so now they prove that the Saints in Heaven are like to the Angels in all things, because they are like to them in one. It is apparent that our Saviour spake of an equality in State and Priviledg, and not in Knowledge and Perfection of Nature. The *Sadducees* that denied the Resurrection of the Dead, came to our Saviour and thought to justify their Atheism and Infidelity, by putting a case to him, which they imagin'd would infer an unanswerable Absurdity, were it granted that there was a Resurrection. The case was this; A Woman there was that had had seven Husbands in her life-time; at the Resurrection, whose Wife shall she be of them all, for all had her to wife? To which our Saviour answer'd, she shall be Wife to none of them; for in that other World, there is no more Husband and Wife, marrying or giving in Marriage; but Men are like Angels, that is, immortal as they, and shall not need Matrimony to propagate their kind and to supply their Mortality, for they shall live for ever. *They shall be as the Angels of God*; not in every respect, for as they differ in nature and kind, so they shall have distinct Natural Qualities and Operations; but in respect only of Bliss and Immortality.

Besides, supposing this Equality was universal in every Point, in Nature and Knowledge as well as Bliss and Happiness, the Saints were not to have it till the Resurrection. So it's said, *At the Resurrection the Just, &c.* And does it follow from hence that the Saints are now what they shall be then; that because at the Resurrection they shall

shall be as the Angels, they are before the Resurrection as the Angels.

This Equality with the Angels then will not do; Have they any more direct Proof? They think they have from our Saviour's words, *John 5.45. Do not think that I will accuse you to the Father, there is one that accuseth you, even Moses, in whom ye trust.* But how, say they, can *Moses*, dead 2000 Years ago, accuse those that were then living, if *Moses* did not know what past here on Earth?

I reply, very well, if by *Moses* be meant (as it is in many other Scriptures) the *Writings or Books of Moses*. So *Moses and the Prophets* signify, where *Abram* thus speaks to *Dives* in Hell, *They have Moses and the Prophets*; Not *Moses* and the Prophets in the Flesh, they being dead so long before, but *Moses* and the Prophets in their Doctrine. For the Confirmation of this Exposition I might give you the Judgment of the Fathers, but 'twill be more than enough to set down Cardinal *Cajetan's* words on the place: *The Jews are accus'd by Moses, for that Moses's Writings condemn them for not believing in Jesus; The Jews also are said to trust in Moses, because they trusted in the Promises contain'd in Moses's Writings, tho they would not acknowledge the Accomplishment of them in Christ.* The Scribes and Pharisees in the beginning of the Chapter take occasion from our Saviour's curing a lame Man on the Sabbath Day, to rail at him as a Sabbath-breaker and Impostor. To which he answer'd, proving by many Arguments that he was the Son of God, and commission'd by him to reform and to save the World, to this purpose he appeals to the Testimony of *John, ch. 5.32, 33.* to the Miracles he wrought, *ver. 36, 37.* and last of all, to their own Law, the Writings of *Moses* and the Prophets, which they seem'd so highly

Luke 15. 29.

Orig. in Epif.
ad Rom. l. 4.

c. 4.
Basil. de Spir.
Sanct. c. 14.
Cyril in Joh.
l. 3. c. 8.

to prize and so much to depend upon, *ver. 39. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me*: And then tells them, that if after all this they did not own and believe on him, there was no need *that he should accuse them to the Father*, Moses, that is, the Writings of Moses and the Prophets would rise up in Judgment against them and condemn them; for in not believing on him they declar'd they did as little believe what Moses had wrote, *since he wrote of him*, and therefore notwithstanding their high pretences of Faith and Zeal for Moses and the Prophets, they were Infidels as well to the Law as to the Gospel, and threw as much Dirt and Contempt on their Writings as on his Words, *ver. 45, 46, 47. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his Writings, how shall ye believe my words?*

Another Text they alledg in defence of this Doctrine, is *Rev. 12. 10. And I heard a loud Voice saying in Heaven, The Accuser of our Brethren is cast down, who accuseth them before God day and night*. Now, say they, the Devils can't accuse Men, but they must first know for what; and if the Devils know the Actions of Men, can we for shame deny it to Saints and Angels?

To this two things may be return'd. 1. That by the War in Heaven and the success of it, mention'd in these Verses from the 7th to the 11th, betwixt Michael and his Angels on the one side, and the Dragon and his Angels on the other, may be represented the Conflict betwixt the Primitive Church and the Pagan Emperors; the good and bad Angels after an invisible manner, taking their respective sides, and opposing each other;

other ; and then by the Accusation the Devil is continually presenting of the Brethren before God, may be signified the wicked Calumnies and abominable Slanders of Incests, Adulteries, promiscuous Lusts, Murders, Conspiracies against Princes, and the like, that the Infidels, by the Devil's Instigation and Malice, rais'd against the Christians before the Emperor, and others the subordinate Governours of Provinces. 2. Tho it be granted that the Devil knows the Actions of Men, it does not follow that the Saints and Angels must do so too ; he being a little nearer to Men on Earth than Angels and Saints in Heaven are ; *He is called the Prince of the Power of the Air*, and is confin'd to this lower Region, and therefore is often so near as to see and hear Men, tho he is invisible himself ; *hence he is said to go up and down like a roaring Lion, seeking whom he may devour.* Eph. 2. 2. 1 Pet. 4. 8. And when in the Book of *Job* he is represented as coming before God to accuse and be-lie *Job*, and is asked by God, *Whence comest thou ?* he thus answered, *from going to and fro in the Earth, and from walking up and down in it.* Job 1. 7.

Now one would think that their Proofs run low, and their Cause is gasping, when they fly to a Parable to support it, and yet this they do and lay great stress upon it. It is that of *Dives* and *Lazarus*, Luke 16. from the 19th to the 31st Verse. They tell us that *Abraham* heard *Dives* calling to him out of Hell, that he knew very well what a sensual Luxurious Life he had liv'd on Earth, ver. 24, 25. *Dives* cried, and said, *Father Abraham have Mercy on me, &c.* — *And Abraham said, Son, remember that thou in thy life-time receivedst thy good things.* Nay, that *Dives* in Hell knew what was the Condition of his Brethren on Earth, and the great danger they were in, and was so much con-

cern'd for their Welfare as to beseech *Abraham* to send or procure them a Messenger from the dead to persuade them to repent, *ver. 28. I pray thee therefore, Father, that thou wouldst send him to my Father's House, for I have five Brethren, that he may testify unto them, lest they also come into this place of Torment*: Is there not now as much Charity in Heaven as in Hell? And may not the blessed Spirits above be supposed to be as much concern'd, and as ready to forward the Repentance and Salvation of their Brethren as the Damned beneath?

Here two things are to be consider'd:

1. That this in all probability is a Parable; and so is not to be stretch'd too far, nor an Argument to be drawn from every Particular and Circumstance in it: The proper use of Parables is rather to illustrate than prove; and if they conclude as to any thing, 'tis that only which is the main scope and design of them: Now what our Saviour principally design'd in this, is very obvious to any one that reads it; it could be no other than to shew that there remains no Mercy, no hopes of Salvation in the other World, no, not so much as a mitigation of Torments, and that no new Revelation or Miracle is to be expected thence for the Conviction of those obstinate Wretches, who would not be wrought upon by the means of Grace they have already; and therefore is not to be driven any farther.

2. But if they will argue from it as a real History, (which must be confest was the Opinion of some of the Fathers) it proves too much, and more than they would have it, and so nothing at all.

As, (1.) That a Spirit may have Parts and Members, since *Tongues*, and *Eyes*, and *Fingers* are ascrib'd to *Dives* and *Lazarus* in the other World before the Resurrection.

(2.) That

(2.) That the Saints in Heaven have not only a knowledg of our State and Condition, but that they have this knowledg by their own natural Power, that they see and hear us as *Abraham* did *Dives*; for since *Dives* saw and heard *Abraham* as well as *Abraham* *Dives*, it could not be by a supernatural Gift, unless we can think the Damn'd in Hell also capable of it.

(3.) Whereas it's said, Why may not the Saints know what's done here on Earth as well as *Abraham* knew what manner of Life *Dives* led when he was there? I answer, *Abraham* might be inform'd of this by *Lazarus* that lay in his Bosom, who had been contemporary with *Dives* on Earth, and an Eye-witness of it; now because *Abraham* knew what was the Conversation of one Man on Earth, must the Saints in Heaven have a general and universal knowledg of all Men upon it? And because *Abraham* might have this by particular Information from *Lazarus*, may the Saints come by it without any Information that we know of?

(4.) Whereas it's said also that *Dives* knew the number and condition of his Brethren, and shall we deny that priviledg to the Saints, that is in some manner granted to damned Spirits? I answer, it might not be long since *Dives* had left this World and the Society of his Brethren, and so might well remember them and what their condition was; and if from hence they argue that the Saints in Heaven retain the knowledg of their particular Friends and Brethren they left behind in this Valley of Tears, and remembring their Wants and Dangers intercede for them at the Throne of Grace, I shall not need to oppose it, it being not to the purpose; but that the Saints in Heaven should have an universal knowledg of Men, whom and whose condition they never knew, having left this World many hundreds of Years

Years before they came into it, because *Dives* in Hell knew the State of his Brethren, with whom he had liv'd on Earth and was not for any long time parted from them, is very strange reasoning, and what cannot be granted.

(5.) Again, whereas they say, that *Dives* in Hell had so much Compassion for his Brethren, as to endeavour and seek means to prevent their Damnation, and shall we think the Saints in Heaven have less Charity for their Brethren, and are less concern'd for their Salvation? I answer, No. We believe the Saints have a most tender Love and Concern for us; but we do not believe this for the sake of any Argument drawn from the Example of damn'd Spirits; for we think they have no Charity at all, but being in Hell, are wholly of a hellish Temper, made up purely of Malice, and Envy, and Spite, without the least spark of Love or Pity, doing what Mischief they can, and desirous to do more than they can, but having a perfect hatred to every thing that's good, or that has the least tendency towards it. And therefore *Maldonate* thinks that the reason why *Dives* was so earnest to have a Preacher of Repentance sent to his Brethren, was not so much out of Charity to them as Love to himself; not so much to prevent their Misery, as for fear of increasing his own, if by the wicked Example he had given them, they also should come to *that place of Torment*. Cardinal *Cajetan* gives another reason for it, but less probable; that *Dives* desir'd it out of Pride and Ambition, for the Glory and Exaltation of his Family; having discover'd such glorious things in Heaven that *Abraham* and *Lazarus* enjoy'd above what this lower World could boast of, he desir'd his Brethren might rise to the Possession of them, more to satisfy his proud and ambitious Humour

mour than prompted to it by any compassionate and charitable Disposition.

The last thing to be consider'd is a Passage in the Old Testament, which the *Catholick Scripturist* calls a *Reserve*, as what he most depended upon; he thus delivers himself, *Elias departed out of this Life the 18th Year of King Jeholaphat, 2 Kings 2. 11. Now Jeholaphat reign'd 25 Years, 2 Chron. 20. 31. So that seven Years of Jeholaphat's Reign pass'd after the departure of Elias. Then Joram his Son reign'd for him, 2 Chron. 21. 12. After some time of this Joram's Reign, there came a Writing to him from Elias the Prophet, saying, Thus saith the Lord, because thou hast not walked in the ways of Jeholaphat thy Father, &c. and then he tells him many particular Acts of his, all done after Elias was dead. Elias therefore being departed, knew what pass'd, and shew'd great Care to help God's People, his Brethren, in writing after his departure this Letter.*

Page 331.

This is his Argument from these Texts, and 'twas *Bellarminé's* and others of their Doctors before him.

Against it I might, 1. Set the Opinions of other of their Learned Men, that are contrary to this; As, that 'twas not *Elijah* the *Tisbite*, but some other of that name that sent this Writing, so *Cajetan*. That 'twas *Elisba* the Prophet under the name of *Elijah*, who succeeding him in his Office, and being possess'd with his Spirit, might, as *John* the Baptist afterwards, be call'd by his Name, so *Vatablus*: That *Elijah* by way of Prophecy wrote this Letter before he was translated, and left it with *Elisba*, or some other good Man to have it conveyed to *Joram*. So a Man of God prophesied of *Josiah* by Name long before he was born; 1 *Kings* 13. 2. So did *Isaiah* of *Cyrus*, *Isa.* 45. 1. and so might *Elijah* of *Joram*; foreseeing by the Spirit of Prophecy
the

the abominable Wickednesses that he would commit, and withal that the fierce and wicked Temper of his Mind would not admit any living Prophet to come before him, wrote *this* Letter before he left the World, to reprove him for his Crimes, and fore-tell his Doom.

But waving these, I doubt not, 2. but to make it appear, that *Elijah* was alive here on Earth when *Joram* was guilty of these Murders and Outrages. For it's very plain that *Joram* was made Viceroy twice in his Father's life-time, after the last of which he never resign'd the Crown back to his Father: The first was about the 17th Year of *Jehosaphat* his Father, on the occasion of his going with *Ahab* King of *Israel* to assist him in his War against *Ramoth Gilead*, this is mention'd 2 *Kings* 1. 17. - The second about the 22d Year of *Jehosaphat* on a like occasion, when at the Solicitation of *Jehoram* King of *Israel* he went with him to fight against *Moab*: Then again he sets his Son *Joram* in the Throne, 2 *Kings* 8. 16. *In the fifth Year of Jehoram the Son of Ahab King of Israel, Jehosaphat being then King of Judah, Jehoram the Son of Jehosaphat began to reign.* Now here it was that *Joram* in his Father's absence, thinking thereby to establish himself in the Throne, began his Reign with the barbarous slaughter of his Brethren and Princes of *Judah*; for it is apparent that *Joram's* eight Years Reign, 2 *Chron.* 21. 5. began here, forasmuch as they are said to end with *Jehoram* King of *Israel's* twelfth Year, 2 *Kings* 8. 25. It being the 5th of *Jehoram* that he was made King by his Father, and the 12th of *Jehoram* when he died, his Reign must be reckon'd to begin at that time. Now that this was done before *Elijah* the Prophet was translated, appears, in that *Elisbah* was but newly come from being an Eye-witness of his Master's Translation, when by a Miracle he

he reliev'd the Army of the three Kings in *Moab*, who were ready to perish for want of Water, 2 *King*. 3. 11. and that that could not be till some considerable time after *Joram* was appointed Vice-Roy by his Father. So that it should seem when *Jehosaphat* first set out for the War with the other two Kings, *Elijah* was on the Earth, and hearing of King *Joram*'s Cruelties, writes this Letter to him, and immediately after was taken up in a Whirlwind. Thus the Cruelties *Joram* acted, and the Letter *Elijah* wrote to him on that occasion, were done in the Interval betwixt *Jehosaphat*'s making him Vice-Roy, and the Armies wanting Water. But *Jehosaphat* made his Son *Joram* King in the 5th of *Jehoram* King of *Israel*, 2 *Kings* 8. 16. And *Jehoram* King of *Israel* began his Reign in the 18th Year of *Jehosaphat*, 2 *Kings* 3. 1. So that *Joram* was made King by *Jehosaphat* his Father about the 22d of his Reign, and if *Elijah* remained on Earth to see or hear of the Wickedness of *Joram*, he could not be translated, till also about the 22d of *Jehosaphat*; but the *Author of the Catholick Scripturist* says, it was in the 18th Year of *Jehosaphat*, and cites for it 2 *Kings* 2. 11. I answer, the *Catholick Scripturist* says so, but imposes on the Reader, the Text saying no such thing; it names no time, but only relates matter of Fact: *And it came to pass as they still went on and talked, that behold there appeared a Chariot of Fire, and the Horsemen thereof; and he saw him no more, and he took hold of his own Cloathes, and rent them in two pieces.*

But as little proof as they have that the Saints above have an universal knowledg of us and our Condition, they will yet be naming the way and means whereby they come to have it. The best of it is, they are all but Possibilities grounded on the Power of God, which we

are far from denying, but say in Answer to them, that it does not follow, that God does do it because he can do it; especially when they cannot prove that God does do it, and we can that he does it not.

Four ways they lay down whereby the Saints may come to the knowledg of Men and their Conditions.

Posunt & ab
Angelis, qui...
& audire ali-
quid mortui.
De Cur. pro
mort. c. 15.

1. By Information from the Angels; and for this they make use of St. *Austin's* Authority; but what does St. *Austin* say? Why, only that it is possible they may *hear something* from Angelical Revelation. But, 1. it is yet

to be prov'd that the Angels themselves have by virtue of their Ministry here on Earth, or any other way, such an universal knowledg of us, as to be able to inform the Saints as to every particular and circumstance of our State. 2. This spoils their Argument taken from the

equality of the Saints with the Angels; for if they have it at second-hand from the Angels, they are in this parti-

Unde sciunt
Angeli conver-
sionem pecca-
torum, inde sci-
unt Sancti no-
stras preces.
Bell. c. 20.

cular inferior to them from whence they had it. 3. This overthrows also their other Argument that the Saints hear our Prayers after the same manner, that the Angels know the Repentance of a Sinner; for it seems the Saints know our Prayers from the report of the Angels, but Angels the Conversion of a Sinner, by being conversant amongst Men, and observing the Change. 4. The Angels by virtue of their Ministry here on Earth cannot

De Sanct. Beat.
l. 20.

know the Hearts of Men and their most secret Desires, and therefore *Bellarmino* rejects this way as insufficient. The Angels cannot acquaint the Saints with what they know not themselves, and yet every Prayer that is put up to them, supposes they do know them, unless we can think they espouse the Cause and Request of their Votaries at random, whether they are sincere or no. Nay, we are taught by the Council of *Trent* to put up not on-

ly

ly vocal but *mental* Prayers to them, that is, Prayers without Words or speech, only in the secret Thoughts of our Souls; and this necessarily supposes they know our Thoughts and our Hearts, contrary to the express words of Scripture; *He, even he knows all the Hearts of the Children of Men*, 1 Kings 8. 39. *'Tis he that seeth in secret*, Mat. 6. 4. God challengeth it as peculiar to himself, *Jer. 17. 9, 10. I the Lord search the Heart, and try the Reins*. No Man can know the thoughts of a Man's Heart, but the Man whose Thoughts they are, unless God himself, who made and fashio'd the Heart of Man, and is *intimior*, as the Schools speak, nearer to Man than Man can be to himself. 1 Cor. 2. 11. *For what Man knoweth the things of Man, save the Spirit of Man which is in him?*
2. By a certain kind of unconceivable Swiftnes of motion, wherewith the Angelical Order may be endowed, and glorified Saints also being made equal unto them. But, 1. This Equality betwixt the Saints and Angels in all particulars was disprov'd before. 2. *Bel-larmine* himself confesses that this celerity of motion is not sufficient, but that to the hearing of Prayers put up at the same time in far distant Places, 'tis requisite that the Angels and Saints should be present at the same time in every place. The Angels and Saints have a certain Ubiquity and Omnipresence belonging to them, or they have not; If they have not, 'tis confess'd they cannot hear the Prayers of Men; if they say they have, they attribute that Perfection to them, which their own Authors own to be above the condition of a Creature, and the Scripture plainly tells us is God's peculiar, *Psal. 139. 7, 8, 9, 10. Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there; if I make my Bed in Hell, behold thou art*

Bell. de Sanct.
Beat. c. 20.

Bell. cod. loc.

there; if I take the Wings of the Morning and dwell in the uttermost parts of the Sea, even there shall thy Hand lead me, and thy right Hand shall hold me.

3. By the Glafs of the Deity, wherein all things are represented to their view that are in God. *They see all things, by beholding him who sees all things.* But how then came the blessed Angels, who *always behold the Face of God in Glory*, to be ignorant of the great Work of Man's Redemption, till it was made known to them by the Church? *1 Pet. 1. 12.* How came they also to be ignorant of the Day of Judgment? Is not the Day yet pitched upon by God? Does not God himself know it? Or do not they always live in the Presence of God, and stand about his Throne? *Tet, says our Saviour, Of that Day and Hour knoweth no Man, no not the Angels in Heaven, but the Father only, Mat. 24. 36.* Nay, does not our Saviour let us know, that he himself as Man, tho his Humanity was hypostatically united to the Divinity, did not know it? *Neither the Son, but the Father, Luk.*

Est enim speculum voluntarium. Biel. non potest in ipso videre omnia, sed vel plura vel pauciora Thom. Aq. par. 1. q. 12. Artic. 8.

13. 32. Accordingly their own Authors tell us, *That this Glafs is not a necessary or natural Glafs, but voluntary, not naturally and necessarily exhibiting to their sight all things that are in God, for then the Creature would comprehend God, and his Knowledg be infinite like his, but only in that degree, and as to such things as God pleases.* But how then are we to know what they do see in it, and what they do not? To what particulars their Knowledg extends, and of what they are ignorant? And unless we did know this, with what doubts and uncertainties must we put up our Prayers to them?

4. By Revelation from God. And by this means indeed the Saints in Heaven may come to know our Prayers and our Hearts too: God can if he pleases reveal both

both to them. But how do they know God does or will at all times do it, when Prayers vocal or mental are put up to them? It is not enough that God can do it, unless a Promise can be produc'd that he will. He can tell my Friend at *Rome* what I say in *London*: but I do not therefore believe he does do it. This *Bellarmino* tells us is the manifest Opinion of *S. Austin*, whereas *S. Austin* mentions it only as a *probable way* amongst others, and as to *some things* only: But if this was *S. Austin's* Opinion, it seems it was not his; he confesses it is the fittest Argument to convince *Hereticks* with, but dares not undertake for the Reasonableness of it, unless the Church ordered, or at least gave leave, that before Prayers are at any time put up to the Saints, God be invoc'd to reveal and make known those Prayers to them; his words are these, *If the Saints need a new Revelation every time they are pray'd to, the Church were too bold to address to the Saints to pray for them, before they had address'd to God to reveal their Prayers to the Saints.*

Apertissima
Augustini Sen-
tentia.

Possunt Spi-
ritus, aliqua spi-
ritu Dei reve-
lante, cognos-
cere. De Cur.
pro Mort.

Si indigerent
se novâ revela-
tione &c. de
Sanct. Beat. l.
1. c. 20.

But has not God many times reveal'd secret things to his Servants the Prophets? enabl'd them to know the Hearts of Men, and foretel future Events? How came *Samuel* to know who *Saul* was, that he had never seen before? How came *St. Peter* to know how much *Ananias* and *Sapphira* sold the Land for, when they had conceal'd the true price? How came *Elisba* the Prophet to know what past between his Servant *Gehazi* and *Naaman* at a great distance from him? How came the same Prophet to tell the King of Israel all that the King of Syria did in his Bed-chamber, had not God reveal'd these things to them? And why may he not as well reveal to holy Spirits in Heaven things that are done on Earth? Ay, but it is still why may he not? We want proof that he does.

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Besides, does it follow, that because he reveal'd some things to his Prophets on Earth, he now reveals all things to his Saints in Heaven? That because he reveal'd some things to his Prophets on Earth for the greater Confirmation of their Authority, and promoting the Service of God they were sent about, he must now make such Revelations to them in Heaven, now the business of their Vocation is over, and they have no need of such Confirmation? Again, this is so far from being an Argument that God reveals to Saints in Heaven all things relating to us and our State, that it is an Argument that he does not do it. For whilst he reveal'd some things to *Elisba*, he kept others hid from him, and tho he acquainted him with the Wickedness of *Gehazi*, he did not acquaint him with the Death of the *Shunamite's* Son; *2 Kings* 2. 4, 27. *Her Soul is vexed within her, and the Lord hath hid it from me, and hath not told me.*

To all this we may add, That as God has no where told us, that he does make known to blessed Spirits the Hearts and Requests of Men, so he has in effect told us that he does not; else how could it be said of the good King *Josiah*, *Thou shalt be gathered to thy Grave in Peace, neither shall thy Eyes see the Evil I will bring upon this Place?* *2 Kings* 22. 20. *The dead know not any thing*, that is, of the Affairs of this World, says the Preacher, *Eccl.* 9. 5. *His Sons come to Honour, and he knoweth it not, and they are brought low, and he perceiveth it not of them*, says *Job* of Man in the other State, ch. 14. 21. When *Elijah* was to be taken up into Heaven, he thus spake to *Elisba*, *Ask what thou wilt, before I am taken from thee*, *2 Kings* 2. 9. strongly implying that when he was once gone, it was in vain to ask any thing of him, for could he have heard his Requests in the other State, his capacity

city to gratify him must needs have been as great as it was here, being no less dear to God, and in his favour.

St. *Austin* makes use of two Texts more to this purpose; *When my Father and Mother forsake me, the Lord taketh me up*, Psal. 27. 10. From whence he argues, that if our Parents forsake us in Death, how can they know or be interested in our affairs after Death? And if our Parents then have no knowledge of us, who amongst the Dead besides, can we imagine should? But if this Text should be thought not so pertinently applied; the other is more without exception, *Isa. 63. 16. Thou art our Father, tho Abraham be ignorant of us, and Israel acknowledge us not.* From whence he concludes that if so great and famous Patriarchs as *Abraham* and *Isaac* did not understand how the World went with their Posterity after they were dead, why should we think that the Dead are in any Condition to administer Relief and Help to their surviving Friends?

De Cur. pro
mort. c. 13.

III. Head.

No proof from Scripture that Angels and Saints departed are entrusted with the Care and Government of the World under God.

Bellarmino tells us, That the Saints above are set over the Church, that they are Gods by Participation, that they are commission'd by God to take care of this lower World. And these he endeavours to prove, 1. from Texts that denote the Ministry of Angels in general. 2. From Texts that denote the particular Ministry of Angels over particular Persons. 3. From Texts that denote the Ministry of Angels over particular Provinces and Kingdoms.

Præpositi Ec-
clesiæ. Dii per
participatio-
nem. Curam
gerere rerum
nostrarum. de
Beat. Sanct. l.
1. c. 20. de cult.
l. 3. c. 9.

doms. 4. From Texts that relate to us the appearance of some Saints after they were dead. 5. From some metaphorical Expressions the Scripture makes use of to display the Glory and Happiness the Saints shall have in Heaven.

1. From Texts that denote the Ministry of Angels in general. The Apostle tells us, *Heb. 1. 14. Are they not all ministering Spirits, sent forth to minister unto them that shall be Heirs of Salvation?* And, says the Psalmist, *Pf. 91. 11. He shall give his Angels charge over thee to keep thee in all thy Ways.*

But these Texts only shew that the Angels in general do by the Command and Direction of God minister to good Men, especially in times of Danger and Distress; but that this their Ministry is a sufficient Foundation to worship them, does not at all appear from the Texts, but rather the contrary; for in *Pf. 91. 15.* the Prophet, immediately after he had mention'd the Protection and Safeguard God affords his Servants by the Ministry of Angels, subjoins a Direction to whom we should apply for that Protection, and he does not send us to the Angels, who are but God's Ministers *that do his pleasure*, but to God himself, their Lord and ours, and of the whole Creation, who gives it them in charge, not saying, if he calls upon them, they will succour him, *But he shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and bring him to Honour.*

2. From Texts that seem to intimate something concerning Guardian Angels over particular Persons. The chiefest are, *Dan. 10. 13. Michael one of the chief Princes came to help me:* and ver. 21. *And there is none that holdeth with me in these things but Michael your Prince.*

Mat,

Mat. 18. 10. *Take heed that ye offend not one of these little ones; for I say unto you, that their Angels do always behold the Face of my Father which is in Heaven.* Acts 12. 13. *St. Peter knocking at the door, they said, it is his Angel.* And before, from ver. 7 to 12. *Now I know of a surety, says the Apostle, that the Lord hath sent his Angel, and hath deliver'd me.*

Now, (1.) from hence it does not follow that all Men in the World, whether *Jews* or *Turks* or *wicked Christians*, have a particular Angel appointed by God to attend on them from the first to the last Day of their Lives, as is the Doctrine of the Church of *Rome*, but only the number of good Men. Nor,

(2.) That good Men have always one and the same Angel to be their Guardian, but that God may appoint now one or more, and at another time others. Nor,

(3.) That this Attendance and Ministry of theirs is constant and uninterrupted, but only on some special occasions, in times of Danger, whether Spiritual or Temporal, of Sin or Suffering. Nor,

(4.) Taking it for granted, that every good Man has a particular Angel appointed by God as his Guardian, does it follow that he does any thing of himself, but all things by his Direction and over-ruling Hand, who order'd him to that particular Service?

3. From Texts that seem to intimate that God has set particular Angels over particular Countries and Provinces to govern and defend them. These are chiefly two; *Dan. 10. 20, 21.* where mention is made of the *Prince of Persia*, and the *Prince of Græcia*, and *Michael the Prince of God's People*. The other is *Deut. 32. 8.* which some of the Church of *Rome* would have to be read thus, *When the Most High divided the Nations,*

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when

when he separated the Sons of Adam, he set the Bounds of the People according to the number of the Angels of God :
καὶ ἔθετον τῆς Ἀγγέλων οὐδ.

To the first of these it will be enough to say, that this was a *Vision* of the Prophets, and that there is no more reason to build an Article of Faith on every Circumstance in it, than on those in a Parable ; we may as well conclude that the touch of an Angel is necessary to the inspiring of a Prophet, because it was so done to *Daniel*, ver. 10. or that it is in the Power of an evil Angel to hinder a good Angel in the executing his Office God had appointed him to, because, (ver. 13.) it's said, that a good Angel, sent by God to comfort *Daniel*, was withstood by an evil one, one and twenty Days ; as that all the Kingdoms of the World have a particular Guardian Angel to preside over them, because here is mention made of *the Princes of Persia, and Græcia, and of God's People*. Not here to dispute, whether by the Princes of *Græcia* and *Persia* are meant *Angels*, or the *Kings* of those Countries, or if Angels be meant, whether they were *good* or *bad* ; or whether by *Michael* be meant a meer Angel, or Christ. The most that can be gathered from them is, not that those Angels were commission'd by God to have under them the settled Government of those Countries, but that God thought fit to send them at that time on that particular Employment.

To the other Text in *Deuteronomy*, I shall only observe, that it is a corrupt reading of the Text according to the LXX. who, as it should seem, were infected with the Heathen Doctrine of *Demons* governing the World under the supreme God, and that the Hebrew
Text

Text has them as we translate, *He set the bounds of the People according to the number of the Children of Israel.*

4. From Texts that shew, that Saints departed have afterwards appear'd on the Earth. So they tell us, *Moses* and *Elias* were sent to attend on Christ at his Transfiguration on Mount *Tabor*, and many others appear'd at his Resurrection; and why may not they and other Saints be employ'd by God in other Services and Ministries on Earth for the good of his Church? *Mat. 17. 3. There appear'd unto them Moses and Elias talking with him. Mat. 27. 52. And the Graves were opened, and many Bodies of the Saints which slept, arose, and came out of the Graves after his Resurrection, and went into the Holy City, and appear'd unto many.*

Yes, God may do this if he pleases, but they are to prove that he ordinarily does do it. These were singular and extraordinary Dispensations, and no general Conclusion can be drawn from one or two particular Instances, that because God once or twice employ'd Saints departed on a special occasion, he frequently and ordinarily employ's them on all occasions. God may, if he thinks fit, dispense with or empower one or more of that heavenly Body in some certain Cases and Times, to minister to some Affairs and some Men; but on this cannot be rais'd an Article of Faith, that the Souls of the Righteous are usually conversant amongst Men, and have the Custody of them committed to their Care.

5. From Texts wherein the excelling Glory and Hap-

pinels of the Apostles and other eminent Saints at the day of Judgment, is lively set forth by high and suitable Metaphors: Such are Rev. 2. 26. *He that shall overcome, and keep my Works unto the end, to him will I give Power over the Nations, and he shall rule them with a Rod of Iron, and as a Vessel of the Potter they shall be broken.*

I do not think these words are to be meant of that miraculous Power and Spirit God gave the Apostles and first Bishops of the Church, wherewith they were enabled to convert the Heathen World, and bring them over to Christianity, as some Learned Men have expounded them: But as those words, *He that shall keep my Works to the end*, limit the sense as to place, to the other World, and the Glory and Happiness those faithful Servants of Christ shall partake of in Heaven; so those other that follow, *and he shall rule them with a Rod of Iron, and as Vessels of the Potter they shall be broken to shivers*, limit it as to Time, and shew that they are not to enter upon this part of their Glory till the Resurrection, when they shall come with Christ to judge the World, and condemn the wicked. And because the Saints, as Members of Christ their Head, and Attendants on his Throne, shall partake of his Splendor and Majesty, when he appears with them to judge the World; therefore is that Judgment he shall then exercise over all Mankind, and the dreadful Sentence he shall then denounce against the Ungodly, in some sense attributed to them; *They shall judge the Nations, and have Dominion over the People, and their Lord shall reign for ever: Wisd. 3. 8. Ye that have followed me in the Regeneration, when the Son of Man shall sit on the Throne of*

of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel: Mat. 19. 28. Know ye not that the Saints shall judg the World? 1 Cor. 6. 2. He cometh with ten thousand of his Saints to execute Judgment on all, and to convince all of their ungodly Deeds. Jude, ver. 14, 15.

But Bellarmine tells us that the *Iron Rod* does not here signify a Judicial, but only a Pastoral Rod; and so the Power and Authority here conferr'd on the Saints is to rule and govern, and not to judg and punish the Nations, and consequently must be meant of a Power the Saints shall exercise before the Resurrection, and not after when the World shall be at an end, and there be no Nations for them to exercise Dominion over: And this he endeavours to strengthen by adding that the word in *Psal. 2. 9.* from whence this Text is taken, signifies in the Original to feed or govern, and is by the *Septuagint* translated ποιμαίνεις *pasces*; and that the *Psalmist* speaks there of Christ's whole Inheritance, which he cannot be said to punish and destroy; he rules all, but condemns only the obstinate and rebellious; as also in *Rev. 12. 5.* The Woman in the Wilderness is said to bring forth a Son, that shall rule all Nations with a Rod of Iron. But, says he, Christ does not punish and condemn all Nations, though he rule them all.

To this it is answer'd, 1. That tho *Rod*, put by it self, is in Scripture applied to a Pastoral Government, as *Micah 7. 14.* Feed thy People with thy Rod; yet to rule with a Rod of Iron is always in the Scripture taken in the worst sense, not to rule or govern, but to inflict Punish-

Punishment, and that with great Severity; such are the strokes of an Iron Rod, that give the smartest Pain, and cause the deepest Wound. So in *Psal* 149.8. *Let a two-edged Sword be in their Hands, to bind their Kings with Chains, and their Nobles with Fetters of Iron.* Deut. 28.48. *Thou shalt serve thine Enemy, &c. and he shall put a Yoke of Iron upon thy Neck until he have destroy'd thee.* Deut. 4. 20. The Affliction and Bondage of the Jews in *Agypt*, is, for the heaviness of it, call'd an Iron Furnace; *The Lord brought you out of the Iron Furnace.* And therefore the *Septuagint*, and *Bellarmino* from them, were mistaken in translating the word in the 2d *Psal*m, to *rule* or *feed*, (when it is not *tirem*, *pasces*, but *terroem*, *franges*, or *conteres*) not thou shalt *rule*, but as we rightly render it, thou shalt *break* them with a Rod of Iron. Accordingly the words in *Rev.* 12. 5. *He shall rule all Nations with a Rod of Iron*, are explain'd by those in *Rev.* 19. 15. *Out of his Mouth goeth a sharp Sword, that with it he should smite the Nations, and he shall rule them with a Rod of Iron, and he treadeth the Wine-press of the fierceness and wrath of Almighty God.*

2. The Prophet does not speak in the 2d *Psal*m of breaking *his Inheritance* with a Rod of Iron, but the *Heathen*; he shall bruise them, not it, *viz.* those of the Heathen who would not become Christ's Inheritance, and therefore it follows, and *dash them in pieces like a Potter's Vessel*; both Passages are spoken of the same Subject, and if his Inheritance cannot be meant in the latter, neither in the former: The true sense of the words is, That Christ's Dominion should become so large and universal as to reach to all

all the Nations of the World, and withal so powerful and irresistible, that those amongst them that would not bow and submit to his Golden Scepter, his righteous and merciful Government, should be broken and dash'd in pieces by his Iron Rod, by his terrible and insupportable Judgments; sutable hereunto the *all Nations*, mention'd in *Rev. 12.* is to be understood of Heathens and Infidels; for so the Jews were wont to call all that were not of their own Country, *Gentiles*, or *Nations*.

Having been so long in setting this Text in its true light, I shall not need to say much in the Explication of the rest cited by them to this purpose: Thus when it is said, *Rev. 3. 12. Him that overcometh will I make a Pillar in the Temple of my God*, the meaning is, He shall in a high degree be blessed and glorious in the Kingdom of Heaven answerable to the eminent degree of Service he has done for Christ and his Church, and the Victories he has wrought over the Heathen, and Idolatrous World, vanquishing the Prejudices and triumphing over the Lusts of Men, converting them to Christianity: *He shall be as a Pillar in the Temple of my God*; he shall shine as bright in Heaven, and be as immovably fixt in Glory, as the two Pillars in *Solomon's Temple*, *Boaz*, and *Jachin*, that were the illustrious Grace and Ornament of it. As he was a Pillar in the Church on Earth, remaining himself unshaken against all the Winds of Heresy and Storms of Persecution, and sustaining and confirming others by his Doctrine and Example, so in Heaven shall his Reward and Glory be answerable, *having turned many to Righteousness, he shall shine as the Brightness of the Firmament*,
and .

1 Kings 7. 21.

Dan. 12. 3.

and as the Stars for ever and ever. Famous in Story are Trajan's and Antoninus's Pillars, on which were engraven the account of their several Victories and Triumphs; and some tell us that on those Pillars in the Temple did Solomon cause all the magnanimous Acts of his Father David to be recorded; so that *to be a Pillar in the Temple of God*, is to receive the Honour, and Renown, and Immortality that's due to a mighty Conqueror.

And this also is the meaning of the 21st Verse of the 3^d of the Revelation. *To him that overcometh will I grant to sit with me on my Throne*; that is, he shall be admitted into Heaven, which is called the Throne of God, *Isa. 66. 1.* and partake of my Glory and Exaltation as he did of my Cross and Sufferings. *As I overcame and am set down with my Father in his Throne*, that is, As my Father was pleas'd to exalt me, as the Reward of my perfect Obedience and Sufferings, to his Right-hand in Glory and Majesty; so they, who, through the Power of my Grace and Spirit, shall be Conquerors over Sin, the World, and the Devil, shall, as the Reward of their Labours and Victories, be exalted to the same place, and according to their Capacities partake of the same Glories and Triumphs. Hence, saith the Apostle, *If we suffer with Christ, we shall also reign with him*, 2 Tim. 2. 12. and he hath made us sit together in heavenly Places in Christ Jesus; Ephes. 2. 6.

Of the like nature and meaning is that in St. Mat. 24. 45, 46, 47. *Who then is a faithful and wise Servant, whom his Lord hath made Ruler over his Household,*
to

to give them Meat in due season? Blessed is that Servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, he shall make him Ruler over all his Goods. Our Saviour here alludes to a Servant or Steward, who having by his Care and Faithfulness, deserv'd well of his Master in the discharge of that Trust already committed to him, had for his Reward a larger Commission, and an higher Place bestow'd upon him; suitable to those other words of our Saviour in the Parable of the Talents, *Mat. 25. 14.* For as much as thou hast been faithful over a few things, I will make thee Ruler over many things; enter thou into the Joy of thy Lord. So *Luke 19. 12.* He that improv'd his Pound to five, had Authority given him over five Cities, and he that improv'd his to ten, had Authority given him over ten Cities: He alludes, faith Maldonate, to the Manner and Custom of Kings, who were wont to reward the Faithfulness of their Subjects in smaller Offices, by giving them Commands over Cities and Provinces. But here it is to be observ'd that this Recompence and Retribution for their good Services, was not made till the Lord in the Parable return'd from his long Journey, and call'd together his Servants to give an account of their Stewardship: By which is signified unto us, that whatever height of Glory and Dignity is represented to us by those Metaphors and Phrases, it shall not be conferr'd on the Saints till after the Resurrection, when our Lord shall return to judg the World, and reward every Man according to the kind, and according to the degree of his Works.

From all these Texts it is very evident, That as God makes use of Angels not as governing Spirits, but as

H h Mini-

Mat. 2. 26.

Ministers of his Will, and Instruments of his Providence, so he makes not use of Saints departed at all. The Scripture assures us, that the least things in the World, *the Birds of the Air, and the Hairs of our Head,* fall under God's Care and Inspection; and in opposition to the Heathen Idolatry, who ascrib'd the Government of the World to the Lieutenancy of *Demons* under the supream God, that there is *but one God, and one Lord,* 1 Cor. 8. 5. Again, to draw Men off from this Belief, and from worshipping of them, St. Paul, Acts 14. 15. puts them in mind of the Testimony God had given them of his Providence in sending them fruitful Seasons: And if the Supplies of outward Blessings are owing to God's immediate Care over Men, then are they not oblig'd for them to any commission'd *Demons* or Angels that govern under him.

The Prophet *Isaiah* in many places of his Prophecy, Chap. 41. 22. & Chap. 43. 11. 12, 13. & Chap. 45. 5, 6, 7. assures us that God is the great Disposer of Good and Evil in all Cities and Places. So that nothing is more apparent than that God has the Concernments of the whole Creation under his Eye, and keeps the disposal of all things in his own Hands, and that all things are done with his Permission, if not by his Order and Appointment; he then must be the only Object of our Hope and Trust, our Praises and Thanksgivings, who is the Author and Donor of all our Blessings; and if Angels are not to partake with God in our Prayers and Praises, whose Ministry God sometimes makes use of in the Dispensations of his Providence towards the Sons of Men, much less the Saints departed, concerning

cerning whose Ministry on Earth for their good, the Scripture says not so much, says nothing at all, nay, speaks against it. *Revel. 14. 13. Blessed are the dead that die in the Lord, they rest from their Labours.* And St. Paul, speaking of the Prophet David, *Acts 13. 36.* says, *after he had served his own Generation by the Will of God, fell on sleep;* which implies that after he had serv'd God in his Generation, and was gone to Heaven, that Service was over, and he was no longer to be employ'd in such Ministries.

The Second Part will quickly follow.

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The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine

CONCERNING

*The Worship of Angels, and Saints
departed.*

PART II.

IMPRIMATUR.

Apr. 26. 1688.

Guil. Needham.

IV. Head.

*No Proof from Scripture for the Religious Adoration of
Angels, and Saints departed.*

BY *Religious Adoration* I do not mean the bare Act
of Adoration, which without blame, may, and
has been given in common to God, *Angels* and
Men; but Adoration with such *Circumstances of Religi-*
on, whether as to Time, or Place, or Occasion, or the
Absence and Invisibilty of the Object, wherewith Di-
vine Institution, or the Custom of the World has di-
rected

rected and prescribed God to be worship'd : For this the *Romanists* have no proof in Scripture, as will appear by examining the Texts they produce for it.

The first is *Gen.* 18. 2. where it is written, that *Abraham seeing three Men stand before him, ran to meet them, and bowed himself towards the ground.*

To this the Answer is obvious, That this was only a civil Respect or Reverence that was customarily pay'd in that Country from Man to Man; *Abraham* taking them to be no more than Men, and making Provision for them accordingly, ver. 5. *I will fetch a morsel of Bread, and comfort ye your Hearts*; and this the Apostle favours in the Epistle to the *Hebrews*, ch. 13. 2. where exhorting to Hospitality, he uses this as an Argument, that some thereby have entertain'd Angels unawares, that is, have entertain'd Angels whilst they thought them to be but Men. I may here add that some have thought it most likely, that one of those three Angels was the Son of God, the *Angel of the Covenant*, as he is call'd *Mal.* 3. 1. and the *Angel of the great Council*, as the *Septuagint* have it in *Isa.* 9. 6. And so the Fathers expound the Text, observing that in many Verses of this Chapter the Angel, that for some time after held discourse with *Abraham* concerning the Destruction of *Sodom*, is called by that incommunicable Name of God, *Jehovah*, stil'd by *Abraham*, the *Judge of all the Earth*, ver. 17, 20, 22, 26. But this hinders not but that *Abraham* at first thought them all three to be Men, nor is there any circumstance in the Text that speaks the respect he shew'd them to be any more than civil.

Bellarmino's next proof is from *Gen.* 19. which he does not much insist on, but others thus improve, telling us that *Lot* is not only said to worship the two Angels that came to him, *bowing himself with his Face toward*
the

Mezardis Basilis
d'sy ed.

Constant. Mag.
ad Macar. Epif.
Hieros. in l. de
vit. sua apud
Euseb. c. 50.
S. Hil. l. 4. de
Trinit.

the ground, ver. 1. but ver. 19, 20. to make Supplication to them in the behalf of *Zoar*, that that might be spar'd as a Refuge to him and his Family from the Storm of Fire that was coming on those Cities.

To this the same Answer in effect is to be given, That *Lot* at first apprehended them to be no other than *Men*, and that the *Prostration* he paid them was only an expression of *Civil Respect and Honour* to them: Tho afterwards, as in the former instance, he might come to understand that one of these two Angels was also the Eternal *Logos*, the Son of God; to which purpose it is to be observed, that *Lot*, ver. 19. makes his Application only to one of them, and owns him to be the Author of his Safety and Deliverance; and the very form and strein of the Thanksgiving declares the Person it was offered to, more than a Creature; *Behold now thy Servant hath found Grace in thy sight, and thou hast magnified thy Mercy that thou hast shewed me*; or as the vulgar Latin has it, *thou hast magnified thy Glory and thy Mercy*, &c. Again it is said, that the Angel heard his Petition, and accepted him concerning *Zoar*, ver. 21. which he could not have done, nor had it been any more in his Power to have spar'd *Zoar* than the rest of the Cities, had he been no more than an Angel. And it should seem that it was the same Angel that spar'd *Zoar*, that is said, ver. 24. to rain Fire and Brimstone upon the rest, and is there call'd the Lord *Jehovah* in the Original; for it immediately follows, after *Lot's* Petition for *Zoar* was granted, *Then the Lord rain'd upon Sodom and Gomorrah Brimstone and Fire from the Lord out of Heaven*.

Magnificasti
Gloriam & Mi-
sericordiam.

But *Bellarmino* lays not so great a stress on these two as on that that follows; for, says he, if it should be said, that *Abraham* and *Lot* thought at first that these Angels were no more than *Men*, and so the Worship

was

Angelis ridicu-
lum est dicere
deberi civilem
honorem.

was no more than civil that was exhibited to them ; the like cannot be said of *Balaam's* worshipping the Angel, who knew him to be an Angel when he worshipping'd him ; and now, says he, *it is ridiculous to say that it is a Civil Honour that is paid to Angels* : Numb. 22. 31. *Then the Lord open'd the Eyes of Balaam, and he saw the Angel of the Lord standing in the way and his Sword drawn in his Hand, and he bowed down his Head and fell flat on his Face.*

I shall not stay here to determine, whether *Balaam* was a *Prophet of God*, or only a *Heathen Soothsayer* ; each Opinion has its learn'd Patrons ; it is evident he was an ill Man, and had a covetous Mind, that if he had not been powerfully over-rul'd by the Spirit of God, he had been corrupted by the glorious Promises of Reward that *Balaak* made him, and that when God would not suffer him to curse his People *Israel*, he taught *Balaak* a way how to bring a Curse upon them, by tempting them to Sin and Folly, to *eat things sacrificed to Idols, and to commit Fornication with the Daughters of Moab.*

Numb. 25. 1.
Revel. 2. 14.

Now, 1. The meer Example of such a Man cannot be thought sufficient to justify and secure the Goodness of any Action.

2. The bowing and Prostration was a token only of Honour and Respect, as is due to all Creatures proportionable to the Worth and Excellencies they have receiv'd from God ; and if it be *ridiculous* to call this, as *Bellarmino* tells us, *Civil Worship*, I'll not quarrel with him for a word, provided it be own'd to be a *Worship different from Religious*, and is not call'd by that Name : And yet after all, I know no reason why I may not shew an honourable Respect and Esteem to an Angel that appears to me on the Earth, as well as to a Prophet,

phet, or an eminent Philosopher : Nay, why I may not pay such a kind of Worship to him, if sent to withstand me in an evil way, as I may and ought to a Magistrate, *who is ordain'd by God to be a Terror to evil Works, a Revenger to execute Wrath upon them that do Evil.* Rom. 13. 3. 4.

3. There are those who will have this Angel to be the same mention'd in Bellarmine's next Instance, that appear'd to *Josbua*, viz. *the Captain of the Lord's Host*, who also appear'd *with his Sword drawn in his Hand*, as this to Balaam.

I pass therefore to consider that Text; *Josb. 5. 13*, 14. where *Josbua* is said to *fall on his Face to the Earth and worship the Angel* that appear'd to him. This must be confess'd to be Religious Worship from the words that follow, *ver. 15.* where the Angel bids him, *Loose thy shoe from off thy foot: for the place whereon thou standest is holy Ground: and Josbua did so.*

But then we are to observe, that *Josbua* did not fall down and pay this Homage and Worship to him at first, till he had told him he was *the Captain of the Lord's Host. As Captain of the Host of the Lord am I come*, *ver. 14.* And to whom can that Title with any shew of reason be attributed but to *the Son of God*, who before appear'd to *Moses* in a flaming Bush, *Exod. 3. 1, 2.* requir'd the same expression of Worship to be paid him, *ver. 5.* *Put off thy Shoes from off thy Feet*, and is call'd the Lord *Jehovah*, in many places both in the 3d and 4th Chapters; who also was the Angel that went before the Children of *Israel*, and led them through the Wilderness; and therefore says the Apostle, *1 Cor. 10. 9.* *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents.* In which words, says the Jesuit *Salmeron* †, *the Apostle intimates to us Christ's Divinity, for as much*

† Signanter dicit Apostolus, (ne tentemus Christum &c.) Divinitatem Christi insinuans, nec immerito quia Christus Deus erat peculiaris Ductor illorum &c. disput. 17.

as he was the peculiar Leader and Conduſter of the Iſraelites : To all which we may farther obſerve, that he who in *chap. 5. 14.* calls himſelf the *Captain of the Lord's Hoſt*, is, in *chap. 6. 2.* call'd *Jehovah*. And the Lord ſaid unto Joſhua, *See, I have given into thy Hand Jericho.*

From attempting to juſtify their Adoration of Angels, *Bellarmino* proceeds to cite places for the Religious Adoration of holy Men and Prophets. And his firſt is, *1 Sam. 28. 14.* where *Saul* is ſaid to worſhip *Samuel* rais'd up by the Witch of *Endor*. And *Saul* perceiv'd that it was *Samuel*, and he ſloop'd with his Face towards the ground, and bowed himſelf.

That this Ghofſt was the Devil in *Samuel's* Shape and not *Samuel* himſelf, many of the Fathers have plainly aſſerted ; As the Devil, ſays *Tertullian*, ſometimes transforms himſelf into an Angel of Light, here by God's Permiſſion he put on the Shape of a Man of Light. The Author of the Book of *Eccleſiaſticus* is indeed of the other Opinion, *chap. 46. 20.* After his Death he prophesied, and ſhewed the King his End, and liſt up his Voice from the Earth in Prophecy ; And the Church of *Rome* having receiv'd that *Apocrypha*-Book with the reſt into the Canon of Scripture, the Romiſh Doctōrs do alſo eagerly contend for it : But it is not likely that the Souls of the Saints, who, as we read, are in God's Hands, ſhould be ſo much under the Devil's Power, as to be rais'd and diſturb'd by him at pleaſure ; or that God who had refus'd to answer *Saul* by Dreams, or by *Urim*, or by his Prophets, the Ways he himſelf had appointed, ſhould now gratify him, when by unlawful and forbidden Ways he came to enquire of him.

But be it ſo, that *Saul* took him to be *Samuel* himſelf. I anſwer, that either there was no more in *Saul's* geſture of

Juſt. Mart. Qu.
52. L. de ani-
ma. c. 33.

St. Auſt. rom.
4. quæſt. 27.
Greg. Nyſs.

1 Sam. 28. 6.

Deut. 18. 11.

of stooping and bowing before him, then only a testimony of Respect and Honour, such as was due to him on the account of his being a Prophet, and a holy Man, and which *Saul* had or might have paid to him when alive; or, if there was any thing of Religion in it, it was more then ought to be, and what no Example, much less the Example of an ill Prince, and one forsaken by God can justify.

The like may be said of *Obadiah's* falling on his Face and worshipping *Elijah*, 1 Kings 18. 7. *And as Obadiah was in the way, behold Elijah met him, and he knew him, and fell on his Face and said, Art thou that my Lord Elijah?* It cannot indeed be called properly a Civil Worship, *Obadiah* being a great Man, and superiour to *Elijah* in Power and Authority; but then neither was it strictly speaking any Worship at all, but a token of Honour and Esteem shewn him on the account of his Office and Holiness, and not of Superiority or Dominion.

The last Instance mentioned by *Bellarmin* is somewhat more difficult, viz. *Dan. 2. 46.* where we read that *Nebuchadnezzar worshipped Daniel, and commanded that Oblations and sweet Odours should be offer'd unto him.* Where the offering Oblations and Odours being joyned with Adoration, they would needs have to be Religious Worship. But,

1. These Oblations and Odours might not be Sacrifices, but only Presents made to *Daniel*: The words in the Original *Mincha*, and *Richochin*, signifying at large not only Sacrifices and Incense, but Gifts and sweet Odours; and then the whole Action was no more than Honorary, and what *Daniel's* extraordinary Spirit and Gift of Prophecy, might justly challenge from the greatest of Men.

2. If

Ue Sacrifici-
rent ei.

Acts 14. 13.

2. If those Oblations and Odours were proper Sacrifices, (as some think they were, because the word in the Original *Lenasata*, is more properly rendred, to be sacrific'd than offer'd to him; and so the vulgar *Latin* has it, that they should sacrifice an Oblation and sweet Odours unto him, to which the *Romanists* are bound to stand) either *Daniel* accepted of them, or he did not; if he did, then he took more than was due to him, *Sacrifice according to them being peculiar to God*, (therefore *Bellarmin* aware of this, will have them not to be *Sacrifices*, but only *Gifts* or *Presents*) and then his Example does not warrant the Action. Or he did not, and then the offering it by a Heathen Prince, who alter the manner of his own Religion, (and as the Men of *Lycaonia* would have done to *Paul* and *Barnabas*) would have worshipp'd him as a God, cannot make it Lawful, while it was refus'd by the Prophet. And tho it is not said expressly, he refus'd it, yet may it be gather'd from the coherence of the Chapter, and is favour'd by great Men of the Church of *Rome*; for it seems probably enough, that after the King, *ver. 46.* had fallen down to worship *Daniel*, and commanded an Oblation and sweet Odours to be offer'd to him, that *Daniel* forbid it, and advis'd that they should be offer'd to God, as a principal part of that Worship that was peculiar to him, repeating to him the words of the 28th Verse, *There is a God in Heaven that revealeth Secrets, and maketh known to the King what shall be hereafter*; and this may be very well conjectur'd, in that the next Verse, the 47th begins thus, *The King answered unto Daniel*, which intimates that *Daniel* had said something since the King spake to him, in the 46th Verse, and commanded him to be worshipped. Also in that the King's Answer seems to be a repeating of what *Daniel* had said in reply

to

to the King, when he commanded his Servants to sacrifice to him, which is in effect the same with the 28th Verse, *Of a truth it is*, answers he, consenting and repeating as it were what *Daniel* had spoke last, *That your God is a God of Gods, and a Lord of Kings, and a Revealer of Secrets, seeing thou couldst reveal this Secret.* For this opinion I could produce the Testimony of no less than three Jesuits, *Sanctius, Pererius, and Maldonatè*, the last of which is very positive, *That the Prophet refus'd the Honour offer'd to him; the Scripture not saying that he accepted it, but only that the King offer'd it.*

Ego asseveranter affirmo, Prophetam oblatum honorem recusasse, neque enim Scriptura dicit, quod ille acceperit, sed quid illi Rex obtulerit.

Having thus shewn the insufficiency of their proofs for the Religious Adoration of Saints and Angels, it will not be amiss to set down those that plainly and expressly forbid and condemn it; amongst many these five are not the least considerable. It is the first Commandment God gave on Mount *Sinai*, *Exod. 20. Thou shalt have no other Gods before me.* This God oft-times reinforced by his Servant *Moses*, *Deut. 6. 13. and Chap. 10. 20. Thou shalt fear the Lord thy God, and serve him.* And if our Blessed Saviour may be allow'd to be a good Interpreter of God's Law, those words confine all Religious Worship to God alone. For so he replies to the Devil, and at once quotes and explains that Text, in *Mat. 4. 10. It is written, thou shalt worship the Lord thy God, and him only shalt thou serve.* It is not enough here to say, that the word *only* is to be restrain'd to the latter word *serve*, and does not at all belong to the former word *worship*: When it was to *worship* him, that that the Devil demanded of our Saviour, Verse 9. *All these things will I give thee, if thou wilt fall down and worship me.* And if those words, *Thou shalt worship the*

Lord thy God, are not to be understood exclusive of all other beings, they had not been an answer sufficient to the Devil's demand, who might have return'd, thou mayst worship God and me too.

* *Latriam esse*
quandam sum-
mani volunta-
tis prostratio-
nem & inclina-
tionem, cum
apprehensione
Dei ut primi
principii &
ulcimi finis at-
que adeo sum-
mi boni. de SS.
beat. l. i. c. 12.

Nor is it at all to the purpose to say, that by those words is only forbid the highest degree of Religious Worship, *Latria*, to be given to other beings, when it was not that, but a lower degree that the Devil requir'd. The highest degree of Religious Worship, which they call *Latria*, is, says *Bellarmin*, * *Always accompanied with the apprehension and acknowledgment of God, as the first Principal and Ultimate End of all things, and so consequently as the chiefest Good.* But it's apparent, the Devil did not claim this, he acknowledg'd the Sovereign and Almighty Power of God, *That it was He alone that could make Stones to become Bread*, ver. 3. He acknowledg'd the Power he had of disposing of all the Kingdoms of the World, was not by any Natural Right, but Derivative, and by way of Grant; *They were deliver'd to me*, says he, *Luke 4. 6.* And thus owning himself not to be the Supreme Being, he cannot be suppos'd to claim the supreme or highest degree of Worship. The Devil then challenging but an inferior Worship, our Saviour's Answer must be suppos'd to forbid that too as well as the highest, or else it can by no means pass for an Answer. So much also the very words and phrase intimate, *If thou wilt fall down and worship me*, or by falling down worship me; the Devil would have been content with the external act only, with any degree: He might have kept his Heart for God, so long as he had bow'd his Body in token of subjection to him. This therefore must be forbid in our Saviour's Answer, or else it does not reach the case and the thing demanded.

But

But the words being an answer to the Devil's demand, may they not be restrain'd to a prohibition only of worshipping Devils and evil Spirits? I answer, The words run in the largest and most general Expression, and the Reason given why God is to be worshipped, holds as strong against the worship of good Spirits as evil; *Thou shalt worship the Lord thy God*, for this Reason, because he is the Lord thy God; now good Spirits are no more the Lord our God, than bad ones are.

St. Paul's Caution and Prohibition is no less to be heeded, Col. 2. 18. *Let no Man beguile you of your Reward in a voluntary humility and worshipping of Angels, intruding into those things that he hath not seen, vainly puffed up by his fleshly Mind, and not holding the Head.*

In a voluntary humility and worshipping of Angels: It should seem there were then a sort of Judaizing Christians, who supposing the Law to be given by Angels, would have introduc'd the Worship of them into the Church, and their pretence was plausible, *Humility and Modesty.*

They taught that the great Lord of the Universe was as little to be seen and approach'd unto as to be comprehended, and therefore that no Man ought to dare to address to him immediately, but by the Interposition of Angels, bringing first their Prayers to them, in order to their being offer'd up to God. This the Synod of Laodicea plainly forbids, calling it an *hidden Idolatry*, and a *forsaking the Lord Jesus Christ*, and *approaching to Idolatry*. Theodoret upon the Text, calls it a *Vice*, that

had continued a long time in Phrygia and Pisidia; and That even in his time, there were Oratories to be seen among them, to St. Michael the Archangel.

It follows, *Intruding into those things that he hath*

Κεκρυμμένη ἰδωλατρικὴ ἐκτελέ-
ται τὸ κύριον ἡμῶν Ἰησοῦ Χριστοῦ καὶ αὐτο-
λατρεῖαν προσήλθον. Canon. 35.

το πᾶσι.

not seen; that is, taking the liberty to talk of things that God had not reveal'd, and therefore speaking at random and by guess of those matters; as indeed the Schoolmen do, as will appear to any Person that looks into their Divinity about the Number, Orders, Names, and Ministry of holy Angels.

Not holding the Head, that is, They who make use of the Mediation of Angels, forsake our Lord Jesus Christ, whom God hath Constituted the Head of his Church, and made the only Mediator between God and Man.

1 Tim. 2. 5.

To put by the force of this Text, no fewer than three Cardinals have spent their Wit and Ammunition upon it.

Cardinal Perron would have this *Worship of Angels*, not to be understood of the Worship paid to Angels, but the Worship deliver'd by them, and consequently that the Jewish Religion or way of Worship, was the only thing forbidden in this Text; concerning which we read, Heb. 2. 2. *That it was spoken by Angels*. And Gal. 3. 19. *Was ordained by Angels, in the hand of a Mediator*. But this witty Device has been sufficiently

De object. cult.
Rel Lat. l. 3.
p. 31.

expos'd by Monsieur Dalleé, shewing in many Instances that the Genitive that follows *opposed*, Worship, is always taken *Objectivé*, for the Object, and not *Originaliter*, for the Author or Institutor of Worship; Thus *the Worship of Idols*, Wisd. 14. 27. is not the Worship prescrib'd by Idols, but the Worship payed them. *His Religion is vain*, in the 1st. of James 26. and *our Religion*, in Acts 26. 5. is not the Religion they were the Authors of, but the Religion they profess and practis'd. He adds, That *Petavins* rejects this Exposition of *Perron's*, for this reason, That if this had been St. Paul's meaning, he would according to his usual phrase in his other Epistles, have call'd it, not the

Wor-

Worship but the Law of Angels, the Law deliver'd by Angels. Not *Θρησκείας*
Ευρ Νόμον.

Bellarmin will have the place to be levell'd only against certain Hereticks, the Simonians and others, who held that the Angels were a sort of Inferiour Gods, and that the World was made by them; and consequently that it does not forbid all Worship of Angels. But can any thing be exprest in more general terms than this Caution of the Apostles? And tho' it may be there were some Hereticks in those days, that held Opinions concerning the Nature, and Office, and Worship of Angels, that the Church of Rome does not, and also far worse than any hold and practise in that Church, yet it does not follow, that because they were most guilty, she is not guilty at all: That because the Apostle forbids the worship of Angels as Gods, and Makers of the World, he does not forbid it to them as Creatures of the highest Rank and Order.

But Baronius being sensible how home St. Paul and the Canon speak to this Point, begs Theodoret's pardon, and tells him that he understood neither the one, nor the other: And that St. Paul here forbid only the Worship of false and Heathenish Gods; and that those Oratories dedicated to St. Michael, were set up by Catholicks, and not Hereticks, it being then the practice of the Church to In-vocate Angels. Haud feliciter
affecutus est
Verborum
Pauli sensum,
&c. Incauti-
niam, quæ à
Catholicis ef-
fent ante infi-
tuta, Hæreti-
cis quorum
nulla esset me-
moria, tribu-
ens. Tom. I.
An. 60. Sæc.
20.
Eod. loc.

Here, (1.) We may observe how these two great Cardinals contradict one another, a sign they were at a loss what to say. Baronius asserting that there's no Footsteps left of such Hereticks in that Age, and that those Oratories were erected by Catholicks. Bellarmin, That there were such, Simon and his Disciples, mentioned by several of the Fathers, Irenæus, Tertullian; and others, and that those Oratories were built by Hereticks. Eod. loc.

(2.) Tho

(2.) Tho we might venture to stake *Theodore's* judgment and credit against *Baronius's*, who liv'd nearer the Apostolical Age, and consequently understood the truth in this particular more perfectly, yet we need not his Authority to explain the Text. The very Argument the Apostle uses to dissuade them from the worship of Angels, shewing that those then guilty of it were not Heathens, nor the Angels they worship'd Heathen Dæmons, or Inferiour Deities; but Christians, tho perhaps such as were too much addicted to the Law of *Moses*, and good Angels, such as were own'd both by *Jews* and Christians. For had the Text been design'd against the former, *viz.* Heathen Worshipers of Heathen Gods, it had been very impertinent for the Apostle to have urg'd, that by that practice *they forsook the Lord Christ, and held not the Head*; when as they never had believed on him.

Acts 10. 25, 26. *Cornelius* falling down at *St. Peter's* Feet and worshipping, is thus reprov'd for it by the Apostle, *Stand up, I my self also am a Man*: As if he had said, God only, and none but he, is religiously to be worshipped.

We read, *Acts* 14. from *ver.* 11 to 16. with what Indignation and Abhorrence *St. Paul* and *Barnabas* forbid the *Lycaonians* to offer Sacrifices to them, tho they had given clear Demonstrations of a Divine Spirit within them by the miraculous Cure of a Cripple that had never walked, assigning the same reason in effect for it, as *St. Peter* did to *Cornelius*; *We also are Men of like Passions with you, and preach unto you that you should turn from these Vanities unto the Living God*: that is, what you should abstain from worshipping after a religious manner any created Beings, tho never so excellent, whether in Heaven or Earth, but the Living God only, the
 Creator

Creator of all things, who made Heaven and Earth and the Sea, and all things therein.

Lastly; What God and our Saviour forbad, St. Paul caution'd against, and holy Men refus'd, we find an Angel himself rejecting, Rev. 19. 10. *And I, says St. John, fell at his Feet to worship: and he said unto me, see thou do it not: I am thy fellow-Servant, and of thy Brethren that have the Testimony of Jesus: worship God. Repeated again, Rev. 22. 8, 9. See thou do it not, I am thy fellow-Servant, and of thy Brethren the Prophets, and of them which keep the sayings of this Book; worship God.*

Here several things are worthy our observation. (1.) That the thing is twice forbid, and St. John twice reprov'd for it. (2.) That the Angel forbad it with some Vehemency and earnestness of Spirit, which shews the thing to be very evil and highly displeasing to God; he seems as it were somewhat disturbed at the sight of it, and that he might do what he could to prevent the Action, he spake with haste and abruptly, *ὄρα μὴ, see thou do it not.* (3.) He adds two Reasons against it, the first taken from the Equality of our State and Condition, being all Creatures and fellow-Servants, *I am thy fellow-Servant.* The other from the Dishonour and Affront it does to God, invading his Property, and robbing him of that Honour that is his peculiar; so much those words imply, *worship God*: for was not Religious Adoration a part of the incommunicable Worship of God, those words could have been no Argument against St. John's adoring the Angel, but he might have ador'd the Angel and God too.

But here they reply many things;

1. They tell us S. John took this Angel to be the Son of God, the same that appear'd to him at the Beginning, chap. 1. saying, *I am Alpha and Omega, the first and*

and the last : *I am he that was dead and am alive, and behold I live for evermore, and have the Keys of Hell and Death.*

I answer ; it is possible *S. John* might think so at the first time of the Angel's appearing to him, but it is not to be imagined that at his second appearance, after that he had been told that he was his fellow-Servant and chid for worshipping him, he should fall into the same mistake again. Is it not much more probable that he did it in a kind of Extasy, being astonished at the dazzling Lustre and Brightness of his Appearance? But be it so, that *St. John* took the Angel to be the Son of God : this is so far from serving their Cause, that it turns with great force against them ; for if *St. John* was reprov'd for worshipping an Angel when he thought it was God in the Shape of an Angel, are not *Papists* much more blameable for worshipping Angels as such, when they think them to be but Angels?

2. They say, that the Angel modestly refus'd to be worshipp'd in Honour to *Christ*, who had assumed humane Nature ; not but that it was the Angels due, and might still be paid them as it was before *Christ's* Incarnation, but in complaisance to it, they are willing to indulge the Race of Mankind that omission, and to deny themselves, to do Honour to *Christ* ; so that both the Angels do well to refuse it, and Mankind do well to pay it.

But what is this but to say that the Angels pass a complement on the Son of God, as if he was beholden to them that they do not share with him in the Worship of Men? What is this but to conceive most unworthily of those blessed Spirits, as if they could be guilty of that Hypocrisy and Dissimulation too often practis'd in humane Conversation? As if they could condescend to the Foppishness and Courtship of this lower World, wherein Men oft-times strive to excel each other in their Civilities

vilities, and sometimes outwardly refuse those Respects which in their Hearts they most desire, and are ambitious after.

3. They say, that tho the Angel refus'd to be worshipped by St. *John*, as he would have done also by the other *Apostles*, who were engaged in the same Work with him in bearing testimony to *Jesus*; yet was it due to them from other Christians of a lower rank and order.

But this is answered in the reason the Angel gave for his refusing to be worshipped, which reaches to all sorts of Christians, to one as well as to another, he being a fellow-Servant with the meanest that believe in Christ, as well as with an Apostle or Prophet; and so it follows, *I am thy fellow-Servant, and of them that keep the Sayings of this Book.*

4. That which follows is very surprising; but what will not great Wits venture at? Cardinal *Bellarmin* will not only have these Words no Argument against the Worship of Angels, but an Argument for it; If St. *John*, says he, *thought him to be an Angel, and yet worshipped him, why are we reprov'd for doing what St. John did? Do the Calvinists know better than St. John whether Angels are to be worshipped?*

Si *Johannes* putavit esse Angelum, & tamen adoravit, cur nos reprehendimur qui facimus quod *Johannes* fecit? Num melius *Johannes* norunt Calvinistæ sintne Angeli adorandi? De Sanct. Beat. 1. 1. c. 14.

I answer, if St. *John* thought him to be an Angel, and yet worship'd him, why should we not be reprov'd for doing what St. *John* did, if St. *John* did what he should not have done? *Do the Calvinists know better than St. John whether Angels are to be worshipped?* I answer, Do the Papists know better than the Angel, whether Angels are to be worshipped, who expressly forbade it, *See thou do it not, worship God?*

V. Head.

No proof from Scripture for the solemn Invocation of Angels, and Saints departed.

Of this there are three Branches: 1. Praying to them to bestow or to pray for Blessings for us. 2. Praying to be heard for their Sakes, in favour of them and their Merits. 3. Praying to them as Intercessors and Mediators for us in the Presence of God. For none of which is there any proof in Scripture.

The first Branch is: *There's no proof in Scripture for praying to them to bestow or to pray to God for Blessings for us.*

Est. de SS. Be-
at. c. 19.
Salmon in 1 Tim.
2. c. 2. 7. Eck.
Enchyr. de
ven. Sanct. c.
15.

Many of their Learned Men freely grant that there is no express Command either in the Old or New Testament for the Invocation of Saints departed.

Not in the Old Testament, because the Souls of the Patriarchs and other holy Men were detained in *Limbo*, and were not admitted into Heaven, and the Beatifick Vision, till our Saviour, after his Resurrection, carried them up thither. But was it so? If the Saints come to know the Prayers of their Supplicants by Revelation from God, as some of them affirm, why might they not have come to the knowledg of them in *Limbo* as well as in Heaven, since God could have made them known to them in one place as well as another? Besides, was not *Enoch* and *Elias* carried up immediately into Heaven? and the latter in the very sight of *Elisba*? Were not *Noah* and his Sons the direct Posterity of *Enoch*? Were they not in great Distress in the time of the

the Flood? Was there not a great zeal of Affection betwixt *Elias* and *Elisba*? And yet notwithstanding all these great Inducements and Encouragements to it taken from the endearing Relation of a Father to his Sons and them in distress, and of a Master to his Disciples, yet we no more read of, *Holy Enoch*, or *Holy Elias pray for us*, than of, *Holy Abraham* or *Holy Isaac pray for us*.

Not in the New Testament, lest it should be an occasion of Offence and Scandal to the new-converted Gentiles, and make them think that they had only changed their *Gods* but not their *Religion*; that the Christian Doctrine was only a Device of the Apostles to thrust out their *Old Demons and Heroes*, and to put in *themselves*.

And is not this a good Argument still? Is it not of as much force now to cast this Practice out of the Church, as it was then to keep it out? Does it not give infinite offence to a great part of the Christian World? And is it not esteem'd, and that justly by them, to be the Old Pagan Worship reviv'd, or something very near it? For it is not the change of the Object that makes any material Difference, or that can excuse it, whilst the act or kind of Worship is the same: Religious Worship is God's peculiar, and to give it to a Creature, was the Pagan Worship and Superstition.

Now is it not a very unaccountable thing that the Church of *Rome* should make that an *Article of Faith*, for which there is confessedly no Foundation in Scripture? And is it not as much to be wondered at, that if this Practice was to obtain in the Church, the Scriptures that give so many plain Directions concerning Prayer, the Object, the manner of its performance, the Qualifications of the Suppliant, should be wholly silent about this? That the Apostles who were guided by the Spirit

So *Athanasius* and *St. Cyril of Alexandria* expound them, and thus they argue; *How indecent was it for Jacob to join God and a Creature together*, as he must do, if the Angel was no more than an Angel, *The Lord that fed me all my days, the Angel which redeemed me?* This can seem reasonable to none but the *Romanists* who commonly practise it, joining in their Doxology the *blessed Virgin with God the Father and our blessed Saviour*. Again, *How more unworthy of so holy a Man as Jacob to pass by God, as it were, and to make his Intercession to an Angel, as if he had more confidence in the Angel than in God?*

Serm. 4.—contra Arrian.
Thesaur. lib. 3. cap. 6.

Laus Deo, Virgineque matri,
Deo item Iesu Christo. Bel. in fin. tom. 1.
Perer. in fin. lib. de morus & mundi ætern.
Greg. Val. in fin. omn. Op.

Lastly, *Who was the Angel that had redeemed Jacob from all Evil? Was it not he that had wrestled with him?* Gen. 32. 28. *That had delivered him from his Brother Esau? Whom he would not let go till he had blessed him? And does not Jacob say of him, ver. 30. I have seen God face to face, and my Life is preserved?* For the Confirmation of this Exposition, it will not be amiss to consult *Hos. 12. 3, 4, 5. He took his Brother by the heel in the Womb, and by his Strength he had Power with God; yea he had Power over the Angel and prevailed: he wept and made supplication unto him: he found him in Bethel, and there he spake with us; even the Lord God of Hosts, the Lord is his Memorial.* Where the Person that is called an *Angel*, ver. 4. is in v. 3. called *God*, not because he represented God, but was God himself; the word *Elohim* in the plural number being never us'd (as some Learned Men have observed) to denote one Angel but many, but often used to signify God. And ver. 5. he is called *Jehovah, God of Hosts*; Appellations proper to God alone, and not communicable to any created Angel: for thus saith God of that Name *Jehovah*, or *I am that I am*, *Exod. 3. 15. This is my Name for ever, and this is my Memorial unto all Generations.*

To

Bel. de Sanct.
Beat. l. i. c. 20,

To this some of them add those other Words of *Jacob* in the latter part of the 16th Verse, *And let my Name be named on them, and the Name of my Fathers, Abraham, Isaac, & Jacob*; but most ignorantly and impertinently: for who does not see the difference betwixt calling on the Name of *Jacob*, and the Name of *Jacob* being call'd upon them? Nothing can be more evident than that *Jacob* did not speak of a Religious Invocation of *himself* after he was dead, and of his Ancestors *Abraham* and *Isaac*, but of the adopting of the Sons of *Joseph* into his Family, and dividing to them a Portion with the rest of his Children in the Land of *Canaan*; and that tho they were born in *Egypt*, out of his Family, they should no less be esteem'd his Sons. It is a known Phrase amongst the Jews, whereby is express'd the ingrafting of any Person, Man or Woman, into a Family, explained beyond all contradiction, in *Gen. 48. 5. And now thy two Sons, Ephraim and Manasseh, which were born unto thee in the Land of Egypt, before I came unto thee in Egypt, are mine; as Reuben and Simeon they shall be mine.* As also in *Isa. 4. 1. In that day seven Women shall take hold of one Man, saying, &c. Only let thy Name be call'd upon us*, so the Margent reads it *verbatim* from the Hebrew, that is, as it is in the Text, *Only let us be called by thy Name*, or accounted thine. The same Phrase we find *Dan. 9. 18. O my God, behold the City, whereupon thy Name is called*; so in the Hebrew, but rendered in the Text, *which is called by thy Name*. Was it needful in so plain a case; I might produce their own Interpreters against themselves, but I shall set down only the words of one of them, *The Name of one Man according to the usual Speech of the Jews, is said to be call'd upon another, when that other is call'd by his Name.*

Ribera in Com-
ment. Am. c. 9.
ver. 12.
Nicel. Lyran.
in locum.
Fonseca in Ca-
jet.

With

With the like Confidence and Impertinence do *Bellarmino* and others cite *Job* 5. 1. *Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn?* *Bellarmino* here tells us, that by Saints, according to *St. Austin*, are meant Angels, and cites many other places of *Job*, where Angels are called Saints.

Be this granted; Is there here any Precept to pray to them? No, he confesses, the words are no further an Argument for it, than as they shew it was the custom of that Age to implore the aid and protection of Angels.

C. 19.

But how do they shew this? If the words have a quite different sense and design; as appears they have from the Context. We find that *Eliphaz* in the former Chapter, instead of pitying *Job*, and administering comfort to him in his Agony, accus'd him of Impiety towards God, and Unrighteousness towards Men; alledging for it, that God never afflicts Men in so grievous a manner but for some great and notable Wickedness, and for the proof of this he appeals to *Job's* and his own Experience, to the Admonitions he had frequently given others of it, to the many Instances of it in the Destruction of great Oppressors, and tells him at last that he was confirmed in this Truth by an Angel who in the night had appear'd to him: And lest all this was not enough, he reassumes the Argument in this Verse, and bids him ask the Opinion and consult the Experience of other holy Men or Saints, and he would find that all of them would seal to this Truth; nay, but that he was so unworthy and could not expect it, if an Angel should appear to him, as one had done to him, he also would bear witness to it.

Job 4. 7.

Ver. 8.

Ver. 9, 10.

Ver. 11 to the end.

A like Text to this, and as little to their purpose is that in *Job* 19. 21. *Have pity upon me, have pity upon me, O ye my Friends, for the Hand of the Lord hath touch'd me.*

By

By *Friends* cannot without manifest violence to the Context be meant *Angels*; but *Job's* three *Friends* that came to visit him, and instead of applying fit Lenitives to his Anguish, did by their sharp and cutting Reproaches wound him deeper and enrage his Sores. Thus he begins the Chapter, and complains of their Cruelty, *ver.* 1, 2. *How long will ye vex my Soul, and break me in pieces with words? These ten times have ye reproached me, &c.* And having in the following Verses very lively exprest his bitter and pungent Afflictions, in *ver.* 21. he takes up the Complaint again, *Have pity upon me, have pity upon me, O ye my Friends: Ye, the same Persons he complained of before; as if he had said, O ye my Friends, who profess to come to comfort me, do not ye make my condition more deplorable; let it suffice that the Hand of the Lord lies heavy upon me, do not you by your cruel Taunts, unreasonable and inhumane Censures, add to my Load and Pressures, but after others have forsaken me in my Miseries, shew your selves to be Friends indeed by the Comforts and Assistances you administer to me.*

Their chief Proof for Invocation of Saints and what they most insist on is yet behind; it is from such Texts of Scripture wherein good Men on Earth are commanded to pray for one another, and from Examples of that kind. A number of these are to be found both in the Old and New Testament; 1 *Sam.* 7. 8. *And the Children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that he will save us out of the Hand of the Philistins.* Job 42. 8. *And my Servant Job he shall pray for you, for him will I accept.* Rom. 15. 30. *I beseech you, Brethren, that you strive together in your Prayers to God for me.* To the same purpose are cited, Eph. 6. 18, 19. *Pray always with all Prayer and Supplication for all*

all Saints and for me. 1 Theff. 5. 25. Brethren, pray for us. 2 Theff. 3. 1. Finally, Brethren, pray for us. Col. 4. 3. Heb. 13. 8. Praying also for us. Eph. 3. 16. For this cause I bow my Knees unto the Father of our Lord Jesus Christ, that he would grant you to be strengthened with Might by his Spirit in the inner Man.

It is confess'd on all hands, and these Texts abundantly prove it, that it is the indispensable Duty of the Members of Christ's Church to pray for one another, and that they may and ought to desire one anothers Prayers. God has for great and wise reasons commanded and encouraged this, hereby we testify our mutual Love to one another, express our Sympathy and fellow-feeling with one anothers Miseries, most effectually preserve the Unity of the Body of Christ, and uphold the solemn publick Worship of God in the World, which consists in meeting together, and putting up to one common Father mutual Prayers for one anothers Prosperity; this also gives great credit & Reputation to Religion & Vertue, when God hears the Prayers of good Men, & upon their Supplications, diverts a Judgment, or removes a Calamity from themselves and others. But from hence can be drawn no Argument for the Invocation of Saints and Angels:

For, 1. Christians on Earth are by these Texts empowered only to desire others to pray for them. But the Church of Rome prays to Saints and Angels, not only to pray for them, but to bestow Blessings upon them, to bless them, to give this or that temporal or spiritual Good to them, and to help them in this or that particular Difficulty or Distemper; which is to suppose them to have a most certain Power to help them, and to terminate the Worship on them. Innumerable Instances of this kind may be produc'd; and the matter of fact is too notorious to be denied. Bonaventure, a Cardinal and a Saint, has

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Tom. 6. p. 478. burlesqu'd the Book of Psalms, applying whatever is said in them of God the Father and his Son Christ Jesus, unto the Virgin Mother. And was it true, as they of late to palliate the business, that in whatever words or Phrases their Prayers to Saints are express'd, the meaning of the Church in them all, is, but an *Ora pro nobis*; yet this would not fetch it off, since it is not so much the matter of the Prayer, as the nature of the Prayer that makes it unlawful to be pay'd to them. For,

Suppliciter invocare.

2. When we are in those Texts obliged to desire our fellow-Christians to pray for us, that desire is not a *Praying* to them, but a *friendly Request*; but the Church of Rome enjoins to call upon the Saints departed, in a most devout manner, *after the manner of Supplicants*; and we know that it is their constant practice to do it, with all the Circumstances of Religious Worship, in consecrated Places, at holy Altars, at the same time they worship God, with bended Knees, with Eyes and Hands lift up; witness the *Rosaries*, the *Psalters*, the *Hours*, and all other Offices of Devotion, wherewith they worship the Blessed Virgin; witness the *Oratories* and *Chapels* they have erected for her Honour and Service. Now does it follow, that because I am commanded to desire the Prayers of my Brethren on Earth, I am also commanded after a most religious manner to invoke the Saints in Heaven to pray for me?

3. These Texts require us to desire our fellow-Christians to be only meer Supplicants and Petitioners for us, to pray for us, as they do for themselves. But the Church of Rome teaches and practises *more* in their Invocation of Saints, *viz.* to pray to them to become their Advocates and Mediators in Heaven with God. Now these are two different things, and the one not to be inferred from the other: For in the first, in desiring the Prayers of

of good Men on Earth, we rely on the Goodness of God; and the Truth of his Promise to hear and answer them; In the latter, praying to Saints in Heaven as Advocates and Mediators, we rely on their Merits, the Favour and Interest they have in God; as if they were more easily prevail'd with by our Prayers, than our God and Saviour, as if they had greater Power in the Court of Heaven than the Son of God, or that God would do more for Men at their Importunity, than from his own infinite Love and Propensity to do Good.

4. These Texts require us to desire the Prayers of good Men on Earth, who hear us and know our Condition; but the Church of *Rome* requires Men to pray to Saints in Heaven, who cannot hear us, and for ought we know, are ignorant of our State. Now does it follow that because I may desire the Prayers of one that's present, I may invoke the Prayers of one that's absent. Nothing can be said against the former, but to do the latter, is either an absurd and foolish, or a sinful and idolatrous Action; foolish, if they believe the Saints in Heaven do not hear them; Idolatrous, if they do; for that is to suppose them to be omnipresent, and to ascribe to them one of those Perfections that is incommunicably inherent in the Nature of God: The truth of which I thus prove; he that prays to a Saint departed, prays to him in Faith, in a Belief that he hears and can help him; this Faith is founded on something, either that the Saint can hear and help him by his own natural Power, or by some other means; If by the former, then the Point is granted, and that ascribes to him an *Omnipresence*, that's above the condition of a Creature; if by the latter, some Revelation must be produced from God to that purpose: for it is not enough that God can make known our Prayers to the Saints one way or other, but

if they pray in Faith to them, some proof must be produc'd that God does do it ; for guess and conjecture is not a sufficient Foundation for Faith, it must have for its Bottom, either a natural Power in the Saint, or a Revelation from God of some other way ; but there is no such Revelation as to the latter, and therefore the praying in Faith to them necessarily implies the former, and consequently ascribes to them that *Omnipresence* that is inseparable from the Deity. The Church of *Rome* tells us of many ways (all which I considered before under the 2d Head) but they are not agreed which to fix upon, a true sign they are uncertain of all ; and tho God may and can do it any of those ways, that is no proof that he does it by any of them, unless he had told us so.

P. 101, 102.

5. When we desire our fellow-Christians to pray for us, that is a *vocal desire* : but the Church of *Rome* allows of *mental* as well as *vocal* Prayers to be made to the Saints departed, which makes them *omniscient*, and ascribes to them the knowledge of the Heart and all its most secret motions.

Voce vel mente supplicare.
Concil. Trid.
Sess. 25. Bell.
de Sanct. Beat.
l. 1. c. 20.

I should now produce the several Texts of Scripture that make God the only Object of Prayer as well as of the other parts of Religious Worship ; but to name them all, would be to transcribe a considerable part both of the Old and New Testament : This every Protestant knows that has been conversant in the Bible, and every Papist would be convinc'd of, that had a License and will to read it : It shall suffice therefore to set down a few.

No Man will deny but that the Tabernacle and Temple at *Jerusalem* were peculiarly consecrated to the Honour and Worship of the *one God Jehovah, Maker of Heaven and Earth* ; now here were the *Jews* appointed to bring and perform all their Worship ; here they performed their Vows, kept their solemn Festivals ; hither they

they brought their Tithes and Offerings, and first-fruits; here their Sacrifices were to be offered, *Deut.* 12. 13, 14. here also their Prayers were to be put up; And when it so hapned that they could not repair to the Temple, being in Exile, or in War, they were to pray towards the Temple. Thus *Solomon* prayed to hear the Petitions that were put up towards the Temple, *1 Kings* 8. 30. And *Daniel* in *Babylon*, *Dan.* 6. 10. prayed with his Windows open towards *Jerusalem*. Thus was God the only Object of Prayer in the *Jewish* Religion.

He is so also in the *Christian*, *Phil.* 4. 6. *In every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God.* And in *James* 1. 5. *If any of you lack Wisdom, let him ask it of God, who gives to all Men liberally. How shall they call upon him in whom they have not heard?* says *St. Paul*, *Rom.* 10. 14. Which words directly exclude all from being the Object of Prayer, that are not the Objects of our Faith, and consequently if we believe only in God, we must call upon him only.

Our blessed Saviour hath thus taught us to pray, *Luk.* 11. 2. *When ye pray, say, Our Father which art in Heaven &c. For thine is the Kingdom, the Power and the Glory;* or *Mat.* 6. 9. *After this manner pray ye, Our Father, &c. For thine is the Kingdom, &c.*

Whether this Prayer was prescribed by our Saviour as a Form to be used, or a Pattern to be imitated by us, it's all one; it still directs and obliges us to put up our Prayers to our *Heavenly Father*, whose is *the Kingdom, the Power, and the Glory*. We may observe also that every Petition in this Prayer is directed to God; (*Our Father which art in Heaven*, being understood, tho not repeated in every one of them;) and if, as some tell us, this Prayer contains a Summary of whatever ought to be

be the Subject-matter of a Christian's Prayer, then whatever I ought to pray for, I ought to pray to God for it ;

C. 20.

Bellarmino tells us that this Argument will not hold, because it excludes the second and third Persons in the blessed Trinity from being the Object of Prayer, as much as it does Saints and Angels.

See Disc. of Invocation of Saints.

I answer; the word *Father* in this Prayer is to be taken essentially and not personally, and so excludes not the other two Persons of the most holy and undivided Trinity, but only those that are of a different nature from them ; now if the whole three Persons are one in Essence, then whenever we pray to, & do honour to God the Father, we must at the same time worship the other two, tho not so directly, who are one with him.

I shall set down but one place more, *Mat. 21. 13. It is written*, says our Lord, *My House shall be called the House of Prayer* ; so essential a part, you see, of God's Worship is Prayer, that God thought fit to describe his own House by that Name ; but if Prayer did appertain to any other besides God, *the House of Prayer* would not have been a sure distinguishing sign of *God's House*.

The second Branch is: *That there is no proof from Scripture that we may pray to God to be heard for the sake of the Saints, in favour of them and their Merits.*

The Texts they make use of to defend this, are many, but not different in their sense and meaning, and therefore one Answer will serve them all ; They are such as these ;

Exod. 32. 13. Moses thus pray'd in the behalf of the *Israelites*, when they had highly provoked God by worshipping the Golden Calf, *Remember, Abraham, Isaac, and Israel thy Servants.*

So

So Solomon pray'd in the behalf of himself, *2 Chron. 6. 16.* Now therefore, O Lord God of Israel, keep with thy Servant David my Father, that which thou hast promised. In *1 King. 15. 4.* it is said, for David's sake did the Lord his God give him a Lamp in Jerusalem, when he suffered wicked Abijam to succeed in the Throne of Judah.

In *2 King. 19. 24.* God promises for his Servant David's sake to defend the City of Jerusalem against Sennacherib's mighty Host, in the Reign of Hezekiah.

Again, *Psal. 132. 1, 10.* Lord, remember David, and all his Afflictions; for thy Servant David's sake, turn not away the face of thine Anointed. And in the Song of the three Children that is added in the *Apocrypha*, ver. 12. they are said thus to pray, Cause not thy Mercy to depart from us, for thy Beloved Abraham's sake, for thy Servant Isaac's sake, and for thy holy Israel's sake.

Now for the right understanding of all these Texts, we are to consider, that with these holy Men, Abraham, Isaac, Jacob, and David, God was pleased as a reward to their Faithfulness and Uprightness, and for the encouragement of Religion and Vertue in the World, of his meer Grace and Goodness to enter into a Covenant with them, and many times to repeat and ratify it, that he would be their God, and the God of their Seed; that he would take them under his especial Care and Patronage, and bestow many Blessings and Deliverances upon them. Hereupon in after-Ages their Posterity were wont in their Prayers to mention their great and worthy Ancestors, not that they begg'd to be heard and answered for their sakes and merits, but that they might (as it were) remember God of his Covenant and Promise made to their Fore-fathers, and so beg'd to be heard for his own sake, his Name sake, and his Mercy sake. So indeed those places expound themselves, those holy Men being seldom

The Texts examined which Papists cite

or never mention'd in Prayer, but *God's Promise and Covenant* is also added.

In the fore-quoted place, *Exod. 32. 14.* It follows, *To whom thou hast sworn by thy Self, and saidst, I will multiply your Seed as the Stars in Heaven.*

In the Song of the three Children, *ver. 13.* it is added, *To whom thou hast spoken and promised, that thou wilt multiply their Seed as the Stars.*

And where God promised for *David's Sake* to defend Jerusalem, *to turn away his Anger*; the meaning is, for his Covenant sake, and for his Promise sake, which he made with and to *David*.

So God himself teaches us to expound these Texts. *Exod. 6. 3, 4, 5.* *And I appeared unto Abraham, &c. And I have also established my Covenant with them, &c. And I have also heard the groaning of the Children of Israel, and I have remembred my Covenant.* *Lev. 26. 41, 42.* *If then their uncircumcised Hearts be humbled, &c. then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember.*

And as good Men were wont to adjure God by his Truth and Faithfulness engag'd in Covenant with their Forefathers to spare them and to save them; so also was God pleased, the stronger to confirm their Faith in his Covenant and Promises, sometimes to repeat and confirm it afresh to them: *Psal. 89. 28.* *My Covenant shall stand fast with him.* *Ver. 33.* *My Loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail.* *Ver. 34.* *My Covenant will I not break, nor alter the Thing that's gone out of my Lips; once have I sworn by my Holiness, that I will not lie unto David.*

The Doctrine of Merit is a stranger to the Scriptures, and what no Creature, tho innocent, is capable of;
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the highest degree of Vertue and Goodness being our Duty, no Man can merit at God's Hand, for that is to do more than his Duty ; and if the Innocent cannot merit, much less the Wicked and Unclean ; and who can say, I have no Sin ? All the Promises therefore made by God to good Men and their Posterity are not to be reckoned as a debt to their Deserts, but as the effect of his Grace and Mercy in Christ Jesus ; having deserved no good thing from God, nay having demerited highly against him, we can expect nothing from God but by way of Grace and Covenant ; and the Justice and Wisdom of God requiring that this Covenant should be founded in our Saviour's Blood, and seal'd and ratify'd in it, we have nothing else but Christ and his Merits to rely upon, nothing else to plead in the behalf of our selves and others at the Throne of God ; but this we have, and this is sufficient.

This was long ago prefigur'd by the *Jews* being obliged to offer up all their Prayers to God at the Temple, the Temple being a Type of Christ's Incarnation. As God dwelt in the Temple then, so he does now in our Nature ; and what the Temple was to the *Jews*, that is Christ Jesus to us, the way and means that procures the Acceptance of our Prayers with God.

To this may be added many places in the New Testament ; *He is able to save to the uttermost all those that come unto God by him, for he ever-lives to make Intercession for us*, Heb. 7. 25. To this our Saviour hath appropriated his own granting what his Disciples should ask of God ; *John 14. 13, 14. Whatsoever ye shall ask in my Name; that will I do, that the Father may be glorified in the Son.* To this he elsewhere appropriates God's granting what they should ask of him : *John 15. 16. Whatsoever ye shall ask the Father in my Name, he will give it you.*

you. To this he expressly obliges his Disciples, *Joh. 16. 24. Hitherto ye have asked nothing in my Name : ask, and ye shall receive, that your Joy may be full.* Now to pray in the Name of Christ, is to pray through his Mediation, upon the encouragement of his Merits, and his being our Intercessor and Advocate at God's Right-hand in our Nature, who having perfectly fulfill'd his Father's Will, and by his Death made an Atonement for our Sins, and purchased Grace and Glory, and all good things for us, hath given thereby the greatest assurance, that whenever we go duly qualified in his Name, we shall get access, and both our Persons and Services be accepted. And that this is to ask in Christ's Name, appears from *John 1. 12. To as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name ;* that is, on the account of his Merits and Undertaking. So *Joh. 20. 31. These things are written that ye might believe, and that believing, ye might have Life thro' his Name ;* that is, thro' his Merits and Mediation.

The third Branch is : *There is no proof from Scripture for praying to Saints and Angels, as Intercessors and Mediators in the Presence of God.*

The Romanists positively assert that the Saints are our *Advocates and Mediators in Heaven*, and pray to them as such ; and tho they distinguish betwixt a *Mediator of Redemption*, and a *Mediator of Intercession*, ascribing the first solely to Christ, and making the latter common betwixt him and Saints in Heaven ; yet whoever considers their *Doctrine of Merit and Supererrogation*, and that of *Indulgences* founded upon it, whoever observes how often they desire in their Devotions to be heard and assisted for the *Merits* as well as *Prayers* of this or that other Saint,

Saint, and that *Bellarmino* himself confesses that they may after a sort be called *our Redeemers*, will be apt to conclude that they attribute both to the Saints as well as to Christ.

Precibus & Meritis. ———
Non absurdum est si sancti viri Redemptores nostri aliquo modo dicuntur. de Indul. l. 1. c. 4.

But admitting the Distinction; there is as little proof for the one as for the other in Scripture; the Texts they appeal to for the justification of it, being very much mistaken by them.

The first is *Gal. 3. 9.* where the Apostle, speaking of the Law, says, *it was ordained by Angels in the hand of a Mediator.* From whence they argue, that the Saints in Heaven may in the same sense be called Mediators, wherein *St. Paul* calls *Moses* a Mediator.

I shall not answer with some Learned Men, that by *Mediator* here may not be meant *Moses*, but *Christ* the promised Messiah, who spake with *Moses* on the Mount, and delivered the Law to him, being attended on by an innumerable company of Angels, for the greater Glory and Majesty of their Lord.

Deut. 33. 2.
Acts 7. 53.
Angelis dispositis.

But granting it to be *Moses*; he is call'd a Mediator, in a far different sense from that wherein that Appellation is given to the Saints above, *viz.* as he was an *Inter-nuncio*, a Person that went betwixt God and the People, relating the Covenants and Agreements made betwixt them. *I stood betwixt the Lord and you at that time*, says *Moses* of himself, *Deut. 5. 5.* For what? It follows, *to shew you the Word of the Lord.* And as *Moses* brought the Word and Law of God to the People, *Exod. 19. 7.* so he return'd the Words of the People to the Lord, *ver. 8.* *And Moses came and call'd for the Elders of the People, and laid before their Faces all these Words which the Lord commanded him: And all the People answer'd together, and said, All that the Lord hath spoken, we will do: and Moses return'd the Words of the People unto the Lord.*

Quatenus nuntii utriusque ian-tes, pacta ac fadera utriusque partis referunt, quomodo omnes internuntii dici possunt Mediatores. De Christo. l. 5. c. 1.

To this *Bellarmino* agrees, where he says, *all such Messengers may in a sense be call'd Mediators.* But does it follow, because *Moses* was employed as a Messenger betwixt God and the *Jews* at the Delivery of the Law, that the Saints above are our Advocates and Mediators with God in the Court of Heaven.

They cite also *Rev. 8. 3.* where an Angel is said to offer the Prayers of the Saints to God. The words are these; *And another Angel came and stood at the Altar, having a golden Censer; and there was given unto him much Incense that he should offer it with the Prayers of all Saints upon the golden Altar, which was before the Throne.*

To this I need say no more, but that the generality of learned Men, as well of the Church of *Rome* as the *Reformed*, understand by the Angel here, our blessed Saviour, whose Office alone it is to offer up the Prayers of the Saints, and for whose sake alone they are accepted. So *Thomas Aquinas*; *The Angel, to wit, Christ, who is call'd an Angel, because sent by the Father into the World.* So the Jesuit *Viegas*, *All Interpreters do confess that by Angel is here meant our Lord Christ, because of no other can it be said, that he offers up to the Father after so glorious and majestick a manner, the Incense, that is, the Prayers of all Saints, upon the golden Altar.* To confirm this sense of the words, we may observe that he is called in the Text, *another Angel*, intimating that he was one both in Nature and Office, different from the others mention'd in the verse before, *ver. 2.* I saw the seven Angels which stood before God; and then, *ver. 3.* Another Angel came and stood at the Altar.

The next is *Rev. 5. 8.* where it is said, *That the four Beasts, and four and twenty Elders fell down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of the Saints.* By the Pray-

Angelus, scilicet Christus, qui dicitur Angelus, quia missus a Patre in mundum, &c. in cap. 8. Apoc. Reliqui omnes interpretes esse Christum Dominum confitentur, quia nulli alii quam Christo, &c. in cap. 8. Apoc. Sect. 2.

Prayers of the Saints they mean of those Saints that are living upon the Earth, and by the four Beasts and four and twenty Elders, the Saints that are in Heaven; and from thence conclude that the Saints in Heaven do offer up the Prayers of the Saints on Earth.

But if by the four Beasts and four and twenty Elders are not meant the Members of the Church Triumphant, but the Bishops and Pastors of the Church Militant, whose office it is to present the Prayers and Praises of the Church to God, then is this Text cited by them to no purpose. And that they are thus to be understood, may not only be collected from the very Testimonies *Bellarmino* cites against it; but some of the Fathers are very plain and positive in it; but instead of setting down their words, I shall desire the Reader to peruse the Text with the following Verses to the end of the Chapter, and he'll easily perceive that they are a Representation of the whole Church of Christ both in Heaven and Earth, joining together in their Doxologies and Praises to God for the Victories of the Lamb, and the Redemption of the World by his Blood, *ver. 8 to 14. And when he had taken the Book, the four Beasts, &c. And they sung a new Song, saying, Thou art worthy to take the Book, &c. And I beheld and heard the Voice of many Angels round about the Throne, and the Beasts and the Elders, and the number of them were ten thousand times ten thousand, and thousands of thousands, saying with a loud Voice, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing: And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I, saying, Blessing, Honour, Glory and Power be unto him that sits on the Throne, and unto the Lamb for ever and ever.*

*Ambr. in loc.
Iren. l. 4. c. 33.*

I might pass over what they produce out of *Tobit. 12. 12, 15.* where the Angel *Raphael* is said to bring the remembrance of their Prayers before the holy One, and to present the Prayers of the Saints;

The Book being Apocryphal, and so not of sufficient Authority, we have no more reason to give credit to it in this place, than in others that are apparently false, as *chap. 5. 12.* where it brings in the Angel saying what was not true, *viz. I am Azarias the Son of Ananias the Great, and of thy Brethren.*

Non sufficit unus Advocatus vel Mediator humano generi in Cælo, cum tot ac tam periculosas causas habeat coram Deo, faciamus ei adjutorium, hoc est beatam Virginem. Wi. cel. Elenc. abus. p. 125.

There is but one Text more, and I believe the Reader will excuse me, if I do but name it, without making any Reflections upon it, *Gen. 2. 18.* *It is not good that Man should be alone, let us make a meet help for him;* that is, says *Henno*, *One Advocate or Mediator in Heaven is not sufficient for Mankind, which has so many Causes of the highest and most dangerous consequence depending before God; Let us make him a meet Help, i. e. the blessed Virgin.*

I must not stay here to shew that the Angels and Saints above are no way qualified for the Office of a Mediator, unless it could be prov'd that they knew our Desires, and were thoroughly acquainted with our Case and Condition, and had a sufficient Power to undertake our Patronage, and a sufficient Merit and Interest in God to procure it from him. But my business is to shew that the Scripture every where appropriates *this* to our Lord Christ, who being God as well as Man, knows our Hearts, hears our Prayers, has Merit enough to purchase, Interest enough to procure, nay Power sufficient to grant and bestow whatever we ask and stand in need of. He is sure of good success, whatever Cause or Person he becomes an Advocate for.

Father, I know, that thou hearest me always, says our Saviour, *John 11. 42.*

Come

Come unto me all ye that labour and are heavy-laden, and I will give you rest, Mat. 11. 21.

Again, *John 14. 6. No Man cometh to the Father but by me.*

And Eph. 2. 18. Through him we have an access by one Spirit unto the Father.

So Eph. 3. 12. In whom we have boldness and access with Confidence by the Faith of him.

But there cannot be a clearer and fuller proof to this purpose, than *1 Tim. 2. 5. There is one God, and one Mediator between God and Man, the Man Christ Jesus. And,*

In 1 Cor. 8. 5, 6. For tho there be that are called Gods, whether in Heaven or in Earth (as there be Gods many and Lords many) but to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Here in opposition to the Pagan Idolatry, that together with one supreme God worship'd many other inferior Deities, either as subordinate Governours of the World, or as Mediators and Intercessors for them with the supreme God, The Apostle asserts, that to us Christians, *there is but one God, the Maker of all things; and one Mediator betwixt God and Man, the Man Christ Jesus,* to be the Object of our Worship. In both which places 'tis very evident, the word *ēs, one*, signifies one only, *One Mediator* in the same sense that there is *one God*, and you may as well make to your selves more Gods than one as more Mediators than one.

Nor will their distinction of a *Mediator of Redemption* and a *Mediator of Intercession* be here of any use to them. For,

1. The Apostle asserts absolutely without any reserve or distinction, there is *one God* and *one Mediator*. To distinguish where the Apostle does not, is not to speak the

the Apostles sense, but their own, and to serve a Cause instead of Truth.

2. The Apostle opposes the one Mediator to the Plurality of Dæmons and Mediators among the Heathens ; now all that the Heathens attributed to their Dæmons or Mediators, was Intercession only : so that this distinction, had it been thought of in that Age, would have serv'd the Heathens turn as well as the Papists, and it would have been as good an Answer from the one as the other ; Christ is a *Mediator of Redemption*, but ours Mediators only of Intercession.

3. A Mediator of mere Intercession is a great lessening and reproach to the Nature and Perfections of God. It brings down God to the meanness of earthly Princes, as if he, like them, dispensed his Favours by the direction of others, and at their importunity ; as if he knew not when to do good, and was not always ready to do it, but wanted the Information and Sollicitation of others, and govern'd himself more by Measures taken from some Favourites in the Court of Heaven, than by his own infinite Wisdom and Goodness.

We indeed are commanded to pray to God, to pray for others, and to beg one anothers Prayers ; but this we do not, to inform God, but to pay our Homage and Worship to Him ; not as relying on any Interest or Power we or others can have in God, but on his Goodness, and the truth of his Promises, that reach alike to all good Men ; and in doing this we give Glory to God, by owning his Absolute Sovereignty over us, and declaring his Goodness and Faithfulness to the World : But to pray to Saints and Angels as Mediators of Intercession, is to suppose that they have upon the account of their own Merit and Worth that Power and Interest in God as seldom or never to be denied ; or at least that the

the surest and most likely way to obtain our Petitions, is first to petition them to offer them up to God. But now the more of such Power and Interest we think they have in God, the more shall we place our hope and confidence in them; and the more we trust and depend on them, the less shall we trust and depend on God; And is not this to take from God, and to give to his Creature, and to divide our hope and confidence betwixt them? And if Faith and Hope are any parts of Religious Worship, *We give his Glory to others*, whilst we give part of that Worship to them, that is solely and peculiarly God's.

4. No one can be a Mediator of Intercession that is not a Mediator of Redemption too; to be a Mediator of Intercession in the behalf of an offending Person to his provoked Lord, 'tis requisite that he be no Offender against him himself, that he has a greater Interest in him than the Person he intercedes for, and that this Interest is founded on the Merit of some Services performed to him, by which Services the Honour and Reputation of his Government is as much retriev'd as it was injured by the others offence and disobedience, otherwise he is no more likely to prevail for him than the Offender is for himself, having both by their Sin forfeited their Right and Interest in God's Favour, and not having done any thing to make that Atonement for them, that his Justice and Wisdom as Governor of the World has made fit and necessary.

Now such a Mediator or Advocate with the Father in the behalf of sinful Man can none be, *but Christ our Lord*, who, when by our Transgressions we had provok'd God, and brought contempt upon his Laws & Authority, suffered Death to make a Propitiation for our Sins, & by his perfect Obedience & Sufferings restor'd that Honour & Reverence to his Authority and Government that we had vi-

lified and despised, and now in virtue of his meritorious Blood he makes Intercession for us, not as an *ordinary Suppliant*, relying wholly on Mercy, but as a *powerful Mediator*, urging his own Merits: having purchased what he begs for, having aton'd for what he prays for, his Intercessions for us are never denied, nor our Prayers in his Name, for his Sake.

5. We may observe therefore that the Scripture makes Christ's *Intercession* to depend on his *Propitiation*; so it follows in this Chapter, *ver. 6.* the Apostle, having said there is *one Mediator*, adds, *who gave himself a Ransom for all: So Rom. 8. 33. Who shall lay any thing to the charge of God's Elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the Right-hand of God, who also maketh Intercession for us. So 1 Joh. 2. 2, 3. If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation for our Sins.*

This may farther appear from the Analogy there is and ought to be betwixt the Jewish and Christian Worship; S. Paul frequently in his Epistles, especially that *to the Hebrews*, makes the Legal Priesthood typical of the Evangelical; now if under that Dispensation the Priests were not to make Intercession for the People without a Sacrifice first offer'd up, to atone and propitiate for their Sins; then it follows that under the Gospel we can have no other Mediator than one, who brings a Sacrifice along with him; and that only has our Lord done, who is both our Priest and our Sacrifice, who hath offer'd up himself on the Cross a Sacrifice for our Sins, and now intercedes in the Merits of his own Blood, and the Propitiation he hath made.

Thus, as you see, the Apostle in this Text excludes wholly Angels and Saints from being *Mediators of Intercession*.

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4.1. *Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils*, διδασκαλίας δαιμονίων, the Doctrine of Demons, that is, of worshipping Demons as Mediators between God and Men. This is an exact Prophecy of what the Church of Rome teaches and practises as to the Worship of Angels and Saints departed, but the Apostle calls it an Apostacy or *departing from the Faith of Christ*.

*Mr. Mede on
the place.*

The conclusion of all is this, we believe that the blessed Saints and Angels love us, pray for us, are willing to help us, and do what they can and are permitted to do towards our Happiness; but from hence it does not follow that they are so concern'd in the Government of the World and Administration of humane Affairs, as to make it lawful for us to make them Sharers with God in any part of his Worship; they have not, that we know of, a general and universal knowledge of us and our condition, they have no power of themselves either to hear or help us; without God's leave, if not without God's Command, they can do nothing: and therefore whilst we honour their Memories, and bless God for what Grace and Glory he hath bestowed upon them, we, as the holy Scripture hath taught us, think our selves obliged religiously to adore and pray to God alone.

Soli Deo Gloria.

L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown in
St. Paul's Church-Yard, 1688.

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The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine

CONCERNING

The Worship of Images and Reliques.

I M P R I M A T U R.

June 7. 1688.

Guil. Needham.

WERE I a Member of the Church of Rome, and obliged to be a Writer in defence of her Doctrines or Practices, there is no one subject I should be so willing to be excused from as the defence of *Image-worship*, and the *Worship of Reliques* out of the *Scriptures*; since there is nothing so much opposed there as this Practice of *Image-worship*; and the main design of both the *Testaments* appears plainly to be this, to root *Idolatry* wholly out of the World: even before the writing of the Holy Scripture the *Jews* have a Tradition, that the forbidding of *Idolatry* was one, and the chief of those six *Precepts*, as they are called, of *Noah*; but when the *Law* it self was given, and the *Scripture* of the *Old Testament* penn'd, we find them continually bearing upon *Image-worship*, forbidding, threatning, and punishing it ever and anon,

P p

and

and so severely too, that the *Jews* have of a long time been sufficiently cured of their itching after Idolatry, so frequent from the Beginning of their Government under their *Judges* and *Kings*.

The Command against Idolatry so very strict in the *Old Testament*, and the denouncing Judgments so very terrible against all Offenders whatever ; and the fearful Examples of such Punishments inflicted, might, one would think, justly have superseded any further care or provision against it in the *New Testament* : however we find they did not : for Advices against Idolatry, and severe Threatnings are frequent enough there ; and we are assured that it was one great end of our blessed Saviour's coming into the World to *destroy the Works of the Devil*, the chief of which certainly, next to *Atheism*, was the introducing and fomenting of *Idolatry* in the World.

But notwithstanding all these Prohibitions, and Threats, and Punishments against *Image-worship*, in both the Testaments, the Church of *Rome* forgetting the (a) 1 Cor. 10.
14.
(Advice that shews Christians might do what this Church hath done) hath fallen to *Image-worship* ; and is not only content to do it *against Scripture*, but to bring in the *Scriptures* themselves as Vouchers for their *Image* and *Creature-worship*, and to make them declare for these things, which they are as fully and directly against, as Murder, Theft, or Adultery it self.

It is my business at present to examine those Texts which they pretend to produce in favour and defence of their present Practice of worshipping Images. Their number may well be expected to be very small, however *Bellarmino*, to make as great a shew with them as is possible, hath rankt them into three sorts of Testimonies,

nies, which I will examine according to his own method.

The first sort is of those *which* (b) *speak expressly of* (b) Bellar. de Imag. l. 2. c. 12. *Images*; and of this there are but two. The first of which is in *Exod. 25. 18.* concerning the *two Cherubims*, *And thou shalt make two Cherubims of Gold: of beaten Work shalt thou make them in the two ends of the Mercy-seat.* The other is *Numb. 21. 8.* about the *brazen Serpent*, which God commanded *Moses* to make and to set it upon a Pole: that every one that was bitten by the fiery Serpents, might look upon it, and live.

But how are these *two Places* to the purpose? there is not one Syllable in either place of their being made and appointed to be worshipped. We do not dispute with *Bellarmino*, or any one else, the Command from God here of making Images for the purposes mentioned there; and the use or making of *Images* is no part of the Controversy, but the *worshipping* of *them*: and this is what we can neither find that God commanded, or the Children of *Israel* practised here to the *Cherubims*, and the *brazen Serpent*: which thing *Bellarmino* himself was aware of, and therefore, as to the *Cherubims*, makes it his business to shuffle us off, with giving us (instead of a Text which he undertakes there, and we require) his own bare affirmation, that *the Cherubims were necessarily adored by those that adored the Ark*. But here one Mistake is built upon another, and we have several Mistakes and Inconsequences crouded together. For,

First, The *Ark* it self was not adored by the *Israelites*, as I will sufficiently demonstrate when I come to his Text about the *Foot-stool*; and therefore to retort his reasoning upon him, If the *Ark* it self, over which God was pleased to meet his People, was not adored, much less were the *Cherubims*, which represented only

the Attendants on that representative Throne.

But granting the Ark was adored as representing God's Presence among them, yet why must the *Cherubims* be so too? Can we not adore God Almighty in Heaven without adoring the Angels which stand about his Throne? or do we adore the Angels in Heaven, whenever we adore God there? If no body pretends to affirm a thing so grossly absurd, why could not the *Israelites* worship the Ark representing the Presence of the invisible Majesty, without worshipping the *Cherubims* which were only to represent the Angels standing about the Throne of God? The very design of them shews they were not to be worshipped, as well as the silence of the Scripture about appointing any Worship to them, and the Command of God of worshipping no manner of Image.

But notwithstanding all this, several *Romish Writers* will have it that the *Jews* worshipped God towards the *Cherubims*, and thereby worshipped the *Cherubims* themselves; and the late Dr. Parker Bishop of *Oxford* was so over-kind to the *Romanists* in this Point, that he affirms downright (c), that *an outward Worship was given to the Cherubims*.

(c) *Reasons for
abrogating the
Test.* p. 130.

Both these Assertions are equally true and conclusive, and by this sort of arguing any Man may prove what he has a mind to. Let us suppose that the People were to worship God with their Faces directed to the *Holy of Holies*, wherein the *Ark* with the *Cherubims* upon it were placed, or, to use these Peoples phrase, to worship towards the *Cherubims*. If this proves that they did thereby worship the *Cherubims*; then it follows as clearly that when *Christians* prostrate themselves to God with Hands and Eyes lifted up towards Heaven, they worship the Heaven, and are as guilty of worshipping the Sun, Moon,

Moon, and Stars, as ever any Pagans were. It was just such wise arguing as this, by which the *Heathens* were for proving the *Primitive Christians* as much *Idolaters* as themselves, and Worshippers of the Sun; because it was their custom to worship God towards the *East*; and though the *Heathens* could not for want of such nice piercing wits as *these Men* are blessed with, yet these *Papist Writers* could certainly have proved the thing upon them. The *Christians* did not deny that they worshipped the invisible Majesty of Heaven towards the *East*, towards the *Rising-Sun*; and these Men would have shew'd them that giving Worship towards, and Worship to, were the same thing; so that since they could not deny they paid their Worship towards the Sun or East, it was certain they paid their Worship to the Sun. But cannot such Men as these distinguish between paying our Adoration to an Object of Worship, and paying our Worship to that Object towards such a place? If they cannot, they are rather to be pittied than disputed with.

And as to the *Bishop's* affirming down-right, that an outward Worship was given to the *Cherubims*; tho it deserves no better Answer than to affirm that they had no outward Worship given them, yet I have these Reasons to confirm our denial with.

First, We have not one word of Command, or Intimation here, that God would have the *Cherubims* worshipped; which had been absolutely necessary for any ones daring to pay any Worship to them, since God had expressly commanded all the *Jews* in the second Commandment not to bow down to, or worship any manner of Image.

Secondly, The People could not worship them, since they were always invisible to them, and could not serve the

the true ends of Images to represent after a visible manner invisible things to them ; they were as invisible as any thing that could be represented by them, and therefore altogether useless to such purposes ; and I suppose invisible Images were no more in use then than they are now.

Thirdly, These Reasons together did so far satisfy as great a Friend to Images as ever the Church of Rome had, I mean their Angelick Doctor, *Thomas Aquinas*, that (d) he asserts that the *Cherubims* were neither placed in the *Tabernacle* for Representations of the invisible God, nor to have Worship paid to them. And with him others of their Church agree, whom it is not worth while to produce : what I have offered is more than enough to shew that *Bellarmin's* first Text is far from being able to prove that the *Cherubims* were worshipped by the *Jews* in their Service.

(d) Aquin.
prima 2da Qu.
102. Art. 4. n. 6.

His second Text is concerning the *brazen Serpent*; *Numb. 21. 8, 9. And the Lord said unto Moses, Make thee a fiery Serpent, and set it upon a Pole : and it shall come to pass that every one that is bitten, when he looketh upon it, shall live. And Moses made a Serpent of Brasse, and put it upon a Pole ; and it came to pass that if a Serpent had bitten any Man, when he beheld the Serpent of Brasse, he lived.*

Now in answer to this Passage we have the very same question to put that was used before about the *Cherubims*, and that is, where is there a Syllable in this place that either commands or mentions the Children of *Israel's* paying any Worship to this brazen Serpent, though erected for such great Blessings to them? *Bellarmin* here is put to the very same shifts he was at before, and instead of producing *Scripture* to shew that the *brazen Serpent*

pent was worshipped; which is the thing he ought to have done; he gives this pleasant reason that *the brasen Serpent must needs have been worshipped by the Israelites, because God had order'd it to be placed aloft, and it gave relief to those that looked upon it.* And is not this very fine arguing? especially in relation to those People, who lay under such strict Commands against all *Image-worship*? One would think the *second Commandment*, which utterly forbids any *bowing down, or worshipping any Image*, had been a stronger reason to conclude the *Israelites* did not worship the *brasen Serpent*, than the *setting it aloft upon a Pole* could be that it was worshipped: and one would think that the perfect silence of the Passage as to any Worship paid, which is yet so careful to mention the cures done to the People by it, had been more likely to determine any wise Man, that notwithstanding the Benefits it was erected for, yet no Worship was paid to it.

Such sort of reasoning and guessing is very unfit in any case, but far more in this, where Men cannot be content with their Images, but must undertake to produce *Scripture* for the *Worship of them*: and *Bellarmino* had better have kept to his *Councils of Nice and Trent* in defending Image-worship, than to meddle with *Scripture*, and produce such places as this, which speak not one word of any Worship either commanded, or paid to the *brasen Serpent*.

But though this wild reasoning was all that *Bellarmino* had to urge about this place, yet the Author of the *Touchstone of the Reformed Gospel* can make more of it, and is very pert upon the *Reformers*; having put down the 8th Verse of the 21st of *Numbers* about the *brasen Serpent*, which you will find above, he very gravely tells the Reader, that *hence are evidently proved divers*

divers things against the Reformers: 1. That God commanded the making of this Image: and which of the Reformers ever denied this? 2. The setting it up for a Sign: and which of the Reformers denies this? 3. He promised that the Lookers thereon should assuredly receive Succor and Help. And have any of the Reformers denied this? This Author must be owned for a Man of Zeal, but he wants both Sense and Modesty, and therefore busies himself about proving that which every body always granted, and which is nothing to the purpose: however he advances, and intends to make something of it, and therefore sets down his fourth: 4. He warranted the making, the setting up, the beholding, and the reverencing thereof, to be exempted from the breach of the first [second say we] Commandment. As for the warranting the making the brasen Serpent, it's true; and for the setting it up, it's true; and for the beholding it, it's true; but for the warranting the reverencing of the brasen Serpent, that is false; and I would fain know how reverencing crept in here: it is neither in the Text, nor in any of his three Propositions, out of which his fourth is drawn; the truth is the Man was forc'd to slip it in here, or else all he was about had been nothing but Impertinence: however, since the Reverence is of this Author's own putting in, and there is not the least countenance for it from the Text, we have reason to conclude that there is no ground for Image-worship from this Passage concerning the brasen Serpent.

But though we cannot grant to Bellarmine and this little Author, that there is any proof of a Reverence to the brasen Serpent from the Texts alledg'd out of Numbers; yet I will grant to them that afterwards it was worshipped: and had they produced, instead of Num. 21. 8. the second Book of the Kings, chap. 18. 4. they had gain'd

ed their Point, and we could not have had one word to oppose; for there it is said directly, that *unto those days the Children of Israel did burn Incense to it*, to wit, the *brazen Serpent*: but they were wise enough to see that though the part of the Verse which I have produced does make for them, yet all the rest of the Verse was too point-blank against them.

I cannot but admire at the *Writers* of the Church of *Rome*, that they dare venture at the business of the *brazen Serpent*, and can make such work to prove that it was worshipped; would they but read that whole verse, surely they would be ashamed ever to urge against us the *brazen Serpent*, since we find that afterwards when it came to be worshipped (which these People are so zealous to prove it was) that *Worship* was counted downright *Idolatry*, and good King *Hezekiah's* Zeal is commended in this Chapter for his doing *that which is right in the Eyes of the Lord*; and these are reckoned as Instances of it, that *he removed the high Places, and brake the Images (e), and cut down the Groves, and BRAKE IN PIECES THE BRASEN SERPENT THAT MOSES HAD MADE; FOR UNTO THOSE DAYS THE CHILDREN OF ISRAEL DID BURN INCENCE TO IT: and he called it Nehushtan.* And this I think is enough to their Instance from the brazen Serpent.

(e) 2 Kings
18. 4.

Bellarmino's second Set of Testimonies is of those which shew that *some Creatures are to be religiously honoured for their bare relation to God.* His first Example is that which is generally urged by most of their Writers in the Church of *Rome*, *Psal. 92. 5.* where in their *vulgar Latin Bible* the Verse ends, *Et adorare Scabellum pedum ejus*, that is, *and worship his Foot-*

stool. From which place they would prove that the *Ark of God*, which they say is the *Foot-stool* mentioned here, is commanded to be adored; but in answer to this we are as able to shew that the *Ark* is not meant here by the *Foot-stool*, as that no Adoration is commanded here to the *Foot-stool* it self. That the Earth is it self God's *Foot-stool*, we need no better Evidence than our Saviour's own words, who hath said it, *Matth. 5. 35.* that *the Earth is his Foot-stool*; and that by *Foot-stool* in that *verse* of the *Psalms* was meant some peculiar part of this Globe of the Earth, is apparent from the 9th *verse* of the *Psalms*; where the *Psalms* repeating the 5th *verse* again, puts *HOLY HILL* instead of *FOOT-STOOL*, from which it is evident that by *Foot-stool* he meant *Mount-Zion*, the *Holy-Hill*, on which the Temple stood, and not the *Ark*.

And to demonstrate that no Adoration was commanded to the *Footstool* it self, our People need only look into their Bibles, where they will find that our *English Translation*, which is exactly from the *Hebrew* it self, gives it them quite otherwise. And worship at (f) *Psal. 99. 5.* his *Foot-stool*, for He is *Holy (f)*; which is the same as if *David* had said, *Worship the Lord in his Temple at Jerusalem*: And to convince our Adversaries that the *Author* of the *Vulgar Translation* meant the same, and no more than we do, we need only look into his Translation of the 9th *verse*, *Et adorate in sancto Monte ejus*, that is, and worship Him *IN His Holy Mount*; whereas in the Original *Hebrew* the Phrase is the very same in the fifth as in the ninth *verse*, and therefore we must allow him the same meaning in both places: which is no other certainly than what himself expresses in the ninth *verse*, of worshipping God in his *Holy Hill*, else we must conclude that not only the *Ark* (which our Adver-

Adversaries contend for) was commanded to be adored, but the Mount *Zion* it self, which I think they are not for asserting. I think the *Chaldee Paraphrast* hath given the best Interpretation of the fifth Verse of this *Psalm*, who instead of making it to command an Adoration of the Footstool, hath very briefly explained it in these words, *and worship in the House of his Sanctuary, for He is Holy*. And this is sufficient to shew against their producing this Text, that neither was the *Ark* meant by the *Footstool*, nor any Worship intended or commanded to the *Footstool* it self, but that the true and whole sense of the place is, that *David* advises to worship God in his Temple upon Mount *Zion*.

The next Text of this sort which the Cardinal produces is *Matthew* 5. 34, 35. *But I say unto you, Swear not at all, neither by Heaven, for it is God's Throne; nor by the Earth, for it is his Footstool*. It would have been a very difficult thing to guess how this Place defends or proves the Worship of Images, had not *Bellarmino* been at some pains to clear the matter to us; he argues that in an Oath which is an Act of Religion, as God is primarily honoured by it, so is the thing it self secondarily honoured, by which we swear. Now, says he, God doth for this reason forbid the swearing by Heaven or by Earth without due Circumstances, lest any Dishonour should thereby be done to these Creatures, which have a relation to God. But Images have a like relation to God, and therefore are to be worshipped upon the same account. This Conclusion unriddles the whole matter, and is a very pleasant one: but I will examine how *Bellarmino* came by it, and what it is he grounds it upon. He first tells us, that God forbids the swearing by Heaven or Earth without due Circumstances; which is false, for Christ here did

absolutely forbid the swearing *AT ALL* by either of them. He next tells us that God forbid it, *lest those Creatures should be dishonoured which have relation to God*: but this is as groundless; for the true sense of the Place is, that these were not to be appealed to in our Oaths, because they were not to come into competition, or share with God in the Honour of being that sole Witness and Judge to whom all Men are bound to appeal in their Oaths and Vows. I do grant to *Bellarmino* that these Creatures are really dishonour'd by being appeal'd to in Mens Oaths, but I say such Oaths are forbidden, not because of any Disgrace or Affront done to them thereby, but because of a Dishonour done to God, by having these his Creatures so infinitely below him appeal'd to in such solemn Acts of Religion as Oaths are. And this will quite spoil his extravagant Conclusion: for if the Heaven and Earth are utterly excluded here (notwithstanding their relation to God) from having any Honour done to them: how does *Bellarmino* conclude hence that *Images are to be worshipped or honoured*? The ground of his Conclusion was, that as the Heaven and Earth are honoured because of their relation to God; so Images are upon the same account to be worshipped, that is, because of their relation to God. But his Ground is sunk from under him; and by shewing that no Honour is permitted to Earth or Heaven in this Text, we have effectually ruin'd his wild Conclusion from it, that Images are to be worshipped. But there is one thing I would be gladly inform'd in before I leave this Text and Argument of *Bellarmino*, and that is, how Images come to have (as *Bellarmino* says they have) a like relation to God, as Heaven and Earth have? The Relation of the Heaven and Earth to God, our Saviour tells us here, when he makes the one to be his Throne, and

and the other his Footstool : but wherein Images have a relation to God, which are forbidden by God, I cannot divine. I am sure *Bellarmino* had been a great deal more in the right, if he had told us, that Images have the same Relation to Man, that the Heaven and Earth have to God, since these are God's Creatures; but Images are Man's Creatures, or, as the Scripture calls them, *the work of Mens hands*.

I must pass now to *Bellarmino's* third sort of Testimonies for Image-worship, who by this time is drawn very low; these Testimonies are to shew that *some Creatures are called Sacred, or Holy, because of their relation to Holy Things*. But suppose this be allowed him, yet what is this to the *Worship of Images*? Could he prove that Images stand in such relation to God, as his *House*, or the *Ustensils* of it, or the *Pasover*, or the like, then he would argue nearer to the purpose? Or, could he shew that those things which are called *holy*, because of their relation to God, or his Service, were thereby become *Objects of Religious Worship*, and had Adoration paid to them; this would have been a very good Help towards the Proof of his Image-worship. But, alas, he must wink very hard, that does not plainly see, that none of these things can be proved; Images are as far from standing in any relation to God, or being approved of, or appointed by him in his Service, as those other things which were both approved and appointed in his Service, were from having Religious Worship paid to them.

But to pass this; Let us examine his Instances particularly as they come to hand. His first is *Exodus 3. 5. And he said, Draw not nigh hither: put off thy Shoes from off thy Feet, for the Place whereon thou standest is holy Ground*. All that *Bellarmino* would have hence, is, that

that *this Ground was holy, because of the Presence of the Angel*; which we freely grant him, and desire only to know what this is to the design of proving the Worship of Images lawful hence. Either this holy Ground was worshipped by *Moses*, or it was not; if it was not worshipped, how can this Place help to defend Image-worship? if the holy Ground was worshipped, why did not *Bellarmino* undertake to clear it, that so he might make way for the proving that Images might as well be worshipped as this piece of Ground on which *Moses* then stood? The truth is, *Bellarmino* saw easily that thing was not to be done, and was so wise as to let it alone. But though *Bellarmino* was so prudent, yet the Author of the *Touchstone of the Reformed Gospel* was for venturing further, and he will have it that when *Moses* was commanded to put off his Shoes, because the Place whereon he stood was holy Ground, *an insensible Creature was commanded by God himself (f) to be honoured*: and all he urges to prove this is, that *the refraining to tread upon it, was the doing of Honour to it*.

(f) Pag. 112.

This is very easily answered: For, (*first,*) though we allow the Ground on which *Moses* stood was holy, yet it was such at that time because of the peculiar Presence of the *Angel* of God, which was believed by the Fathers to be the *Angel of the Covenant*, and our Author allows him to be *God himself*. *Moses* therefore was commanded to put off his Shoes (which was the Eastern way of paying that Respect which we do by uncovering the Head) and thereby to pay Reverence not to the Ground on which he stood, but to that God in whose Presence he then stood, and who did appear to him, and send him to deliver his People. So that this Place cannot patronize the Worship of Images.

Bellarmino's next Text is *Exodus* 12. 16. where according to him the *Feast of the Pascheover* is called *holy and venerable*. *Exod.* 28. 2. wherein the *Priests Garments* are called *holy*. *Isa.* 11. 10. where *Christ's Sepulchre* (according to him) is call'd *Glorious*: And *2 Tim.* 3. 15. where the *Scriptures* are called *Holy*.

I have crouded all these Texts together, because they are so wholly impertinent to *Bellarmino's* purpose of proving and defending the Worship of Images, who it seems was resolved rather to trifle with these than to appear destitute of Scripture for Image-worship. For what else is it to bring these Texts here? The first is mistaken by him, as well as nothing to the purpose, for it is not said in that 16th Verse, that the Pascheover was holy and venerable, but only that *in the first Day* [of this Feast] *there shall be an holy Convocation, and in the seventh day there shall be an holy Convocation*. But suppose it had said what *Bellarmino* produces it for, does *Bellarmino* think thereupon, or can he or any of their Church prove that the Feast of the Pascheover was made an Object (and a very strange one it must have been) of Religious Worship. If he dare not attempt this, all his other Labour is lost. And so likewise for the rest, were the Priests Garments, because holy, worshipped by the Congregation of *Israel*? Was the Sepulchre of Christ (allowing that Translation) because glorious, adored by the Apostles and first Christians? Is the Bible it self, because the Scripture thereof is holy, to be adored? or was it ever adored by any Christians? *Bellarmino* must prove every one of these things, or else every one of his Texts is altogether vain and impertinent here. The things mentioned by him are no otherwise called holy, than meerly for their being dedicated
and

and appointed to the Honour and Service of the great God of Heaven and Earth, who alone is to be worshipped.

These are all the Proofs *Bellarmino* was able to muster together to prove his Image-worship from Texts of Scripture. I observed before how careful he was to rank them into three sorts, to make a better shew with them: but it was all to no purpose; for Image-worship is not a matter to be prov'd from Scripture, and he might have brought a thousand Texts out of any part of the Scripture as much to his purpose, as most of those he did produce have proved; which I have fully shewn to have been either impertinent, or ridiculous as to the proving from Scripture the lawfulness of the Worship of Images.

I must not forget to turn to another part of *Bellarmino's* Works, where he hath made the Cross an Image, and hath a Text for us to prove the Worship of it from Scripture: It is *Matthew 24. 30. And then shall appear the Sign of the Son of Man in Heaven.* I do not doubt that most of my Readers will be angry that I should vouchsafe to take notice of, or set down a Text so absolutely impertinent: but we cannot help it, if such Men as Cardinal *Bellarmino* will be trifling with such Texts, we must answer them, or else such an unanswerable Text was slipt over. To consider it therefore, *Bellarmino* will have it that by the *Sign of the Son of Man*, here must be meant the *Sign of the Cross*, which (says he) upon this Apparition will be made venerable. But with his leave there is no such necessity of the Cross's being meant by the Sign of the Son of Man here: for the Senses of those words are both various and probable, and there is as good reason to understand by the Sign either

either our Saviour himself coming to Judgment, or the last Trump, or the glorious Majesty with which our Saviour will then appear, as the sign of the Cross. But allowing *Bellarmino* that the sign of the Cross is meant here; yet what is it he builds the Worship of it upon? is the meaning of *shall appear*, shall be worshipped? this would be fine interpretation of Scripture; and yet as fine as it is, it is such as the Church of *Rome* must frame, or else no Proofs from Scripture for the Worship of Images. And which is more, if this place did prove any thing, it is only that such a thing shall be at the day of Judgment. Well, to be short, I am for spending no more words upon this Text, but we will even refer the decision of this Point to the day of Judgment, when our Saviour hath told us, that *the sign of the Son of Man shall appear*, upon this condition that they of the Church of *Rome* allow me, that they have no Scripture to prove that the Image of the Cross ought to be worshipped in the mean time.

Having done with *Bellarmino's* Texts of Scripture for the Worship of Images; there remains one other proof for Image-worship out of the Scripture mentioned by the *Catholic Scripturist*, as well as the Author of the *Touchstone of the Reformed Gospel*. *Philippians* 2. 9, 10. *And given him a Name which is above every Name: that at the Name of Jesus every Knee should bow.* What they would gather hence, is, that this Name of *Jesus* is a kind of a Representation of Christ, at which we are commanded to bow the Knee and pay Reverence. But this is nothing to the purpose, for though we are commanded to bow AT the Name of *Jesus*, yet we are not commanded to bow TO it, which last in-

deed would have limited this bowing as much to the word *Jesus* which they make one sort of a Representation of Christ, as the Church of *Rome* does their Worship to a *Crucifix*. The word [*Jesus*] at the hearing of which we are to bow the Knee, does no more partake of the Worship then paid, than the *Corner, Flute, Sackbut* and *Harp* (at the hearing of which all People were to fall down and worship) did partake of the Worship paid to *Nebuchadnezzar's Golden Image, Daniel 3. 5, 6.* but as those Instruments of Musick were to give the Notice, and be the Sign when the People were to fall down and worship the Golden Image which that King had set up; so the Name of *Jesus* pronounced and heard, is the Sign to us, and gives us notice to pay our Worship to that Glorified Saviour, whom that Name puts us in mind of. And this is certainly the utmost sense of those words as to bowing at the Name of *Jesus*.

Having now gone through the Texts which the *Papists* cite for their Worship of Images, I cannot but remind the Reader, how little the Word of God is a Favourer of such unlawful Practices, and how vain the Attempts of *Bellarmino* and the rest have been to prove Image-worship thence. They ought to have considered that as long as the second Commandment stands there, one of the severest Laws that ever God made is directly opposite to, and in full force against the *Worship of Images*.

Of the Worship of Reliques.

WHat the Church of *Rome* doth mean by the Reliques of Saints may very easily be understood, if we observe what those things are she busies her self so much in the making Processions with, and Pilgrimages to them. She understands by Reliques not only the Bodies, or parts of the Bodies of the Saints, but any of those things which did belong to them, and were blessed so far as to touch their sanctified and (which is more) sanctifying Bodies: Such, as for example, is *S. Francis's* Girdle, or *S. Simon Stock's* Scapulary. These things that Church thinks she cannot honour too much, and therefore hath taken care in her Council of *Trent*, not only to defend her former Practices towards Reliques, but to confirm the Worship of them, and to curse those that shall dare to say such Worship is unlawful. We need not wonder at her concern herein, since no question but she would very willingly have that thing to be thought very good, and very useful, and lawful, which she hath taken such care to establish and recommend to all her Children.

My business at present is to inquire whether that Worship of Reliques which she hath established in her Communion, and doth practise daily, hath any Foundation in Scripture; and to examine those Texts of Scripture which are urged and pretended to by *Bellarmino* and others, in favour of their worshipping of Reliques.

(a) Bellar. de
Reliq. Sanct.
l. 2. c. 3.

Bellarmino's first Text is (a) Exod. 13. 19. And Moses took the Bones of Joseph with him: for he had straitly sworn the Children of Israel, saying, God will surely visit you; and ye shall carry up my Bones away hence with you. But this Text is nothing to the proving the Worship of Reliques; had the Text told us that the Bones were carried with them in order to their receiving Blessings from them, and their worshipping them, and having recourse to them in their distresses, it had been a compleat defence of the present Practice of the Church of Rome, which hath its Reliques for such good and advantagious purposes, but there is not a Syllable, or the least intimation of any such things; and Bellarmine is so far aware of the justness of this Exception of ours against this place, that tho his Texts were brought to prove the Worship of Reliques, yet he owns concerning this Text, that it only proves that the Translation of Reliques is neither new nor superstitious.

But this cannot be admitted, and the case is very different between a Man's Body at his own Request being carried into another Country to be buried with his Fathers in the Country his Brethren should possess; and the present Practice of the Church of Rome, of mangling the Bodies of their Saints, and carrying one piece to this Church, and another part of him to another Church, and another Country, and making solemn Processions with those Reliques hither and thither upon their Solemnities, and never burying them at all, but putting them up in Glasses and Shrines. *Joseph's Bones* were put up together in a Coffin in Egypt, and upon the departure of the Children of Israel thence, were carried by *Moses* to the Land of *Canaan*.

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to be buried there with his Father (as he had, while alive, engaged his Brethren by a solemn Oath to take care of) and that is all that can be drawn from this place of *Exodus*, which does not countenance the Romish Practice of making Processions with, and to their Reliques, much less defend their worshipping of them.

The second place is *Deuteronomy* 34. 6. where it is said of God that *he buried him* (to wit *Moses*) *in a Valley in the Land of Moab, over against Beth-Peor: but no Man knoweth of his Sepulchre unto this day.* From this *Bellarmino* argues, that God honoured the Body of *Moses* in burying it with his own Hands. It is granted him, that the Body of *Moses* was extraordinarily honoured herein, yet what is this to the worshipping of Reliques, or to the worshipping of *Moses's* Body, which was the thing to be shewn here? I hope *Bellarmino* would not have it that God himself did worship *Moses's* dead Body: if he did not (which I hope I need not prove) I am sure no Body else could, since it is expressly said in the Text, *that no Man knoweth of his Sepulchre unto this day*, and therefore none could find it, had there been Men as fond as any Papist can be of paying Worship, or making Processions to it.

This Text ought not to have been started by *Bellarmino* in this matter, since the Text is so favourable to us against Relique-worship; for the sense of it, and the common Interpretation of the Jewish Doctors themselves as well as others, is, that God did purposely hide the Body of *Moses*, lest the People of *Israel* should have been, out of their great Love and Veneration to this their Deliverer out of *Egyptian* Bondage, perverted at some time or other to worship *Moses's* dead Body.

Bellar-

Bellarminæ's next place of Scripture for the Worship of Reliques is, *2 Kings 13. 21. And it came to pass as they were burying a Man, that behold, they spied a Band of Men, and they cast the Man into the Sepulchre of Elifha: and when the Man was let down, and touched the Bones of Elifha, he revived and stood upon his feet.* From this Text he argues that God did not only honour the Bones of this Saint by working a Miracle by them, but is desirous that they should be honoured. As to God's desire it does not appear here. We do not deny that an extraordinary Miracle was done here, and that God honoured the Bones of his Prophet *Elifha* by it; but this does not prove that God doth therefore either give or intend such Honour to the dead Bodies of other of his Saints; We read of no more such Miracles in the whole Bible.

And which is more; this place is not only unserviceable to the Church of *Rome* for the proof of her Relique-worship, but may very fairly be urged and retorted against them upon this account, that notwithstanding we read here of an extraordinary Miracle done by the dead Bones of the Prophet, yet we neither meet with one word of any Honour done or commanded to *Elifha's* Bones thereupon, nor find that they were taken up and enshrined by the *Israelites*, or had Processions made to them in order to receive any Benefits from them which had been the Restorers of a dead Man to Life. This perfect Silence of the place (especially when so fair and so necessary an opportunity was offer'd of mentioning such a Worship of the Bones and Reliques of Saints, if such a thing had then a being) is a full evidence that such Worship of dead Bodies as is now practised in the Church of *Rome*, was not so much as thought of then, notwithstanding so great a Miracle wrought by *Elifha's* Bones.

Ano-

Another of *Bellarmino's* Texts, but to much less purpose, is 2 *Kings* 23. 16, 17, 18. And as *Josiah* turned himself, he spied the Sepulchres that were there in the Mount, and sent and took the Bones out of the Sepulchres, and burnt them upon the Altar, and polluted it, according to the Word of the Lord, which the Man of God proclaimed, who proclaimed these Words. Then he said, What title is that that I see? And the Men of the City told him, It is the Sepulchre of the Man of God which came from Judah, and proclaimed these things that thou hast done against the Altar of Bethel. And he said, Let him alone, let no Man move his Bones. So they let his Bones alone, with the Bones of the Prophet that came out of Samaria.

From this large Passage all that *Bellarmino* is able to prove, is, that whereas *Josiah* broke up the Sepulchres, and burnt the Bones of the false Prophets upon the Idolatrous Altar, yet so great an Honour he had for the Reliques of the Man of God, that he commanded them to be preserved entire.

All this is very readily granted *Bellarmino*, and yet all this and ten times more is far from proving the Worship of Reliques. The good King *Josiah* commands here that the Prophet's Bones should not be disturbed as the rest were, but that they should continue quietly in his Grave; and is not this a very fit place to be urged by those Men, who instead of letting the Bodies of good Men rest in their Graves, have in honour to them forsooth digged them up, and instead of laying them together again to rest, have lodged here an Arm, and there a Leg, here one of their Hairs, and in another place a piece of their Skul, and are ever and anon carrying them in Procession from one place to another? This Practice hath nothing at all in it like that of good King *Josiah* here, who did only order that the Prophet's Bones should rest undisturbed in his Grave.

Bel-

Bellarmino's next Text is *Isa. 11. 10.* To it [that is to Christ the Root of *Jesse*] *shall the Gentiles seek, and his Rest shall be glorious*; *Bellarmino's* vulgar Latin Translation hath it, *And his Sepulchre shall be glorious.* What he would hence prove is, that since Christ's Sepulchre is said to be glorious, Reliques may be honoured: But that does not follow hence, since the Phrase here is not literally taken, but by Christ's Sepulchre being glorious, is meant that therein he should obtain Victory over the Grave, and thereby become the cause of Salvation and Deliverance, from the Power of Death and the Grave, for all Believers in him; a Glory which does not concern the Sepulchre of Stone, which *Bellarmino* would have it to do, but Christ himself obtaining such a glorious Victory in that Place: So that the Sepulchre of Stone wherein Christ lay, ought no more to be worshipped on this account, than *Corazin* or *Capernaum*, wherein our Saviour had done so many mighty Works: and *Bellarmino* might have spared this Place, for it does him no more Service towards the proving the Worship of Reliques, than it did before towards the proving the worshipping of Images, for which he alledg'd it.

These are all his Texts out of the Old Testament for his proving the Worship of Reliques thence. It is not worth while to remind the Reader, how very impertinent they were to the Point in controversy betwixt us: his Texts out of the New Testament are of the same kind and strength, and therefore fewer words will serve to dispatch them. *Bellarmino* begins with the History of the Woman diseased with the Issue of Blood; that upon her touching the Hem of our Saviour's Garment, she was made whole, *Matth. 11. 20, 21, 22.* But how does this Text prove the Worship of Reliques? it proves indeed

indeed that the poor Woman was miraculously healed upon the Touch of our Saviour's Garment; but it does not prove that the Garment it self did the Cure, but says expressly that the Cure was wrought by the Virtue that came out of Christ himself. Could *Bellarmino* have shewn the other, it would have made a Relique indeed of the Garment, and especially of the Hem, and the great Misfortune would have been the loss of it, since upon our blessed Saviour's Crucifixion it fell into the Hands of the enraged Souldiers, who parted it among them. But to pass by this, there is nothing here of any Worship paid to the Garment it self, no Command for any such thing, and no laying it up for any such future Cures; and these are the things which make a true Relique of the Church of *Rome*.

His second Text is *Acts* 5. 12, 15. *And by the hands of the Apostles were many Signs and Wonders wrought among the People, —inasmuch that they brought forth the Sick into the Streets, and laid them on Beds and Couches, that at the least the shadow of Peter passing by, might overshadow some of them.* From this Passage *Bellarmino* argues, that the People were not reprehended for their solicitude to get to *Peter's* Shadow, but that their Faith was rewarded by Cures; and what Reliques, says he, can be thought on so mean or vile as a Shadow? And is not this a worthy Argument? here is not so much as the shadow of a reason: for what are these miraculous Cures, wrought for the Confirmation and Propagation of the Christian Faith, and attested by the Word of God, to *Bellarmino's* purpose, because such Power was given to the Apostles, that the very shadow of one of them might cure miraculously, must every thing therefore that is better or nobler than a Shadow do such Cures, and have such Virtue? This proves far too much; this

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proves that every Herb, nay every Worm must work Miracles. It is very vain to dispute with Men that can argue at this extravagant rate. I will put this Point to this Issue, that if they will produce any of St. Peter's Shadow, that did overshadow the sick People then, I will own it for a Wonder-working Relique, and be very civil to it. In the mean time I am satisfied that this place hath nothing to do with Relique-worship.

Bellarmino's last Text is of the same nature with this just mentioned, and to as much purpose; *Act. 19. 11, 12. And God wrought special Miracles by the Hands of Paul, so that from his Body were brought unto the sick Handkerchiefs or Aprons, and the Diseases departed from them, and the evil Spirits went out of them.* What Bellarmine would conclude hence is, that the People were not accused of Superstition, who carried the Aprons or Handkerchiefs to the sick: I do not only conclude with him, but must go on, and say it had been very hard if they had, and very unjust too, since they were certain of the miraculous Cures to be wrought thereby: however all this is nothing to the purpose of proving the Worship of Reliques from Scripture. This place is so far from defending or proving the Worship it self, that it doth not so much as prove that there are any such things as Reliques: the place tells us that the Aprons were carried from St. Paul's Body, and did carry virtue thence to cure the Sick, but neither this nor any other place doth tell us that these Aprons or Handkerchiefs did retain that Virtue afterwards, and were laid up for such miraculous purposes, and that the People did resort and make Processions to them with Incense & other such religious Honour. The truth is, we meet with no further mention of them, and must believe they underwent the common fate with other things of the like nature to be cast away when useless, & perish with them. How-

However, tho I verily believe this was their fate, and am sure the Scripture takes no further notice of them, yet I dare not deny that these Aprons are kept in some Romish Churches, -as well as the Thorns of our Saviour's Crown. I must own that Churches diligence hath been so wonderfully, why should I not say miraculously great about these things, that they have let nothing escape their search? nay the very Stones that the Devil would have had our Saviour to command to be made Bread, could not escape them. For, as I remember, it is in the Inventory of the *Glassenbury* Reliques that we meet with those extraordinary Stones. I wish they that laid up such a Treasure for the good of the Church, had told us what Distempers the touch of these Stones were particularly good against.

Math. 4. 3.

But to wave such foolish and superstitious Vanities; having examined all *Bellarmino's* Old and New Testament Texts for Reliques; I hope I have sufficiently shewn that there is nothing in any of them that doth in the least countenance or defend the present Practice of the Church of *Rome* of worshipping Reliques, which Practice (to give it the mildest word) is a groundless and most dangerous Superstition, and cannot be at all proved from Scripture.

T H E E N D.

L O N D O N,

Printed by J. D. for *Richard Chiswel* at the Rose and Crown in
St. Paul's Church-Yard, 1688.

The first of these is the fact that the United States is a young nation. It is only about 150 years old, and its history is therefore a history of rapid growth and change. The second fact is that the United States is a large nation. It covers a vast area of land, and its population is one of the largest in the world. The third fact is that the United States is a diverse nation. It is made up of many different peoples, each with its own customs and traditions. The fourth fact is that the United States is a powerful nation. It has a strong economy, a powerful military, and a great influence on the world. The fifth fact is that the United States is a free nation. It is a land of liberty, where every man is free to follow his own path and to enjoy the fruits of his labor.

The sixth fact is that the United States is a peaceful nation. It has never been at war with itself, and it has always been a champion of peace. The seventh fact is that the United States is a progressive nation. It is always moving forward, and it is always seeking to improve itself. The eighth fact is that the United States is a democratic nation. It is a land of free elections, where every man has the right to vote and to be heard. The ninth fact is that the United States is a nation of hope. It is a land of opportunity, where every man can make his own future. The tenth fact is that the United States is a nation of love. It is a land of kindness, where every man is treated with respect and dignity.

The United States is a nation of many firsts. It was the first nation to be founded on the principles of liberty and justice for all. It was the first nation to declare its independence from a foreign power. It was the first nation to adopt a written constitution. It was the first nation to abolish slavery. It was the first nation to send a man to the moon. It was the first nation to win a world war. It was the first nation to become a superpower. It was the first nation to lead the world in the space age. It was the first nation to become a global leader. It was the first nation to become a model for the rest of the world. It was the first nation to become a beacon of hope for all people. It was the first nation to become a land of promise for all men.

The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine

CONCERNING

*Seven Sacraments, and the Efficacy
of them.*

PART I.

IMPRIMATUR.

June 21. 1688.

Guil. Needham.

THE Sacraments are such publick Blessings to the Christian State, and of such great Concern to all Christians, that we cannot sufficiently admire and adore the great Goodness of God in appointing them, and making them the Instruments of so many Comforts and Blessings to us. We believe that Christ did only institute two Sacraments; with these we are content, because we believe Christ knew best what were necessary for his Church, and was so good as not to have omitted to institute more Sacraments, if more had been necessary for the Welfare of his Church.

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We have two Sacraments which are certainly of our blessed Saviour's Institution, for which we are thankful; and with which we are satisfied; had our Saviour instituted more Sacraments, we should been more thankful, & should have had greater Obligations to Gratitude. And this should satisfy the Gentlemen of the Church of *Rome*, and abate their Wrath and Severities against us, since though we reject those five additional Sacraments, which they would be obtruding upon the World, yet we do it not because they are Sacraments we do not like, but because they are not Sacraments at all, because they are not Christ's Sacraments who never appointed them, but the Church of *Rome's* Sacraments, which did appoint them, or advance them to the dignity of Sacraments. And this we take to be a sufficient reason why we should reject the five additional Sacraments, since neither the Church of *Rome* her self, nor all the Churches of the World together are able to institute one Sacrament; and this is what their Learned Men dare not deny; and therefore they are careful always to lay claim to the Scriptures, and to affirm that in the New Testament we find the Institution of every one of those Sacraments, which they teach, and we of the Church of *England* refuse.

We are more than willing to be tried by the Word of God, and will refer the Decision of this Controversy with the Church of *Rome* about the number of the Sacraments to the Holy Scriptures; and it is my business at this time to examine the Proofs which they of the Church of *Rome* alledge out of the Scriptures for their Doctrine of seven Sacraments.

But before I enter upon the Examination of their Texts, it is altogether requisite that we should set down the

the number of Sacraments according to the Church of *Rome*, and state the nature of a Christian Sacrament, or else all that is said on both sides will neither tend to the ending this Controversy about the number of the Sacraments, nor edify any Reader, much less those of ordinary Capacities, for whose sakes especially this Method and Design was laid of disproving Popery out of the Word of God it self.

The Sacraments of the Church of *Rome* are these seven, *Baptism*, the *Lord's Supper*, *Confirmation*, *Penance*, *Orders*, *Matrimony*, and *Extreme Unction*. *Belarmine* was not able to produce any Texts for the number of these Sacraments, and it would be unreasonable to expect or demand any, since it is certain the holy Scriptures are very far from asserting so many Sacraments.

This number of the seven Sacraments was a long time in raising; in the times of the Apostles, and for several Centuries of the Church afterwards the Sacraments were but two, *Baptism*, and the *Lord's Supper*. In the ninth Century the number was encreased but to three, for we find *Rabanus Maurus* the great Archbishop of *Mentz* (in his Treatise concerning the Institution of Clerks) mentioning and explaining only three Sacraments, *Baptism*, the *Body and Blood of Christ*, and *Chrism* or *Confirmation*. But after this in the twelfth Century, the number was grown up to the full, and either *Hugo de S. Victore*, or *Peter Lombard* was the first who taught that there were seven Sacraments, so that for all their pretensions to Antiquity and to uninterrupted Tradition, the Church of *Rome* is not able to produce any one Writer that taught her number of Sacraments before the Church of God was near twelve hundred years old: and yet notwithstanding so great reason for

Moderation and Tenderneſs as ought to be drawn hence, the Council of *Trent* was ſo ſevere and poſitive as to curſe all thoſe who ſhould dare to affirm, that there were either more or fewer Sacraments than thoſe ſeven, which I have put down before.

This is the number of the Sacraments about which the Controverſy is betwixt us and the Church of *Rome*. I muſt next conſider the nature of a Chriſtian Sacrament, and herein there will be none occaſion for Controverſy. The Council of *Trent* was ſo much ſet upon determining the number of the Sacraments, and ſo haſty in letting fly her *Anathema* againſt any that ſhould dare to diſſent from her, that ſhe forgot to declare what was the true and proper nature of a Chriſtian Sacrament, which ſhould in prudence have been ſtated and ſettled firſt.

However the Catechiſm drawn up and published afterwards by order of the Council of *Trent* will give us ſatisfaction herein. In the Catechiſm we meet with two Definitions of a Sacrament, the one out of *S. Auſtin*, which makes a Sacrament to be *a viſible Sign of an inviſible Grace, inſtituted for our Juſtification*. The other of the Catechiſm it ſelf more expreſſly, that *a Sacrament is a ſenſible thing, which by Divine Inſtitution hath a Power not only of ſignifying, but of cauſing Holineſs and Righteouſneſs*.

This Definition gives us the true notion of a Sacrament, and agrees in every Branch of it with that Definition of a Sacrament which we find in the Catechiſm of our own Church in her Liturgy; ſo that here we have nothing to debate, but to ſet down what are the things requiſite according to both Churches to the nature of a Sacrament.

The firſt is, that there be a viſible ſenſible Sign.

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2. That it confer a sanctifying Grace on those who partake of it.

3. That it have Divine Institution.

These three are the Qualifications of a true and proper Sacrament, and these are so necessary, and of so determinate a nature, that both sides of us are agreed that it is not in the power of any Men or Church to alter or change them. *Bellarmino* hath a Chapter (in his first Book concerning the Sacraments) to prove that it is unlawful either to add to or diminish, or change the matter or form of a Sacrament; and the chief reason he urges for it is, because the Sacraments depend upon Divine Institution, and have all their Virtue from God; and therefore that cannot be a true Sacrament, wherein we do not observe to keep to that which God hath instituted; and he makes it a grievous Sacrileg to change the matter of any of the Sacraments, and thinks the same charge ought to be laid to any that should dare to change the form of any one of them.

Well then, having learnt from the Roman Catechism what is the proper nature of a Sacrament, and from *Bellarmino* that it is unlawful, nay a grievous Sacrilege to change the matter or form of any of the Sacraments; I am now prepared to debate the Controversy about the number of the Sacraments, and to examine the Proofs for the several particular Sacraments.

As for two of the seven, to wit, *Baptism* and the *Lord's Supper*, they are allowed to be true Sacraments by both sides, so that we have not any Controversy with the Church of *Rome* as to their being Sacraments or no: and therefore we must set them two aside. However to explain to vulgar Capacities the nature of a Sacrament, and all the Requisites of it, I will instance in the Sacrament of *Baptism*, and shew every one of the
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three Essentials of a Sacrament to be in it.

1. That Baptism was instituted by God the Son, is evident from *Mat.* 28. 19. where the Apostles are commanded to go to all Nations, and make Disciples of them, by baptizing them in the Name of the Father, Son, and Holy Ghost.

2. That there was a matter or outward visible Sign appointed for this Sacrament, and that that visible Sign was the Element of Water, is apparent from this and many other places of the New Testament, particularly from *Acts* 10. 47. where *Peter's* question is, *Can any Man forbid WATER, that these should not be BAPTIZED?*

3. That this Sacrament of Baptism doth confer on the Person baptised the Grace of Remission, of Adoption and Sanctification is as plain from several Texts, from *Acts* 2. 38. where the People are called upon to be baptised for the Remission of Sins; from *Acts* 22. 16. where Baptism is said to wash away Sins; from *1 Cor.* 12. 13. where by one Spirit they are baptised into one Body: and, to name but one Text more, from *1 Pet.* 3. 21. where Baptism is directly said to save us.

Here we see not only the true nature of a Sacrament, but how plainly every one of these are laid in Scripture. I come now to examine whether *Bellarmino* hath had as good success in shewing that every one of the five additional Sacraments, which his Church would obtrude upon us, hath all these qualifications of true Sacraments, and that they are as visible in Scripture as those which belong to the Sacrament of Baptism.

I will begin with their Sacrament of *Confirmation*; the nature of which it is somewhat difficult to find. *Bellarmino* hath not dealt ingenuously with us herein, as
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it shall be made appear by and by : and the Council of *Trent* will not yield us much help, since she was more careful to curse People that denied Confirmation to be a Sacrament, than to define the nature of it : one thing however we must thank her for, the letting us know that the matter of this Sacrament is Chrism.

We must then, to understand and find out what this Sacrament of Confirmation is, have recourse to the *Rom. Catechism*, and especially to Pope *Eugenius's* Instruction for the *Armenians* in the Council of *Florence*; from both which we form this description of Confirmation, that it is an unction with Chrism upon the Forehead in the form of a Cross, by the Hands of a Bishop, by which the Person confirmed doth receive strengthening Grace from Christ the Author of it. In this description of Confirmation we meet with all the Requisites of a true and proper Sacrament. *First*, We have the visible Sign or Matter of this Sacrament, *Chrism*, which is a compound of Oyl of Olives and Balsam. *Secondly*, We have the Grace conferred by it, *viz.* strengthening Grace. *Thirdly*, We have the Divine Institution of it, that Christ himself was the Author of it. Besides these, we have the form of administering this Sacrament in these words, *I sign thee with the Sign of the Cross, and confirm thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.*

This is a full and satisfactory account of the nature of this Sacrament from their most authentick Books. And now my business is to see what Texts of Scripture the *Romanists* are able to produce to prove all these things. *Bellarmino* will not be drawn in here, this account of Confirmation, though attested by the constant visible Practice of his Church, he cannot away with : he was wise enough to know that the matter of this Sacrament

Catech. Rom.
pars 2. de Con-
firm. c. 3.

crament, *viz.* Chrism, was utterly a stranger to the Scripture, and therefore he was aware how he engaged for it.

However, *Bellarmin* is resolved to prove this Sacrament from Scripture, but then he spoils the whole business; for instead of Chrism's being the matter or visible sign of this Sacrament, which the Council of *Trent* it self, the Catechism, and Pope *Eugenius's* Instructions say it is, he very boldly makes Imposition of Hands with Prayer to be the Matter; and upon this he undertakes to prove Confirmation a Sacrament against *Chemnitius*, and to shew every one of the three Requisites of a Sacrament out of the Scripture. 1st, That this Sacrament of Confirmation hath a Promise of Grace; 2. That it hath a sensible Sign with the Form by which this Grace is applied. 3. That there is a Divine Command for the Ministration of this Sacrament.

For the proof of the first, That this Sacrament hath a Promise of Grace, he alledges *John* 14. 16. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* *Joh.* 15. 26. where the Comforter is said to be sent to testify of Christ. *Joh.* 16. 8. *And when he (to wit, the Comforter) is come, he will reprove the World of Sin, and of Righteousness, and of Judgment.* *Luke* 24. 49. *But tarry ye in the City of Jerusalem, until you be endued with Power from on high.* And lastly, *Acts* 1. 8. *But ye shall receive Power after that the Holy Ghost is come upon you; and ye shall be Witnesses unto me, &c.*

I have put all these Texts together, because they all relate to the very same thing, and therefore it was most requisite they should be answered together. Here is a Promise of Christ to his Disciples (troubled to hear of his departure from them) of his sending to them
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the holy Spirit to be their Comforter, to be their Guide and Assistant, and Supporter. This Promise we find fulfilled on the day of Pentecost after his Ascension, when the Holy Ghost appeared like cloven Tongues, and sat upon each of them, and endued them with supernatural Gifts and Graces. And now what is all this to *Bellarmin's* purpose, or the proof of Confirmation? Here we meet with a particular Promise to the Apostles, particularly applied and made good to them: all which is nothing to the proving of a Promise of strengthening Grace annex'd to the Sacrament of *Confirmation*, which is the thing *Bellarmin* undertook, and was to prove. Could *Bellarmin* have proved that it was by *Confirmation* that the Apostles received such extraordinary Assistances of the blessed Spirit, it had done his business, and effectually proved his Point; but he was so unhappy as not only not to say it himself, but to prevent as much as in him lay, any one's else affirming that; for immediately under his Proofs he tells us, that the Apostles by a singular Miracle and Blessing did receive the promised Grace without any *Medium*, or Sacrament, on the Day of *Pentecost*; and therefore certainly without Confirmation. So that his first undertaking of proving the Promise of Grace to this Sacrament of Confirmation hath miscarried.

He next undertakes to prove this Sacrament hath an outward or sensible sign, and that this sign is Imposition of Hands with Prayer, from *Acts* 8. 17.

But before I examine and give the true import of that Text, I must debate with *Bellarmin* this Point a little. Here he asserts Imposition of Hands with Prayer to be the sensible sign or matter of this Sacrament of Confirmation; and thereby contradicts his own Church; for

not only the Council of *Trent* says that Chrism is the matter or sign of this Sacrament, but the *Roman Catechism* doth as positively assert the contrary; the Instructions of Pope *Eugenius* for the *Armenians* in the Council of *Flórence* doth not only assert the contrary, but tell us expressly that Confirmation or Chrism is now given in the Church, instead of that Imposition of Hands mentioned *Acts* 8. 17. But I have a better Witness than all these to oppose *Bellarmin* with, and that is *Bellarmin* himself, for though here he asserts Imposition of Hands to be the sensible sign or matter of Confirmation, yet within eight Chapters of this we are upon, he doth set it down for a Proposition, that CHRISM or UNCTION is the MATTER of the Sacrament of Confirmation; so that *Bellarmin* hath brought matters to a fine pass, and is for overdoing his business, by proving this Sacrament hath two signs, or else he must contradict himself.

The truth is, *Bellarmin* was forc'd to make a little bold with himself, and therefore knowing that Chrism, which his Church had made the matter of Confirmation, could no ways be proved from Scripture, he was forced to make Imposition of Hands the matter of this Sacrament, which might have some pretences there.

But *Bellarmin*'s contradicting himself is not more apparent here, than his strange dissimulity in palliating this matter, when *Chemnitius* had told them that the Passage about Imposition of Hands in the *Acts* made nothing for the Church of *Rome*; since they had laid aside Imposition of Hands, and had brought Chrism into its place: *Bellarmin* is not ashamed to deny it, and to affirm that Imposition of Hands is still continued among them; and that the Bishop in Confirmation doth
twice

twice lay his Hands upon the Person confirmed, once when he stretches his Hand *over* them in Prayer, the other time when he touches their Forehead in anointing.

But such Fetches are not becoming so learned a Man as *Bellarmino*; nor such little Arts as cannot be excused from untruth; for first by their *Pontifical* it appears only that the Bishop stretches his Hand TOWARDS the Person to be confirmed; and I hope I need not insist on proving that this is not laying his Hands UPON that Person. And for the anointing on the Forehead, Would any one but he that knows not what to say, and yet will be saying something, affirm this to be Laying on of Hands? when the Bishop touches only the Forehead of the Person, touches him only with his Thumb, with the end of it only? He that will prove Imposition of Hands is used in the confirming with Chrism in the Church of *Rome*, may as easily prove that Imposition of Hands is used in Baptism, when the Minister holds his Hand over the Child's Face to baptise it; or in the Communion, when the Priest puts the Wafer into the Communicant's Mouth.

But to pass all this shifting; let us suppose for a while that Imposition of Hands is the matter of the Sacrament of Confirmation in the Church of *Rome*; and then see their Text for it, *Acts* 8. 17. *And they laid their Hands on them, and they received the Holy Ghost.*

This is the Place chiefly insisted upon by the Church of *Rome* for the proof of their Sacrament of Confirmation. That a Laying on of Hands was used here, cannot be denied; but that this was a Rite of a Sacrament instituted, ought to be proved. *Bellarmino* is not able to shew that our Saviour commanded such an Imposition of Hands for such a purpose; and that he knows is

necessary to make any thing of Divine Institution.

But that which utterly deprives them of any Assistance from this place is, that if this Text concern the Sacrament of Confirmation, then when the Church of *Rome* doth use the Imposition of Hands mentioned in the Text, she doth confer the same Holy Ghost that was conferred in the Text. This no body can deny me, since in both the other Sacraments of Baptism and the Lord's Supper, all Men grant that the same Grace and Benefits are conferred in the Administration of those Sacraments now, that were conferred from the very Institution of them. Upon the granting of this then, I demand to be shewn those miraculous Effusions and Assistances of the Holy Ghost upon the use of Confirmation now, that were visible then upon the Apostles Imposition of Hands. It must be acknowledged that the Church of *Rome* doth not pretend by her Sacrament of Confirmation to confer any of those extraordinary Gifts of the Holy Ghost, which were conferred by the Apostles. How then I pray does she confer the Grace of the Text, if she cannot and does not confer the Grace mentioned there, *viz.* the Holy Ghost? there is no Foundation thence for her Sacrament of Confirmation.

And this is that which puts the matter beyond debate; for that by the Holy Ghost in this Text is meant not such a sanctifying Grace as is necessary to the nature of one of their Sacraments; but the miraculous Gifts of the Holy Ghost, the very same Gifts with those conferred upon the Apostles themselves at the Day of *Pentecost*, is abundantly apparent from the consideration of the Effects. Upon the Apostles receiving the Holy Ghost, *Acts* 2. we find them immediately filled with the Holy Ghost, and enabled with the Gift of Tongues.

Upon

Upon the *Samaritans* receiving the Holy Ghost in the Text by the Imposition of the Apostles Hands, we find them endued with the very same Power, for in the next Verse it is said, as before of the Apostles, that the Holy Ghost was given them, which did discover it self in some visible manner to *Simon Magus* as well as the rest, who otherwise would not have had occasion to bid Mory, for the having power by Imposition of Hands to confer the same Holy Ghost: and what those visible Effects were we may justly gather from *Acts* 19. 6. compared with this place, where upon S. Paul's Imposition of Hands, the *Holy Ghost came on them, and they spake with Tongues, and prophesied.*

From all which together it is evident, that since by the Holy Ghost in the Text is meant the miraculous Gifts of it, such as the Gift of Tongues, of Prophecy, of Miracles, and the like; and the Church of *Rome* neither can nor does pretend to confer such extraordinary Power by her Sacrament of Confirmation; there is no Footstep of her Sacramental Grace of Confirmation here; nor any reason for her to ground that Sacrament upon this Text.

But let us again suppose that by the Apostles Imposition of Hands here, was conferred only the ordinary Gift of sanctifying Grace; yet this will not prove such Imposition of Hands to be a Sacrament, except they of the Church of *Rome* can shew that Christ did command and institute such a Ceremony of Imposition of Hands for such a purpose. And this is what *Bellarmino* did undertake in the third place to shew for this Sacrament of Confirmation. But instead of a Text, he only falls to concluding that the Apostles would not have used such Imposition of Hands, if they had not had their Lord's Command for it. But this is concluding with-

without using Premises, and this is begging the Question; for as to the Rite of blessing by Imposition of Hands, the Apostles needed no more a Command from our Saviour for that than for kneeling at their Prayers, both the one and the other being the frequent and known practice of the Nation of the *Jews*, to whom the Apostles did belong, and therefore requiring no Commands for the use of them.

Before we can then grant to *Bellarmino*, or to the Church of *Rome*, that Confirmation is a Sacrament, they must prove that it was instituted by Christ, which *Bellarmino* is not able to do: that it hath an outward visible Sign appointed and set apart for it; which he was not able to do: and lastly, that it had a power of conferring sanctifying Grace to the Person confirmed, which *Bellarmino* is no more able to prove than either of the other two. I am sure the Texts he hath brought have been far enough from doing it for him.

Bellarmino hath two more Texts which do not so much concern the proving Confirmation to be a Sacrament, as that Chrism was the Matter of it. Certainly *Bellarmino* did look upon his own Priviledg to be very great, or his Adversaries Memories and Judgments to be very small, that he can so formally in one part of a Book set himself to prove that Imposition of hands was the Matter of the Sacrament of Confirmation, and alledg Scripture for it; and in another part of the same Book, and within seven Chapters of the former, set himself as formally to prove that Chrism made of Oyl of Olives and Balsam was the Matter of that Sacrament, and alledg Scripture too for the proof of this; the first of his Texts for which is 2 Cor. 1. 21, 22. Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath

hath also sealed us, and given the earnest of the Spirit in our Hearts.

From this place *Bellarmino* gathers that by the Anointing mentioned here, is either meant the outward Ceremony of Anointing used in Confirmation, or an allusion is made to it: but to give a brief Answer to this; *Bellarmino* supposes what he should prove; he supposes there was then such a Sacrament as Confirmation, but he should have proved it: he supposes that anointing with Chrism was used then in this Confirmation, but he should have proved this too. Without this he hath no Foundation either for his outward Ceremony of Anointing in this place, or for an allusion to it. The Text it self is serviceable for no such purposes, the whole purport of it being that God had given his Holy Spirit, which is metaphorically called the Unction from above, to those Disciples for to strengthen and confirm them in all Holiness.

His other Place is 1 John 2. 27. *But the Anointing which ye have received of him, abideth in you; and ye need not that any Man teach you. But as the same Anointing teacheth you all things, and is Truth and is no Lye: and even as it hath taught you, ye shall abide in him.* This Text falling in so directly with the other, needs but a word to answer it. Nothing is more plain than by Unction here, is meant the Holy Spirit of God, which is here said to abide in them, to teach them, and to be Truth it self. Can *Bellarmino* affirm any of these things concerning his Chrism of Oyl of Olives and Balsam? Does it abide in the faithful inwardly, does the Oyl teach them that are confirm'd all things, or is the Oyl of Confirmation Truth it self? To avoid the Imputation of trifling as much as *Bellarmino* did, in producing these

these Texts, I will not spend any more words about them. But I must not forget the *Author of the Touchstone of the Reformed Gospel*, who has another Text for Confirmation in reserve.

It is *Heb. 6. 1.* where laying on of Hands is reckon'd as a Principle of the Doctrine of Christ, and he tells us that by Laying on of Hands, here is meant Confirmation. But this should have been proved as well as said; for as to the Laying on of Hands mentioned here, it is altogether disputed among Commentators whereunto it does belong; whether to Imposition of Hands in Ordination of Pastors; or to that Imposition in reconciling of Penitents to the Church; or to the Imposition of Hands on the Sick; or to that used by the Apostles for conferring the extraordinary Gifts of the Holy Ghost; or for that Imposition of Hands which from Apostolical Institution was used by the Bishops in ratifying and confirming that Baptism to be perfect, which had been administred by Priests or Deacons; or lastly, for that Imposition used to Persons new married. When the Author of the *Touchstone*, or any Friend for him, hath determined which of the several Impositions is meant here, it will be time enough to offer him another Answer to this place.

Upon the whole then the Reader cannot but see how little reason the Church of *Rome* had to make a Sacrament of Confirmation; and to what odd shifts Cardinal *Bellarmino* was put to make some sort of a Plea for her; he was forc'd, in order to the having any shew of benefit from *Acts. 8. 17.* to deny the Matter of Confirmation now in use in his Church; and by urging that Imposition of hands was the matter of that Sacrament, to prove upon his own Church that she was guilty of a grievous

grievous Sacriledg in altering and changing the Mat-
ter of that Sacrament. However after all his shifts
and his pains herein, there is not one Syllable in Scrip-
ture for the *Romish* Sacrament of Confirmation.
There is no Institution of this Sacrament to be
met with there; not the least mention of their
Chrism there; nor any Promise set down there of
a Sanctifying Grace annex'd to this Sacrament. Ev-
ery one of these Requisites are owned by *Bellarmino*
himself to be necessary to the advancing any Rite
to the being of a Sacrament: since then every one of
these is wanting to this pretended Sacrament, we ought
to conclude that there is no Scripture which proves
Confirmation to be a Sacrament.

Of the Sacrament of Penance.

FOR the better understanding of this pretended Sacrament of *Penance*, and the ground of their Mistake about it in the Church of *Rome*, we ought to know that the *Romish* Doctors do not consider Penitence in as much as it is a Vertue of the Soul consisting of a detestation of Sin, and a Love of Holiness, but as it shews it self outwards by certain sensible Actions, such as *Confession* is, or the like. It is upon this account that they have made it a Sacrament of the *New Testament*, when it hath the Priestly Absolution join'd to it.

To prevent therefore any Mistakes about this Matter, it is requisite to explain here what things they are in which we are agreed as to Repentance, and what things they are about which our Controversy at present is with the Church of *Rome*.

We do acknowledg, as much as they can, the necessity of Repentance in Persons of years of discretion, and do look upon it to be so indispensibly laid upon us, that it is impossible to be saved without Repentance.

We are not against this Repentance's discovering it self outwardly to the World; a truly penitent Man cannot but freely testify it both by his words and Actions according to that degree of Hatred which he now hath against Sin, and that Affection which he now hath for Works of Holiness.

Nay, further, we add, That if any Man, finding himself depressed and troubled in Conscience by reason of the nature or circumstances of his Sins, discovers to his Spiritual Pastor the state of his Conscience as to a Spiritual Physician, to receive from him such Comforts and Directions as are necessary for his Condition and his Cure; we cannot but commend his prudence. So far are we of the Church of *England* from discouraging any such care in Spiritual Concerns, that in our Liturgy it is sufficiently recommended to all pious Christians, and particularly in the Exhortation about preparation for the worthy partaking the holy Communion, this very Application to the Minister of God's Word for ghostly Counsel and Directions about our Spiritual State is recommended to all who find themselves labouring under any Doubts or Scruples concerning their Condition, and the nature of their Sins.

But notwithstanding all this, and our Agreement with the Church of *Rome* thus far, we cannot see any reason to join with the Church of *Rome* in making this Repentance a Sacrament of the New Covenant; and our reason is, because we cannot find in Scripture all these Qualifications and Requisites to the nature of a true Sacrament annexed to their pretended Sacrament of Penance. We can find neither the Institution, nor the Matter or visible Sign, nor the form of this Sacrament of Penance there. They of the Church of *Rome* say they do find all these things in Scripture; my present business is to enquire where.

Some of our Adversaries are for finding the Institution of this Sacrament of *Penance*, or Repentance, in the fourth Chapter of *St. Matthew*, and the first of *St. Mark*, where our Saviour bids them, *Repent, and believe the* Mat. 4. 17. Mark 1. 15.

Gospel. But the Council of *Trent* has spoil'd these *Mens* *guesses*, for that hath defin'd that *Penance* was no Sacrament before our Lord's Resurrection. And certainly if this Text of *St. Mark* be so proper to establish the Sacrament of *Penance*, why cannot we as well conclude thence that there is a Sacrament of Faith, our Saviour bidding them there, to *believe the Gospel*, as well as to *repent*?

It was for this Reason therefore that that Council was for seeking the Institution of this Sacrament in *Joh. 20. 22, 23.* where our Saviour says to his Apostles, *Receive ye the Holy Ghost. Whose soever Sins ye remit, they are remitted unto them.*

This Text is *Bellarmino's* sole foundation for the Sacrament of *Penance*. He observes that there is in these words a plain and direct promise of Remission of Sins: and thereupon his next business is to gather hence some *sensible Sign* or *Matter* for his Sacrament of *Penance*; and he does it hence, because that the Power which our Saviour gives to the Ministers of the Gospel cannot be exercised without some exterior sign as well on their part, as on the part of the Penitent. But to answer this,

There is no doubt to be made that our blessed Lord in this place doth confer the Power to forgive Sins on the Ministers of the Gospel as far as may be consistent with their condition; we cannot deny neither that he hath promised to ratifie their Ministry in freely granting his pardon to all those to whom they have declared the Forgiveness of Sins under condition of Repentance. However we desire to be shew'd where the sensible Outward Sign of this Promise of Forgiveness of Sins is to be met with; and where the Commandment was given to the Church, to observe and to partake of it? *Bellarmino* and his

his Brethren gather it hence, that the penitent Sinner ought to testify his Repentance in order to the receiving of his Pardon; and that the Minister cannot declare the Remission of Sins without some exterior Sign.

But, first, the Institution of Sacramental Signs ought to be certain and determined: not left to the Fancies and Humors of every particular Person, as in this case it is, while one expresses his Penitence one way, and makes that the Sign of this Sacrament, and another Person expresses his another way, and makes that the Sign of this Sacrament; at which rate could Men express their Repentance in an hundred different manners, they would thereby make a hundred different signs for this one Sacrament.

Secondly, It is not sufficient to make a thing a Sacrament, because it hath some sort of a Sign with a Promise annex to it; otherwise the Repentance which *John the Baptist and the other Prophets of the Old Testament* preached, had been sacramental also, and ought to have been reckoned for a Sacrament. Our Saviour says *Matth. 6. 14. If you forgive Men their Trespases, your Heavenly Father will also forgive you:* Now would *Bellarmino* or any of their Men of sense think fit hereupon to ground a Sacrament, under pretence that our Saviour had made a Promise in these Words, and that Men cannot pardon one another without some exterior sign to express it to one another? In another place he hath promised his Grace and his Favour to them that assemble themselves in his Name: This cannot be done without some exterior sign, we must then according to the *Romish Writers* have the Institution of a new Sacrament in these words of our Saviour.

Certainly Sacramental Signs, or the Matter of Sacraments.

ments were never left by our blessed Saviour to the Discretion of Men to establish what they should think good therein, but were determined and appointed by God himself; and this *Bellarmino* himself when he is treating about the Sacraments in General, is so far from denying or doubting, that he makes it a *grievous Sacrilege* to change or alter the *Matter* of any one Sacrament: Without this, as I have already observed before, while the Opinions and Thoughts of Men are so very different, every Man would be making and coining Sacraments according to the variety of his Fancies.

We have an Instance of this extravagant and unreasonable Fancy among the *Doctors* of the *Church of Rome*, who are indeed agreed thus far, that there is a Sacrament of Penance, but are, notwithstanding, at mighty Disputes among themselves, as well about the Nature as the Form of this their so much contended-for *Sacrament of Penance*. One denies *Confession* to make any part of this Sacrament; a second assures us that *Contrition*, *Confession*, and *Satisfaction* make up the *Matter*; that is to say, are the *Element* or Sign of this Sacrament. A third will have the whole essence of this pretended Sacrament to consist in the *Absolution* of the Priest; a Fourth is for holding that *Absolution* is no more than the Form. Whosoever will be at the pains to examin into these things, will find nothing here that ought to be called a *Sacrament*.

The Council of *Trent* was willing to put an end to these Controversies, and declared in Favour of them who make *Contrition*, *Confession*, and *Satisfaction*, to be the *Matter*, that is to say, the *Element* or *Sacramental Sign* here.

But

But this determination of that Council is as easily disprov'd as any of the particular Doctor's Opinions just mentioned. For,

First, Contrition cannot be the sensible sign of this Sacrament, because it is a thing internal, in the heart of the Penitent, and it hath no resemblance at all to the Justifying Grace which is signified by it, inasmuch as the Justifying Grace doth rejoyce and restore the Soul, but Contrition doth afflict and abase it.

2. Confession cannot be any more than Contrition the Sign of this Sacrament, because its business is to declare the Sin, and neither to declare nor exhibit the Grace of the Sacrament.

3. Satisfaction cannot be a sign, because it hath no resemblance at all to Remission of Sins; and Absolution is often given without it, upon the bare promise of it, which oftentimes neither is, nor can be performed by the Penitent, who for all that hath had already the Priestly Absolution. In a word, suppose those three Actions of the penitent Sinner had had some resemblance and Analogy with the Justifying Grace which they are said to convey, yet for all that they cannot be *Sacramental Signs*, because they are the voluntary free Actions of a Man, and not natural Signs which are made to signify by an effect of Divine Institution, which thing these three want.

Is it not a strange fancy to make such a Sacrament as is administred partly by the People, and partly by the Priests? a Sacrament that is as to the Form of it administred to day, but as to the sign, or at least part of the sign, is administred two or three years hence? as it happens, when the Priest enjoins *Satisfactions* which are not to be accomplished by his own order in less than
two

two years time, and yet gave Absolution to the Penitent at the very hour he made his Confession, and testified his Contrition.

Suppose further that the Confession and Contrition were only feigned and pretended, and that the Person absolved takes no care in the World to perform the Satisfaction enjoin'd him by the Priest, and that the Priest mistook in giving Absolution to such a Person with the Intention of conferring a true sacrament; will not this be a perfect *Chimera* made up of nothing else but Contrarieties; a Form without Matter; a Sacrament without any thing to administer it with? It is certain that the Priest cannot have any certain knowledge whether he that comes to Confession be a Hypocrite or no; and consequently when he is giving the sacramental Absolution, he cannot be assured that he administers a true Sacrament.

In fine, I should be glad to understand why *Penance* should be any more a Sacrament now than it was under the Old Law. Why *John the Baptist*, nay our Saviour himself that preached Repentance, were not able, or had not power to administer the Sacrament of *Penance*, as well as any Priests now in the World.

These pretend indeed that before our Lord's Resurrection his Ministers had not the power of giving Absolution; but this is advanced for no other end than to mount the Priests of the present Age above the Prophets, and above Christ's Forerunner himself *John the Baptist*. However, at least our Saviour himself had this same power while he was upon Earth before his Passion or Resurrection; we find him exercising it towards some, to whom he declared in particular, that *their Sins were forgiven*.

I cannot see what Reply any can make in defence of those who have asserted that before our Saviour's Resurrection no Pastor had Power to give Absolution, while we find our Saviour practising it, as well as *John* the Baptist, long enough before. They will perhaps reply, that our Lord Jesus Christ, *John* the Baptist, and the Prophets under the Old Testament did not make use of the Sacramental words, and say, I absolve thee. But this is very easily answered, and may be retorted upon them, that if we ought to conclude that neither the *Prophets* nor *S. John Baptist*, nor our *Saviour* himself did not forgive Sins upon Repentance, because we do not find it recorded that they made use of the form, *I absolve thee*, &c. they must give us leave to conclude the same thing against the *Apostles*, and against all Pastors even after our Saviour's Resurrection, because we cannot find, and which is more, are sure that no body else can, that ever the Apostles or the Pastors of the Church are recorded in the *New Testament* to have forgiven Sins by the form of *Absolution* now in the Church of *Rome*, in the words, *I absolve thee*, &c. And which is more, the Text it self, upon which this whole Sacrament of *Penance* is built, to wit, *Whose-soever Sins ye remit, they are remitted unto them*, hath not the word *Absolution* in it.

After all, if in these words, *Whose-soever Sins ye remit*, the *Romish* Masters find the Sacerdotal Absolution, which is the form of their Sacrament; why may not we affirm upon the same Principles that the next words, *And whose-soever Sins ye retain, they are retained*, do point out to us the form of a Sacrament, which ought to be looked upon as a Sacrament directly opposite to the first, the pretended Sacrament of *Penance*.

To be short, I cannot but conclude that this *Text* out

of St. *John* (which is the only Text that *Bellarmino* had to alledg for the proof of his Sacrament of Penance, tho he to make an appearance that he had more, begins with his *firstly*, but had no *second* for all that) does not in the least prove any of those things, which *Bellarmino* pretends to conclude from it. The Remission here spoken of, concerns the Apostles Ministry, who had this large Commission to forgive the Sins of all People; *WHOSE SOEVER SINS ye remit, they are remitted*; in opposition to the *Jewish State*, which confin'd all the Benefits and Blessings of the Church of God to their own Tribes, excluding all the World besides: this Remission did concern all Sins of whatever kind, in opposition to the *Jewish State* wherein some Sins were irremissible, such as Idolatry, for which the guilty Person was to dye. And this greatest and most enlarged Blessing of Remission of Sins, was dispensed to all Men, by admitting them by *Baptism* unto the Benefit of it; and this is often enough exprest in the New Testament, where People are said to be baptised *for the Remission of Sins*. This seems to be the full and true sense of this place, that this Power of Remission given to the Apostles by our blessed Saviour was imparted to Unbelievers by the *Sacrament of Baptism*, and to those within the Church by restoring such of them to the Communion of the Faithful, who by their scandalous Lives and Actions had been separated from the Christian Assemblies.

And this Interpretation of this place will very much assist us to the disproving of the pretended *Sacrament of Penance*; since we see here that *Penance* is so far from deserving the honour of being a *Sacrament*, that it is merely and properly a Qualification for our worthy partaking of the *Sacrament of Baptism*.

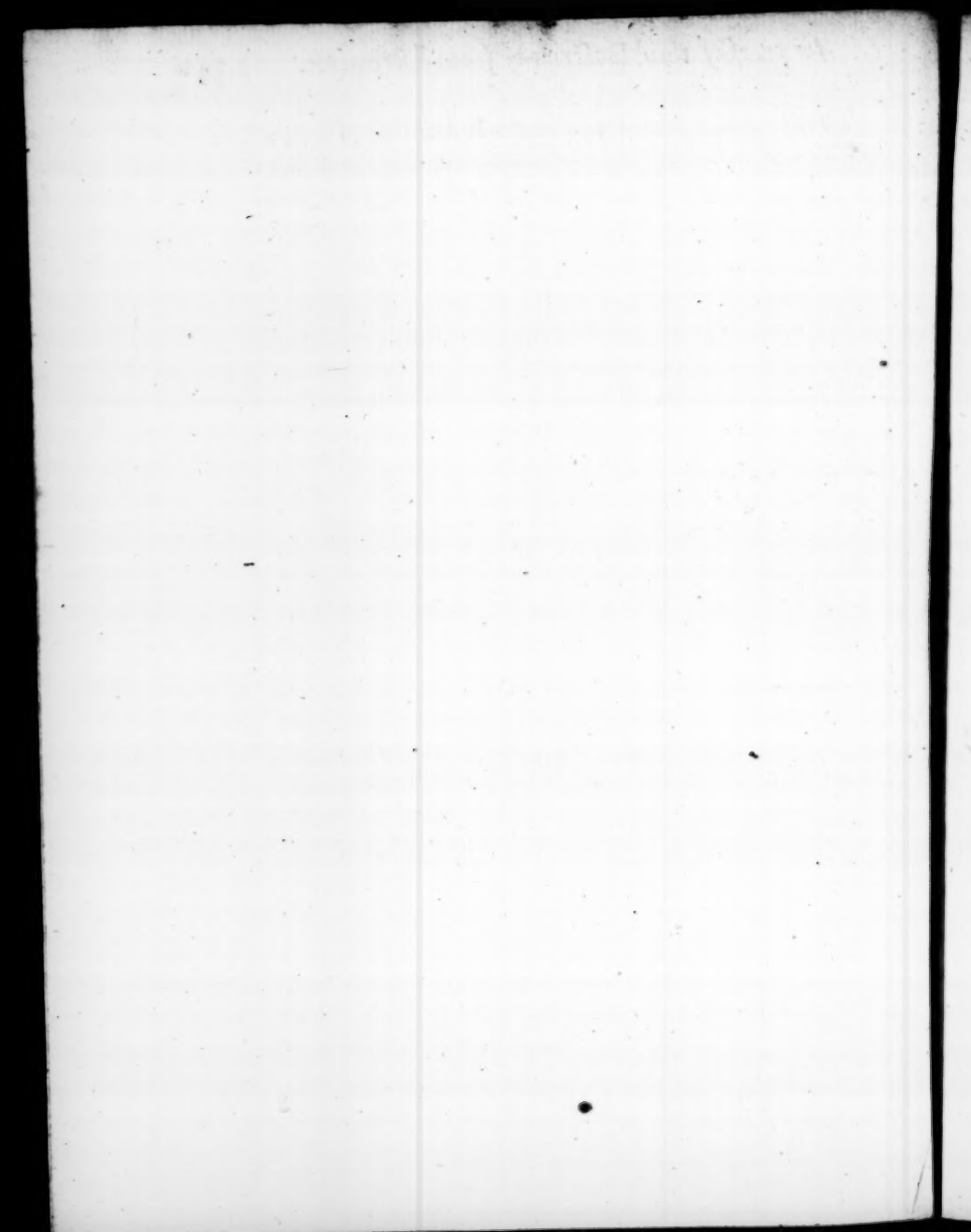
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To conclude ; since we have no Institution of such a Sacrament mentioned in the Scriptures ; since we can meet with no *outward visible Sign* set apart for it (which by the by, to give the *Church of Rome* their due, they themselves do not pretend to, who, instead of some *visible Element*, set up some *Words, Gestures and Actions*, which never yet were own'd for an *Element* or *Material Sign*) ; nor, lastly, meet with any particular *Justifying Grace* annex'd to such a Sign. Since the only Text which *Bellarmino* had to produce in defence of this pretended Sacrament, ought to be taken in a quite different sense to that *Bellarmino* would use it in, and does concern the Remission of Sins by the Sacrament of *Baptism*, we ought to affirm that the *Romish Sacrament of Penance* was not of *Christ's Institution*, and therefore ought not to be reckoned as one of his.

The Second Part will quickly follow.

L O N D O N,

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The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine

CONCERNING
Seven Sacraments, and the Efficacy
of them.

PART II.

IMPRIMATUR.

July 12. 1688.

H. Maurice.

Of the Sacrament of Orders.

BEfore I undertake to examine this pretended Sacrament, it cannot be amiss to remind the Reader in a few words, of the nature of a Sacrament. The Church of *Rome* and we are agreed thus far in this Matter, that for any thing's being a true and proper Sacrament of the New Testament, these three Qualifications be required. 1. That there be a visible sensible Sign or Matter of this Sacrament

Z z

ment appointed by our Saviour. 2. That it confer a Sanctifying Grace on those who partake of it. And, 3. That it have Divine Institution.

It is requisite the Reader should carry these things in his mind, that so he may be the better able to judge betwixt the Church of *Rome* and Us, whether Orders is or deserves the name of a Sacrament.

I must also, before I examine their Scripture-Proofs for this pretended Sacrament, enquire after the nature of it, and wherein it consists, and will make their Order of Priesthood the Instance. They tell us then, that the Council of *Florence* hath put an end to all Controversies about the Matter and Form of the Order of Priesthood by her Declaration, that the matter or visible sign of the Order of Priesthood is the delivery of a Chalice with Wine in it, and of a Paten with Bread upon it, into the Hands of the Person to be Ordained; and that the Form is *Accipe potestatem*, &c. Receive thou power of offering Sacrifice in the Church for the Quick and Dead.

Here then we find, that a Chalice with Wine in it, and a Paten with Bread on't, delivered to the Person ordained, are the Matter of this Sacrament of Orders; and that the form of Ordaining, is by giving a power to offer sacrifice for the Quick and Dead. There are two things more for them to shew, that the delivery of this Chalice and Paten with that Form, does confer and consign to the Person ordained Sanctifying Grace, and that all these things are of Divine Institution; and then I will acknowledg that they have effectually prov'd Orders to be a true Sacrament.

Bellarmin is as ready as can be to undertake the defence of this pretended Sacrament, but dares not begin without shuffling and disguising the matter. He was
suffi-

sufficiently aware, that the Council of *Florence* had declared the delivery of the Chalice and Paten to be the sensible sign or matter of this Sacrament; and he knew as well, that there was not a word of these things in the Scriptures; and that he himself had already own'd, that it was not in the power of any Persons whatsoever, either to institute, or alter the Matter of any of the Sacraments. What was to be done then? It was impossible to disown or dissemble his knowing these things, and yet he must prove from Scripture it self that Orders was a true Sacrament.

He begins very formally with premising, that three things are necessary to this Sacrament, the outward Visible Sign, the Promise of Grace, and the Institution by God: And assures us, all these are to be met with in Ordination, and does produce several Texts of Scripture for it; which it is my Business at this time to examine.

Bellarmin de
Sacram. Ord.
L. 1. c. 2.

As for the outward Visible Matter in this Sacrament of Orders, he tells us, that it is Imposition of Hands; and instances in *Acts* 6. 6. where Deacons were ordained by Imposition of Hands. *Acts* 13. 3. Where *Barnabas* and *Paul* were ordained Bishops by Imposition of Hands. *Acts* 14. 23. Where Presbyters or Elders were ordained in the same manner. And lastly in *Timothy's* Ordination by Imposition of the Hands of the Presbytery, *1 Tim.* 4. 14. *2 Tim.* 1. 6.

We can readily acknowledg, that in most of these places mentioned by *Bellarmin*, Imposition of Hands was the Rite of Ordination then, as it is to this day in the Church of *England*: But our Business is not to know whether Imposition of Hands was used with Prayers in Ordination, but whether Imposition of

Hands was instituted and appointed by our blessed Saviour to be the outward visible Sign of a Sacrament of Orders; and for this *Bellarmino* himself was forc'd to own that we read no where in Scripture that our Saviour did appoint his Apostles to ordain Ministers by Imposition of Hands: I suppose the Reason why we do not read any such thing there, is, because it is not there, and if it be not there, I think no more Words need be thrown away to shew that there is no institution of this visible Sign of a Sacrament of Orders there.

But there is a stronger Prejudice against all that *Bellarmino* is proving here; and that is the Determination of his own Church against him. *Bellarmino* tells us Imposition of Hands is the Matter of this pretended Sacrament; the Council of *Florence*, tells us that the Delivery of the Paten and Chalice to the Person ordain'd is the Matter of this Sacrament; and which of these should we believe; they both cannot stand. It would be tedious to expose all the wretched Shifts *Bellarmino* used at this Pinch, I cannot but mention that about the Words of this Council of *Florence*, to the Objection that Imposition of Hands could neither be the Matter of this Sacrament of Orders, (which *Bellarmino* asserted in his second Chapter) nor a part of the Matter (which the shuffling Cardinal contends only for in his ninth Chapter) because the Council of *Florence* had declared the Delivery of the Paten and Chalice to be the Matter of that Sacrament, without taking the least Notice of Imposition of Hands: *Bellarmino* answers that the Council did not explain the whole Rite, but only a Part of it. A Solution that will serve to prove any thing by; since there is no Fence against it; and any other Person besides a Jesuit would have been asham'd to use it.

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However after all, to be kinder to *Bellarmino* than the Council of *Florence* was, and to grant him that Imposition of Hands is Part of the Matter of this pretended Sacrament of Orders; I cannot see what Service this can do him, whose Business was to prove the Matter of this Sacrament from Scripture: Could he prove Imposition to be a part from Scripture, to what Purpose is it, when he cannot prove the other Part or Parts of this Matter thence? and his Business was, if he understood it, to prove the whole Matter of this pretended Sacrament thence.

But *Bellarmino* is an unhappy Man, and ought to have been so prudent as to let the Proof of this pretended Sacrament alone, since I am sure he was so learned as to see plainly that there was not the least Foundation in Scripture for their Chalice with Wine, and their Paten with Bread, which the Council of *Florence* had sacrilegiously made the Matter of their pretended Sacrament of Orders.

The next thing *Bellarmino* undertakes to shew is that there is a Promise of sanctifying Grace annexed to this Sacrament of Orders. His Texts for this are, 1 *Tim.* 4. 14. *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of the Hands of the Presbytery*: And 2 *Tim.* 1. 6. *Wherefore I put thee in remembrance, that thou stir up the Gift of God which is in thee, by the putting on of my Hands*. I have put his Texts together, because they are almost in the same Words, but do concern the same Thing. By the Gift of God in *Timothy* mentioned here, *Bellarmino* would have a sanctifying Grace of God; but this can no ways be allowed from these Texts; for by the Gift of God here can be meant nothing else but *Timothy's* Authority and Ability for the Work of the Gospel, to which he had been ordained;

dained ; this is evident from the Word wherewith St. Paul expresses it, χάρισμα is granted to denote one of those Gifts which are bestowed, not for our Sanctification or Justification, but for our Abilities to this or to that Purpose or Ministry ; as for Example, the Gift of Healing, of Miracles, of Tongues, of Prophecy, or the like, which are own'd by the School-Men in the Church of *Rome* to be *Gratie gratis datae*, not *gratum facientes* ; not Graces to sanctify us, as sacramental Graces are, but Graces to empower or enable to this or that Work. This Interpretation is favoured not only by the Fathers, but by some of their own Church of *Rome*. St. *Chrysostom*, *Theodoret*, and *Theophylact* understand by the Gift of God here, διδου χάριαν, Doctrine, or the Gift of teaching : Others, among whom Cardinal *Cajetan* interpret it to be ἐπισκοπή, the Gift of Governing : *Salmeron* will have it to be the *Authority of Teaching*. All which come to the same, and confirm our Interpretation, that by the Gift here, is not meant any sanctifying sacramental Grace, but an Ability to teach and govern the Flock committed to his Charge. And therefore there is no Countenance from these Texts to make Ordination a Sacrament, since they cannot help it to a sanctifying Grace, which is own'd to be necessary to every Sacrament.

Bellarmino's last Attempt, in favour of this pretended Sacrament, is to prove that it was instituted by God. This in order of Nature should have gone first, but it is the Cardinal's way, when he knows not how to prove the Institution, to put it last, and infer it from what he hath been talking before. I have already observed how he owns that we do not read in express Scripture, that our Saviour commanded his Apostles to ordain Ministers by Imposition of Hands ; which is to give up his

his Cause, when he was to prove it to be a Sacrament : However, though in one Page he has not express Scripture for Imposition of hands, yet in the other Page he does give us, such as it is, an Institution and Command for this Sacrament of Orders out of *Acts* 13. 2. *Separate me Barnabas and Saul for the Work whereunto I have called them.*

But this Text is far from proving the Institution of their Sacrament of Orders. All that it proves is, that the Holy Ghost did reveal to some of the Prophets in the Church of *Antioch*, that he would have them two ordained for the Work whereunto he had called them : It is so far from proving an Institution or Appointment of Orders to be a Sacrament, that it does not prove the Institution of Orders themselves, which were certainly instituted long before, when our blessed Saviour breathed on his Apostles, and committed to them the Ministry of Reconciliation. Nay had *Bellarmino's* Text here proved the Institution of Ordination, yet is there a vast difference betwixt proving that our Saviour appointed Orders in his Church, and proving that Orders is a Sacrament : which was *Bellarmino's* business, and he should not have confounded them.

His next Text is *Acts* 20. 28. — *over which the Holy Ghost hath made you Overseers.* A few words will serve to answer this Text, which proves indeed that there are Orders, and ought to be a regular Ordination in the Christian Church, but does not offer one syllable towards the proving that Orders is a Sacrament.

His last Text is *Ephes.* 4. 11. *And he gave some Apostles, and some Prophets, and some Evangelists, &c.* The same Answer that was given to his last Text is suitable to this, which proves just what the last did, and what all

all wise Men grant, that there are Orders, and ought to be continued in the Christian Church.

One ought not to wonder that so great a Man as *Bellarmino* could bring such weak and trifling Proofs, where the best were necessary, and all little enough; but it is not *Bellarmino's*, but his Causes fault, that is not capable of any just, nay hardly plausible Defence; however he ought not to escape Censure, for that he would undertake to prove from Scripture that Orders was a true Sacrament, when his own Conscience could not but inform him, that such an Attempt was vain and impossible; and he could not be ignorant that that Delivery of the Chalice and Paten, wherein his Church makes the matter of this Sacrament of Orders to consist, was not known to the Church of God for almost a thousand years: that this was an Invention of their own, and that therefore according to his own Doctrine his Church of *Rome* is guilty of a grievous Sacrilege, in making that delivery of the Paten and Chalice to be the Matter of a Sacrament; which was never of Christ's, but of the Church of *Rome's* Institution.

Of the Sacrament of Matrimony.

IF so little could be said by *Bellarmin* for making Ordination a Sacrament, what can we expect for this pretended Sacrament of Matrimony, which of all the Seven, can have the least to be said for it? *Bellarmin* was very hard put to it upon this Point, and turns himself and his Arguments every way, to make some sort of a shew as if he had proved Matrimony to be a Sacrament.

He does not abound with his Texts here, as he was wont to do upon the other Sacraments, but is for fetching this whole Sacrament, Institution, Sign and Grace, all out of one poor Text. Every one will easily guess the reason of this to be, because Scripture is a stranger to Matrimony's being a Sacrament of the New Testament.

I must therefore be the shorter upon this pretended Sacrament, and produce *Bellarmin's* Confessions, where we cannot have his Texts. We have been all along agreed, that a Divine Institution is necessary to a Sacrament of the New Testament: We demand therefore, in order to our believing the Council of *Trent*, which hath made Matrimony to be a Sacrament, and hath cursed us if we will not say so too, to be shewn in what part of the New Testament Matrimony was either first instituted, or made to be a Sacrament.

One would wonder how it got into these Mens Heads to make that instituted in the New Testament, which had been instituted in Paradise so many thousand Years

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before. *Bellarmin* was not insensible of this very thing; and therefore as to our demand about proving the Divine Institution of this pretended Sacrament of Matrimony from some plain place in the New Testament, he begs our Pardon, and will not be drawn in, but does however assure us, that it is to no purpose to labour so much about proving the Institution.

But this is not to satisfy but to cajole; and tho' he does not, because unable to do it, yet we do think it absolutely necessary for them to prove its Institution, before we can believe it to be a Sacrament.

Bellarmin therefore knowing what straits he was in, is for taking a new Method, and that, is for proving Matrimony to be a Sacrament; and if it be a Sacrament (says he) it must have been instituted by Christ, it must have an outward Sign, and a sanctifying Grace annex'd to it.

All this is very true, that if Matrimony be a true Sacrament, it necessarily hath all these Qualifications; but the great danger here, is, that *Bellarmin* will suppose it, in stead of proving it to be a Sacrament. His Text for proving Matrimony a Sacrament, is *Ephes. 5. 32. This is a great Mystery: but I speak concerning Christ and the Church.* From these words *Bellarmin* collects and endeavours at large, to prove their Sacrament of Matrimony. He pretends indeed, that they do not make it a Sacrament, meerly, because of the word Mystery, or Sacrament, in this Verse; and he gives this Reason, Because the word Sacrament is found in other places joyn'd to some things, which are not for all that advanced by them into the number of Sacraments: But in answer to this, we can assure them, That if they do not ground this their pretended Sacrament of Matrimony upon the bare Word here, they can find nothing

at all to ground it upon ; since all *Bellarmino's* Reasons and Shifts together will not be able to shew, that the great Mystery, spoken of here, does relate to the Conjunction of Man and Wife ; it is evident to all unprejudiced Men, 1. That by Mystery here, is meant no more than a great or surprising Secret which we are unacquainted with. 2. That this great Secret is meant by *St. Paul* to be the Union betwixt Christ and his Church : There is no need of Words to confirm this, for *St. Paul* himself as soon as ever the Words were out of his Pen, sufficiently explains wherein this Mystery was, and whereto he attributed it : *But I* (says he) *speak concerning Christ and the Church* ; as if he had said, *this is a great Mystery* ; mistake me not, as if I lookt upon the Conjunction of Man and Wife to be a Mystery, which is far from being such, being taught us and implanted by the Light of Nature : No, my meaning is, that the Union of Christ and his Church is a great Mystery.

Bellarmino was not content to prove Matrimony to be a Sacrament from this Text, but will needs see in it a Promise of sanctifying Grace too. I must confess some Mens Eyes are better than others, however I can give no Reason why I should see nothing at all here. He will have it, that Matrimony signifies the spiritual Union betwixt Christ and his Church, and that it cannot signify except there be a spiritual Union of their Souls : and that there cannot be such a spiritual Union without God give them Grace.

But all this pleasant Fancy hath no sort of Foundation. And Matrimony hath not been hitherto proved a Sacrament ; and so all the rest falls to the Ground. And further, why could not Matrimony signify the Union of Christ and his Church, without causing a sanctifying Grace too ? Cannot some things signify without effect-

ing too? this is strange concluding, but what can help it, when Men will be proving that, which cannot be proved. He hath another Text for his sanctifying Grace of Matrimony. *1 Tim. 2. 15. Notwithstanding she shall be saved in Child-bearing, if they continue in Faith and Charity, and Holiness with Sobriety.*

Here *Bellarmino* finds four great Blessings of Matrimony, Faith, Charity, Holiness and Sobriety; that the Wives received these in Matrimony, or else the Apostle would not have talked of their continuing in them.

But did ever Man dream before at this pleasant rate? Whence is it that *Bellarmino* gathers that the Wives have these Gifts bestowed on them in Matrimony? is there any other thing required of these more than of Virgins or any other, who must, if they will be saved, continue in Faith, Charity, Holiness, and Sobriety, as well as any of the Wives? At this Rate every State and Condition of Life may be made a Sacrament. The true Sense of the Place is, that though the Woman was first in the Transgression, and so ruin'd Man, yet that she shall make amends by bearing Children, and bringing them up in the Nurture and Admonition of the Lord.

His next Text is *1 Cor. 7. 7. But every Man hath his proper Gift of God, one after this manner, and another after that.* He argues from this, that Matrimony is a Gift of God, and what then? must it for that Reason be a Sacrament, and have a sanctifying Grace? at this rate we should have Sacraments enow: And to go no further than this Text, Virginity must be a Sacrament too, since it is, as much as Matrimony, a Gift of God.

His last Text is *1 Thess. 4. 4. That every one of you should know how to possess his Vessel in Sanctification and Honour.* In Sanctification (to wit, says *Bellarmino*) which they received in Matrimony. This he says indeed, but the Text

Text does not ; and our Business is to hear that speak, and not *Bellarmino*. It is vain to argue with a Man which from a Duty incumbent on all Men married and unmarried, will contrary to all Logick and Sense, be inferring a particular Grace annex'd to a particular Sacrament.

And now what other Judgment can be made of these things, than that *Bellarmino* was almost as much satisfied as any of us, that Matrimony can be no Sacrament ? He always us'd to insist on the Divine Institution, on the outward Sign or Matter : We have had a great deal of ado about the Grace, but nothing of News about Institution, or the outward Sign. *Bellarmino* knew his Sacrament wanted these, and therefore was for making a great dust about the other. However, since *Bellarmino* cannot deny that no Institution of this Sacrament, appears in the New Testament ; that there is no outward Sign, or Matter, or Form for it, to be met with there, and that his Texts for a sanctifying Grace, were altogether forced and perverted from the sense given them by the best Commentators ; he ought to have concluded, if not with us, yet with their own Canonists and *Durandus*, that Matrimony is not a true and proper Sacrament.

Of the Sacrament of Extreme Unction.

WE are now arrived to their last Sacrament, that of *Extreme Unction*, which the Council of *Trent* hath decreed to have been Instituted by our Saviour himself, and published by his Apostle *St. James*: It is called *Extreme Unction*, because it is the Sacrament of those who are just dying, and is to be given to none but such as are look'd upon to be past recovery. The matter of it is Oyl blessed by a Bishop, and the Sanctifying Grace, or Effect of it, is the cleansing the Person anointed from the remains of all Sins committed either by Seeing, Hearing, Tasting, Smelling, or Touching. This being the nature and a true account of this pretended Sacrament of *Extreme Unction*, we must now see what Texts the *Papists* have to prove this Sacrament.

The first Text mentioned by *Bellarmin*, is *Mark 6. 13.* *And they cast out many Devils, and anointed with Oyl many that were Sick, and healed them.* But this Text is not insisted on by *Bellarmin*, and he tells us that their own Writers are divided; some making the Anointing here, and that in *St. James* to be the same, while others are as earnest that this Anointing in *St. Mark*, cannot be their Sacramental Unction, since it plainly refers to miraculous bodily Cures, whereas Sacramental Unction belongs to the Soul properly, and is concern'd about Remission of Sins. *Bellarmin* himself espouses this latter Opinion, and one of his wisest reasons for it, is, because those vile Hereticks, *Luther*, *Calvin*, and *Chemnitius*, were
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of the other Opinion: And indeed, it would have been very unseemly for a Cardinal to be found in such Company. We need trouble our selves therefore no further with this Text, than only to remark that by the Confession of our Adversaries, the Anointing in *St. Mark* was a Ceremony of a miraculous cure of Diseases, and that the effect of that Anointing was a restoring the sick Persons to bodily Health; neither of which can by any means be brought to agree with the pretended Sacrament of *Extreme Unction*; the anointing in which, according to the Council of *Trent* and Romish Writers, respects the diseases of the Soul, and the effect is a Remission of Sins.

But what was wanting in this, will be fully supplied in the Text from *St. James*, wherein *Bellarmino* tells us we find all the requisits of a true Sacrament laid down together: *Jam. 5. 14, 15. Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord. And the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him.*

Bellarmino triumphs with this Text, but without any reason, since should it prove a Sacrament, yet it does not prove their Sacrament of *Extreme Unction*: And there are these two plain differences visible betwixt this Anointing in *St. James*, and the Popish pretended Sacrament of *Extream Unction*. 1. That this Anointing in *St. James* was to be administred to any that were sick; whereas the *Romish* *Extream Unction* is to be administred only to those who are just a departing, and past all hopes of Recovery. 2. The Anointing in *St. James* was to restore them to bodily Health primarily; but the *Romish* *Unction's* design is primarily the cleansing

ling of the Soul, and remission of all the remainder of Sins: and this is sufficient to shew that the passage in *S. James* does not defend, nor favour the pretended Sacrament of Extream Unction.

It is very easy to explain and evidence the two Differences I have assigned. That the Anointing in Saint *James* was to be administred to any Sick, is too plain: *Is any Sick among you?* He does not say, *Is any sick to Death among you*, but supposes all alike capable, if God pleased, of that Anointing. I need not stay to shew that the Romish *Extreme Unction* is to be administred *only* to such as are lookt upon as Dying; upon which very reason, they themselves call this Extreme Unction, *Sacramentum Exeuntium*, the Sacrament of the Dying.

The truly remaining Difficulty is to prove, that this Anointing here did primarily respect bodily Cures: That it did, cannot be denied us by those *Papists*, who who make the Anointing here, and in *St. Mark*, to relate to the same effects. *Maldonate* says, They do: And then I am sure, *Bellarmino* ought to grant us, that this Anointing in *St. James*, does relate to bodily Cures, to a restoring the sick Persons to Health, since it is evident to a Demonstration, that the Anointing in *St. Mark*, does relate to nothing else: It is plainly said there, *That they ANOINTED WITH OYL, many that were Sick, and HEALED THEM.*

But there is no need of any of their Concessions to prove this, the Passage it self in *St. James*, cannot without violence be interpreted to any other Sense; for upon the sick Man's calling for the Elders, and their Praying for and Anointing him, the effect we are told should be, that the Prayer of Faith should save the Sick; by which can be only meant, the restoring him to bodily Health, since to save a sick Man, is in propriety of speech

speech to save or rescue him from his Sickness; which is thoroughly confirm'd by the next Expression in St. James, *And the Lord shall raise him up*; that is, restore him to his former Strength and Health.

This fair Interpretation might be further confirm'd from those antient Offices in the Church for Anointing the Sick, in which the old Prayers run for a Restitution (upon Anointing) to bodily Soundness, and deliverance from all Pain and Languor: This however is sufficient to shew, how altogether unlike *Extreme Unction* this Anointing in St. James was: In *Extreme Unction* they own and declare, that its proper end and design is the cleansing the Anointed Person from all remainders of Sin, and not only their Prayers upon that occasion, but the Form it self of administering that Unction, do themselves tell it us. So that what can be more different than these two Unctions? and what reason has the *Romish Extreme Unction* to plead for its being the Unction mentioned in St. James?

There is but one Objection to be made to this Interpretation, that this Passage cannot relate wholly to bodily Cures, since in the last words of it it's said, *And if he have committed Sins, they shall be forgiven him*. In answer to which, we say, That we do not affirm that the Effect is wholly bodily Cures, but that this Anointing does primarily and chiefly relate to bodily Cures. As for the Forgiveness of Sins, it was sometimes the consequence of such a restitution to bodily Health; but did not always attend it, since the Apostle makes it to be when the Person hath committed Sins: In which words he could not mean any ordinary Sins, for all Men are guilty of them, and therefore all that were cured, must have been forgiven. Also the Apostle's Supposition, doubtless, does relate to some extraordinary Sin the sick Person might have been guilty of, and for which God might inflict that Sickness: So that the sense of this must be, that if the sick Person had been guilty of some Sin for which God did inflict that Disease upon him, it should for his comfort be forgiven him.

And this Passage is far from helping the *Romish Writers* for their *Extreme Unction*, since it is plain this Remission was not general to all sick Persons, but was limited to some who might have been guilty of such a Sin, as brought that bodily Sickness for a punishment upon him: But theirs in *Extreme Unction* equally concerns all, and their Anointing does equally good to all, if it do any good at all; which I am sure it does not, but is an Instrument to delude and ruin poor Souls that trust to it.

In a word, *Bellarmino* cannot but own, that if this Passage of *St. James* does not prove their pretended Sacrament of *Extreme Unction*, they cannot prove it from Scripture. I have proved that it is not to be found there, so that the *Romish Writers* are bound to own at last with us, that the pretended Sacrament of *Extreme Unction* hath no foundation in Scripture, but that it was unjustly grounded upon a Passage of *St. James*, which did concern a miraculous cure of Diseases, which was to cease, and hath long since ceased to be in the Christian Church.

Having done with *Bellarmino's* Texts, I have but one to consider from the *Author* of the *Touchstone of the Reformed Gospel*, Mark 16. 18. *They shall lay hands on the Sick, and they shall recover.* But with this wise *Author's* leave, Where is there a syllable here of *Extreme Unction*, of any *Unction* at all? But suppose it had been, would it not plainly have referr'd to bodily Health? *Bellarmino* shall answer this Ignorant Scribler, and tell him that this Imposition of Hands, or Anointing, cannot relate to their *Sacramental Unction*; since it is not more plain, that their *Sacramental Unction* does relate to the Soul and its Diseases, than that the *Unction* pretended to in this Passage, does concern the Body and its Distempers.

Concerning the Efficacy of Sacraments.

IT would not at all answer the design of these Papers, to perplex the Reader with all the Niceties and Distinctions about this matter of the Efficacy of Sacraments in the *Romish Writers*: It is sufficient to acquaint him, that they differ as much as possible, and have been as far from being Friends among themselves as with us. To make this matter as intelligible as we can, it is requisite to lay down how far we agree with the Church of *Rome*, as to the Efficacy of Sacraments, and wherein we differ from them.

We acknowledge as well as they, that the Sacraments were not Instituted by our Saviour to be meer Signs, but that they are Efficacious of the Grace for which they were instituted, and Instruments to convey the Grace to us which they signify. Our Difference is about their Nature, that is, what sort of Instruments they are; the Council of *Trent* hath defined, that they confer Grace *ex opere operato*; which, if I understand the Explication of this barbarous phrase, is, that the Efficacy of the Sacraments depends neither upon the goodness of the Minister, nor of the Receiver, but upon the Works being done, upon the Sacrament's being rightly administered. The Council adds indeed, that it is thus Operative or Efficacious only, *Non ponentibus obicem*, to those who do not put a Bar in the way: Their meaning in which, is, that the Sacrament does confer the Grace of it upon every Person that receives it, provided he have not a will directly opposite to the Sacrament he is about to receive. As for instance, when he is to be Baptized, that he be not resolved not to be Baptized, or not to believe in the Trinity, or not to renounce his Sins. The Council certainly did put in this very wisely, or else they had made a strange thing of

Christianity, and made it the derision of Atheists and Scoffers.

But we are sure they ought to have added more, and one reason is, because we believe that to Baptize a Man when he is asleep, is not effectual to him, tho' we are well assured the Man is not guilty of putting any Bar in the way.

Upon the definition of the Council of *Trent*, they are generally agreed since, that the Sacraments do work their effect by virtue of an Inherent Quality fix'd in them, as glowing Iron heats Water, or a Charm works Cures. And this is what we can by no means agree with them in, because such a virtue in the Sacraments is contrary to the great Design of Christianity, which is founded upon Covenant, and consigns all its Graces and Benefits to those only, who have such dispositions and preparations as it requires. Faith and Repentance, and a resolution to lead a Christian Life, are the Conditions without which no Man receives the benefit of Remission of Sins in Baptism; and not merely a resolution not to be point-blank opposite to the design of the Sacrament: This were to make Christianity not only a quite different thing from what it is, but a most ridiculous thing too, when a Man shall come to Baptism, (for instance) and tell the Minister, Sir, I understand your Baptism will have a most notable effect upon me, and forgive me all my Sins, without giving me any trouble about it: I must confess I have no great knowledg of it, nor any preparation for it; but I hear these are not necessary. I do assure you I do not mock you, and that I have no resolution not to be Baptized, or to receive no benefit, and that I hear is all the Qualification that you make necessary; which I assure you I have, or else I would not have come hither, and therefore pray Sir, Baptize me.

Such Doctrine, as it is derogatory to the temper of Christianity, so it is far from being taught, or being countenanced in the Scriptures. *Bellarmino* pretends to a great many Texts for it, which I will briefly examine.

His first is a set of four Texts out of *Mat. 3. Mark 1. Luk. 3. John 1.* where *John* the Baptist says, *I indeed Baptize you with Water to*
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Repentance— He shall Baptize with the Holy Ghost. From this *Bellarmino* argues that there is as much difference betwixt the Efficacy of *John's* Baptism, and our Saviour's, as there is betwixt Water and the Holy Ghost. Well, and suppose this should be granted him, yet how does this prove that Baptism is efficacious by an inherent Vertue, this indeed is *Bellarmino's* Conclusion, but it is not in the Text, nor any thing like it.

His second Text is *Mark* 16. 16. *He that believeth, and is baptized, shall be saved:* That is, saith *Bellarmino*, Baptism shall save him, which cannot be done but by washing away the filth of his Sins. But how comes Faith to be forgotten, and to have no share here? if *Bellarmino* conclude such Effects for Baptism, and we for Faith, we must desire to know whether Faith have that inherent intrinsick Vertue which they talk of; but there is no reason to conclude any such thing of either of them, since all the Text proves is, that Salvation shall be the Consequence of Faith and Baptism, and not that Baptism doth work this by any inherent Vertue, any more than Incircumcision doth by an inherent Vertue cut off a Soul from *Israel*, notwithstanding it be said of it, *that the Uncircumcised shall be cut off from his People.*

Bellarmino's third Text is *John* 3. 5. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God.*

I will add his other Texts, relating to the same thing, that so I may dispatch them together.

Acts 2. 38. *Repent, and be baptized every one of you, in the Name of Jesus Christ for the remission of Sins.*

Acts 22. 16. *Arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.*

Ephes. 5. 26. *That he might sanctify and cleanse it with the washing of Water by the Word.*

1. Pet. 3. 21. *The like figure whereunto, even Baptism, doth also now save us, (not the putting away of the filth of the Flesh, but the answer of a good Conscience towards God.)*

These are his Texts, and now to what purpose are any of them brought here? It is granted, that Baptism is ordinarily necessary to Salvation, that God hath made it the Instrument of Remission, of Regeneration, and of Salvation to us; but tho this is all which these Texts prove, yet this is not all which *Bellarmino* should have proved; his purpose was to shew that Baptism did work all these things by an inherent virtue, as a hot Iron heats Water; but these Texts say no such thing, and some of them the contrary, for instance, *Ephes. 5. 26.* where the Sanctification is attributed to the Word upon the washing.

His next Text is *Acts 8. 18.* *And when Simon saw that through laying on of the Apostles Hands, the Holy Ghost was given; to which he adds 2 Tim. 1. 6. Wherefore I put thee in remembrance, that thou stir up the Gift of God which is in thee by the putting on of my hands.* These two Texts are nothing to the purpose: for we have already proved that Confirmation (to which they will have the first Text to belong) is no Sacrament, nor Orders concerning which the other Text speaks; so that being no Sacraments, they have nothing to do in this Controversy about the efficacy of Sacraments. And further, I have above proved that by the *Holy Ghost* in the Text from the *Acts*, is meant the extraordinary Gifts of it, for Tongues, Miracles, and the like: and that by the *Gift of God* in *Timothy*, is understood only an Ability and Authority for to discharge the Office in the Church he had been ordain'd to.

The last Text that *Bellarmino* troubles us with is, *1 Cor. 10. 17.* *For we being many, are one Bread, and one Body; for we are all Partakers of that one Bread.* He argues here that the participation of the one Bread is the cause of our being one Body. This is readily granted him, that as by participation of the Sacramental Bread

Bread in remembrance of Christ's meritorious Passion we are united to Christ; so we are to one another by partaking of that one Bread, and being united to the One Christ in his Mystical Body: and this is the sense of this place, but as to the Sacramental Bread's working this by an inherent Vertue, there is not one word, or the least intimation in this place.

These are all *Bellarmino's* Texts for the Physical Efficacy of his Sacraments: how unserviceable they have been to him, the meanest Reader cannot but see; and no wonder, since such pretensions are contrary to the method of Christianity laid down by our Blessed Saviour.

Whosoever will examine the Scriptures seriously, will find that as the Sacraments are Covenants, so there are several Qualifications required, without which the Sacraments will be of no more efficacy to the Person receiving them, than they would be to a dead Man; for the receiving any benefit by Baptism, the Scriptures inform us that Faith and Repentance, with a Resolution to be Christ's faithful Disciples, are required of every one to be baptized; that upon the account of these they are admitted into Covenant with God, and have a right to the Merits and Benefits of our Saviour's Passion, which was undergone by him for the Sins of the whole World.

Nor is the design of the other Sacrament of the Lord's Supper different from this; it is to remember us of the infinite Goodness of our Saviour's dying for us, to unite us to Christ, and thereby to instate us, and confirm to us a share in his Merits: none of which it doth or can do without our being fitted by serious Examination, and hearty Repentance for such an Union with Christ; and this is sufficient to shew that the Sacraments do not work physically or like a Charm, but that as good Men upon such Preparations receive the Benefits, and find the Efficacy of each Sacrament, so wicked Men receive no benefit by them, nor can be united to Christ by them, which yet they would for all their Wickedness be, if so be the Sacraments received did as certainly work their Effect, as a sharpened Razor cuts, or Fire burns.

To conclude, As we believe that the two Sacraments were designed by God for Blessings to us, to convey such Grace and Assistances as he thought fit, and not to be meer Signs: so we cannot believe that God made them such Physical Instruments, or did give them such an inherent Vertue as to confer Grace *ex opere operato*, upon every Receiver; because we are sure this would be to dishonour those things which are the most beneficial, and most honourable in the Christian Religion.

T H E E N D.

L O N D O N,

Printed by *J. D.* for *Richard Chiswel*, at the Rose and Crown in *St. Paul's Church-Yard*, 1688.

The T E X T S examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine

OF THE
Sacrifice of the Mass.

P A R T I.

I M P R I M A T U R.

June 20. 1688.

Guil. Needham.

IT is my Intention, in the following Discourse, to consider those Passages of the H. Scripture, which are, by the Writers of the Church of *Rome*, produced in defence of the Doctrine of that Church, concerning the Sacrifice of the Mass. And before I proceed to that, it will be fit that I should state the Question between that Church and Ours, and briefly shew what the Church of *Rome* holds, what we allow, and for what Reason we reject the Doctrine of the Church of *Rome* in that Matter.

C c c

By

Bellarmin de
Missa. l. 1. c. 1.

By the *Mass* in this Question, Bellarmine owns, is meant, the whole Celebration of the Divine Office in which the Eucharist was consecrated.

*Manner of Con-
secrations by*
H. T. Printed
at Doway,
1654.

By *Sacrifice* is meant a Proper One, and such as is Propitiatory: *Not a Sacrifice in general* (says a late Author of the Church of Rome) *or improperly so termed (such as are all the actions of the Mind, or any work of Vertue whatsoever) but a special Sacrifice truly and properly so called.* The same Author adds presently afterwards; Our Tenet is, *That the Oblation of our Lord's last Supper, or the Mass, is a true and Proper, Unbloody Sacrifice, and propitiatory for Sins.*

Seff. XXII.

The Council of Trent defines it to be *a true and proper Sacrifice, and Propitiatory*; and that it is not only profitable to him who receives it, but to be offered up for the Living and the Dead: And that in this Sacrifice of the Mass, the very *same Christ is contained, and unbloodyly sacrificed, who once on the Altar of the Cross offered himself bloodily.*

Catechism. Ro-
man. Pag. 206.
Edit. Antwerp.
1583.

Pag. 203.

The *Trent Catechism* tells us, That the Sacrifice of the Mass, is not only a Sacrifice of Praise, or bare Commemoration of the Sacrifice of the Cross, but *truly a Propitiatory Sacrifice by which God is appeased, and rendred Propitious to us.* And a little before, speaking of the Causes for which the Eucharist was instituted by Christ, this is assigned as one, *viz. That the Church might have a perpetual Sacrifice, by which our Sins might be Expiated, and our Heavenly Father being oftentimes greatly offended with our Sins, might be brought from Anger to Mercy, and from the severity of a just Punishment to Clemency.* The same Author tells us a little before, That if the Sacrifices of the Old Law were pleasing to God, *what may be hoped from that Sacrifice (viz. of the Mass) in which he himself is Sacrificed and Offered up, of whom*

was

was twice heard the Voice from Heaven, This is my beloved Son, &c.

That Author in another place in Answer to the Question, Whether the Sacrifice of the Mass be the same Sacrifice with that of the Cross? Replies thus, *We confess it* (says he) *to be one and the same Sacrifice, and so to be accounted, &c.* Pag. 105.

Upon the whole, the Church of *Rome* in this Matter, affirms these three Things.

First, That the Sacrifice of the last Supper, or (as they commonly express it) the Sacrifice of the Mass, is a true and proper Sacrifice.

Secondly, That the Victim which is Sacrificed in this Sacrifice of the last Supper, or Mass, is the very Body and Blood of our Lord Jesus Christ. For they affirm this to be the same Sacrifice with that of the Cross.

Thirdly, That this sacrifice of the Mass, is Propitiatory and Expiatory: That it procures Pardon for the Sins of the Living and Dead, as well as obtains Grace to help in the time of need.

This is a sincere and true representation of the Doctrine of the Church of *Rome* in this Matter.

And here I cannot but take notice of the Insincere Practice of a late Writer, who pretends to give us a true Representation of the Doctrines of the Church of *Rome*. He, in his discourse of the Mass, craftily baulks what the Church of *Rome* teacheth in this matter, *viz.* That 'tis a Proper and Propitiatory Sacrifice for the Living and Dead; which is the main Point contested between us. And in stead of that, tells us, That 'tis a *Commemorative Sacrifice, lively representing in an unbloody manner, the Bloody Sacrifice, which was offered for us upon the Cross*; and that Christ gave in Command to his Apo-

A Papist misrepresented and represented, by J. L. Pag. 52. &c.

files to do the same thing he had done at his last Supper, *in Commemoration of him*. He says not one word of its being a Propitiatory Sacrifice for the Living and the Dead. He calls it a *Commemorative one*; which, taking in the whole Action, we do not deny: And when he affirms that Christ bid his Apostles to do what he did in Commemoration of him; we say so too. But this Author could not but know, that in the Third Canon of the Council of *Trent* (concerning this Matter) an Anathema is denounced against those who affirm the Sacrifice of the Mass, to be a bare Commemoration of the Sacrifice of the Cross.

We of this Church of *England*, do readily grant and allow,

That the *Eucharist* may be called a *Sacrifice*; as a *Sacrament* hath the name of that which it does Commemorate and Represent.

That as in this Sacrament we Commemorate the Sacrifice of Christ on the Cross, so we do in it Represent to God the Father what Christ suffered for us, that he may graciously incline to bestow on us the Blessings which Christ hath purchased with his Blood.

That we do, when we Communicate, make an Oblation of our selves. Thus in the Prayer after the Communion; we read; *Here we offer and present unto thee, O Lord, our Selves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee.*

That the *Eucharist* may be called a Sacrifice of Praise. We do therein offer our Praises and Thanksgivings to God, and as a testimony of the Sense we have of the Divine Mercies, we offer our Alms, which is not only a Sacrifice, but such an one as with which God is well pleased.

What

What our Church holds, is best learn'd from her Declaration in her Articles, in the following words. *The offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction, for all the Sins of whole World, both Original and Actual: And there is none other satisfaction for Sin, but that alone.* And in the next words, she declares against the *Sacrifices of Masses, in which it was commonly said, that the Priest did offer Christ for the Quick and the Dead, to have remission of Pain or Guilt.* Whence it is evident, that she rejects the Doctrine of the Trent Council, that the sacrifice of the Mass, is a true and proper Sacrifice propitiatory for the Quick and Dead.

Artic. 31 2

This we deny. And think we have just Cause so to do. And that no such Doctrine is revealed in the holy Scripture (as will appear afterwards) is reason enough for the rejecting it. Such a Doctrine as this had need be clearly proved by some express Testimony, or just Consequence. This is needful according to one of their own Writers.

Quæ enim ad fidem & dogmata Constituenda pertinent, ea clarissime oportet ex Scripturis S. Colligi. Richerii Apolog. pro Gersonio.

But though this be reason enough, yet this is not all. The Doctrine it self is perplexed and inconsistent, and by no means allowable. And for this, I appeal to the Conscience of any indifferent Man, that will but suffer himself to weigh and consider things. I would fain know how that can be said to be an unbloody Sacrifice by them, who hold that the Natural Blood of Christ is there? How can that be called a Commemoration of the Sacrifice of the Cross, which is affirmed to be one and the very same Sacrifice with it? How can the sacrifice of the Mass be the same with that of the Cross, when Christ's natural Death is of the Essence of the Sacrifice of the Cross; but that of the Mass does not comprehend his Death, and we are told that Christ dieth no

Rom. 6. 9.

more?

Bellarmin. de
Missa. l. 1. c. 2.

more? How can that be said to be a true and proper Sacrifice, where the Essentials of such a Sacrifice, even according to our Adversaries, are wanting? Here's nothing *visible* or *sensible*, which yet is that which *Bellarmino* requires in his definition of a true and proper Sacrifice. 'Tis easie to affirm indeed, that the Body of Christ is in the Sacrifice of the Mass, under the species of Bread. But as this can never be proved, so 'tis impertinent to alledge it in this place. For where is that which is *visible* or *sensible*, which *Bellarmino* requires the Victim should be in a proper Sacrifice? The species of Bread is so far from rendring the Body of Christ *visible* or *sensible*, that it hides it from our Eyes. And tho' a Substance may be known by its own Accidents, yet it cannot be known by the Accidents of another Substance. Who can tell the difference, that looks on them only, between a Consecrated and Unconsecrated Wafer? Again, in this Sacrifice of the *Mass* here's no *destruction*, no sensible *transmutation* of what is sacrificed; which *Bellarmino* makes necessary in a true and proper Sacrifice: Here's no destruction of any thing that can be perceived: No shedding of Blood (for 'tis an unbloody Sacrifice) without which there is no Remission. The Natural Body of Christ receives no Change, his Natural Being is not destroyed or damaged. If they say, that 'tis his Sacramental Being that receives the Change, they must mean either an *Accidental* Being (as present in the Sacrament) or *Substantial*. The latter they cannot mean, unless they allow of the destruction or transmutation of his Natural Being, which they will not allow. If the former, that the Sacrifice of the Mass is a Sacrifice of Accidents only, and not of Christ; and that this Sacrifice of the Mass is not the same with that of the Cross. And 'tis very strange

strange that should be a *true* and *proper* Sacrifice, in which Death only intervenes by representation; and that it should be the very same with that of the Cross, when we are told that it is *Instituted only to represent it*; as if there were no difference between a Memorial and Representation, and the thing to which this does refer. In other proper Sacrifices the Altar sanctified the Victim, and was reputed of greater value, and the Offerer was of greater price than what was offered: This will not be allowed in the present Case, and yet we must be obliged to believe it to be a proper Sacrifice. We cannot understand how the Sacrifice of the Mass should be the very same with that of the Cross, when one is but the Memorial of the other, and is acknowledged to receive all its Virtue from it. It cannot be that they should be the same either in *Number*, or in *Kind*. The first is so absurd, that no Man can affirm it: Nor can any Man believe the second, that considers the wide difference between the one and the other, *viz.* between the Sacrifice of the *Cross*, and that of the *Mass*. The first was offered by Christ, and was a bloody Sacrifice; 'twas offered on the Cross, and is the full Price of our Redemption: Christ was the Victim, and was offered there in his Natural Substance; he was Visible there, and there he Died. But this Sacrifice of the Mass, is offered by Priests, is an unbloody Sacrifice; is placed on Altars erected for that purpose, and is not so much as pretended to be the Price of our Redemption: We see nothing but Bread and Wine, we taste and handle nothing else; and 'tis confessed that Christ dies no more, and yet are we obliged to believe, that both these are one and the very same.

Our Church hath further reason still to reject this Doctrine of the Sacrifice of the Mass, because it is

con-

Bishop of Con-
dom's Expositi-
on, S. 14.

contrary to the Doctrine of the Holy Scriptures. The Author of the Epistle to the *Hebrews* had the fairest occasion to acquaint us with this Romish Doctrine of the Sacrifice of the Mass, had there been any such thing: For he discourseth at large of the Priesthood according to the Order of *Melchisedec* and of *Aaron*; of the insufficiency of the Jewish Sacrifices, and of the sufficiency of the Sacrifice of the Cross. And yet is he so far from once mentioning the Sacrifice of the Mass, that he says many things which overthrow it.

He tells us that Christ *by his own Blood entred in once into the Holy Place, having obtained Eternal Redemption* for us. If he obtained Eternal Redemption, he need not be offered daily to procure our Pardon. There was no need he should offer himself more than once. The same Divine Author tells us so. Nor yet (says he) *that he should offer himself often, as the High Priest entreth into the Holy Place every Year with Blood of others (for then must he often have suffered since the Foundation of the World) but now once in the end of the World, hath he appeared to put away Sin by the Sacrifice of himself.* The repetition of the legal Sacrifices spake their Insufficiency: our Saviour by *one offering hath perfected for ever them that are sanctified.* This speaks the sufficiency of the Sacrifice of the Cross. Two things we learn from the reasoning of this Divine Author which overthrow the Sacrifice of the Mass.

First, That Christ cannot be offered without suffering; and therefore if he be offered in the Mass, he must suffer there: He must either *suffer in the Mass*, or not be offered there. For if he should offer himself often, says this Divine Author, *then must he often have suffered.* And if the Sacrifice of the Mass be a Sacrifice properly so called and propitiatory, the oblation of Christ in it must infer his suffering.

Second-

Secondly, That the same Consideration is to be had of the time from the beginning of the World to the Death of Christ, as of the time from his Death to the end of it. If he must be often offered after his Death upon the Cross to the end of the World, he must for the same reason have been often offered from the beginning of the World to his Death: But there was no need he should have been often offered before his Death, and therefore no need of it afterward, neither to procure our Redemption, nor yet to apply it. If he saved them who went before by this one Offering, why not them that are to come? *He was once offered to bear the Sins of many*: And *but once*, as appears from what goes before: *As it is appointed to Men once to die*, &c. So *Christ was once offered*, &c. The same Divine Author tells that *Christ offered one Sacrifice for Sins*, and that *by one Offering he hath perfected for ever them that are sanctified*, and *that there is no more Offering for Sin*. Heb. 9. 23. Heb. 10. 12, 13.

I proceed next to consider the Scriptures produced by those of the Church of *Rome* in defence of the Sacrifice of the Mass.

The first place of Scripture which I shall consider is, what we read of *Melchisedec*, who is said to have brought forth Bread and Wine: *And he was the Priest of the most High God*: *And he blessed him*, (i. e. *Abram*) &c. *Gen. 14. 18, 19*. This place of Scripture is very commonly urged by the Church of *Rome*, as an Argument to prove their Doctrine of the Sacrifice of the Mass. And *Bellarmino* takes great pains to prove it from thence. And indeed it requires great labour to form any shew of an Argument for the Sacrifice of the Mass from these words. However I shall follow the Cardinal, and consider his reasoning from these words.

De Missa, l. 1. c. 5.

D d d

That

Pfal. 110. 4.
Heb. 7.

That the *Pfalmist*, and the Author of the Epistle to the *Hebrews* affirm Christ to be a Priest after the Order of *Melchisedec* we grant; and that he was not a Priest after the Order of *Aaron*.

The Cardinal proceeds, and tells us there were two differences between these two Priesthoods, from whence he thinks two Arguments may be drawn for the support of his Cause. The first and chief difference he reckons is the external form of the Sacrifices. The *Aaronical* were *bloody*, that of *Melchisedec* *unbloody* and figured, under the species of Bread and Wine, the Body and Blood of Christ. Hence the Cardinal concludes, that if Christ be a Priest after the Order of *Melchisedec*, and not of *Aaron*, he must institute an unbloody Sacrifice, and that under the species of Bread and Wine. This he thinks follows necessarily from the force of the Type and Figure. *Melchisedec* offered Bread and Wine, and truly sacrificed; therefore Christ in the institution of the Eucharist did truly sacrifice, otherwise he had not fulfilled the Type.

The second difference between the Priesthood of *Melchisedec* and *Aaron*, the Cardinal says, is this, that the first was that of *one Man*, who had neither Predecessor nor Successor; of which Order Christ was, who lives for ever: But that of *Aaron* was of *many Men*, succeeding each other, because of Death. If Christ then be a Priest for ever, the Rite of sacrificing must continue; and therefore there must be another Sacrifice, besides that of the Cross once offered, which must be continually offered. For he cannot be said to be a Priest who hath no Sacrifice which he may offer. But there can be no such if we destroy the Sacrifice of the Mass.

That

That I may give a clear answer to these Pretences, (for I cannot call them Arguments) I shall proceed in the Method of a Learned Protestant Writer on this Argument.

De la Place
examen des
Preuves du sa-
crifice de la
Messe p. 26.

- I. I shall shew that we have no sufficient ground to believe that *Melchisedec* did offer an unbloody Sacrifice of Bread and Wine.
- II. That if he had offered such a Sacrifice, it will not thence follow that the Priesthood of *Melchisedec* consisted in this, and that this distinguished it from that of *Aaron*.
- III. That granting that *Melchisedec* did offer such a Sacrifice, and that thereby his Priesthood was different from that of *Aaron*, it does not thence follow that Christ ought to institute in his Church an unbloody Sacrifice under the species of Bread and Wine.

I. We have no sufficient ground to believe that *Melchisedec* did offer an unbloody Sacrifice of Bread and Wine.

The Text alledged gives no manner of ground for this Opinion; there is not in it the least syllable to this purpose. *Melchisedec brought forth Bread and Wine*. It is not said, he *offered*, much less that he *offered* to God, which he must have done had he offered a Sacrifice. He brought forth this as a refreshment to *Abram* and his Company. This is all that the Text imports. There is nothing in the Hebrew, or LXXII Interpreters, in the *Targum* of *Onkelos*, in the Syriac Version, nor the ancient Latin Version which favours this Opinion of the Roman Church. *Josephus*, relating this

Josephus Ant.
J. B. C. 11.

Ζένια ἢ πολλὰν
αἰθουρίαν ὅψι
ἐπιτηδεύων, &c.

Philo Judæ
Leg. Allegor.
l. 2.

Nihil scribitur
hic de sacrifici-
cio, &c.
Cajetan in
Gen. 14. 18.

Cassander de
viris illustri-
bus. De Abra-
hamo.

דָּרַבָּה

Vid. Bonfrer.
in Gen. 14. 18.

Vid. Doway
Bible with Au-
not. on Gen. 14.
12. Printed.
1635.

Abram's Army, and afforded them plenty of necessary Provisions. But he says nothing of his sacrificing Bread and Wine. And *Philo* the Jew reckons this Action of *Melchisedec* as an instance of his Hospitality, and opposeth it to the Churlishness of the *Moabites* and *Ammonites*, who refused to give refreshment to the *Israelites* in their passage to the promised Land. The Case is so plain, that several of the Roman Church do not think these words to import any Sacrifice. Cardinal *Cajetan* upon the words affirms, that *here is nothing written of Sacrifice or Oblation, but only of bringing forth, which* (says he) *Josephus affirms to have been done for the refreshment of the Conquerors.* Another of their own Church, gives this account of it, *Melchisedec actis Deo ob victoriam gratiis, ac fausta omnia Abramo precatu, ipsum ejusq; cibo potuq; refocillavit.* So that all that he affirms is, that *Melchisedec* refreshed *Abram* and his Followers with Meat and Drink, having given God Thanks for the Victory, and wished all Happiness to *Abram*.

But *Bellarmino* pretends that the Hebrew word which we render *brought forth*, according to the exigence of the place, is often used for the bringing forth of a Sacrifice to be slain: And as a proof of this he alledgeth a Passage from *Judges*, Chap. vi. 18. which I find alleged by others of that Church, as referring to a Sacrifice. The Notes upon the *Doway Bible* go farther and say, that this Hebrew word *is a word pertaining to Sacrifice*, as in *Judges*, Chap. vi. 18, 19.

Now tho it be nothing to the purpose, if this word should be applicable to a Sacrifice, as well as to any other thing, which may be said to be brought forth, yet I shall consider the place produced to prove this to be a word pertaining to a Sacrifice. And 'twill quickly

quickly appear that these Gentlemen are very unlucky in the choice of their place. *Gideon* requests of the Person sent to him, that he might *bring forth his Present* and set it before him, *Judges vi. 18.* He offers a refreshment, but here is no mention of **any** Sacrifice; 'tis spoken of a *Meal*, not of a Sacrifice. And this will appear by the Context. *Gideon* was no Priest, and therefore might not sacrifice, he being of another Tribe, *ver. 15.* nor is it to be imagined he would sacrifice to a Man as he took him for (*ver. 22.*) at that time: To say that *Gideon* brought to this Person that he might sacrifice, is without all ground, and will oblige him that affirms it to prove that he took him for a Priest. Besides, *Gideon* did not bring forth his Kid alive, he did not sprinkle the Blood, or offer the Fat upon the Altar as a Sacrifice, but he *went in and made ready the Kid: He put the Flesh in a Basket, and the Broth in a Pot,* (*ver. 19.*) These are things not agreeable to a Sacrifice, and altogether inconsistent with the Laws of a *Mincha*, or *Meat-Offering*, as we render that word when it signifies a Sacrifice: For that Offering, 'twas expressly required that it should be offered by the Sons of *Aaron* (*Levit. 6. 14.*) and at the Altar. Here are abundant Proofs of no Sacrifice: Indeed the Vulgar Latin chanced to render, what we render *present*, by *Sacrificium*; and the word sometime signifies so: But as the *Syriac* renders it by *Meal* or *Refreshment*, so 'tis infinitely plain from what hath been said above, that here is no mention of a Sacrifice. It is very well known that the Hebrew word which we render *present*, is a word, that when it is considered apart from its Signification of a Sacrifice or holy Oblation, signifies a Gift, or Present, and is so interpreted by the LXXII. And our English have well rendred the word in this place,

1 Sam. viii. 2.

1 Kings 4. 21.

2 Kings 8. 8.

with the LXXII.

and Heb. 5. 2.

plage, tho they have not concealed the other Signification of it in their Marginal reading.

For what *Bellarmino* adds, that there was no need that *Melchisedec* should give *Abram* any Refreshment, because he returned with great Spoils, and those who followed him had eaten before (*ver. 24.*) it is of no weight at all.

For it is not said that *Abram* had eaten; nor how long since it was that his Followers had: nor do we know that they had plenty of Bread and Wine among their Spoils. However *Melchisedec* hospitably brought forth Bread and Wine whatever *Abram's* Necessity might be. *Abram* was blessed before, and yet *Melchisedec* blessed him; and why might he not bring forth Corporal Refreshment tho he had great Spoils?

Bellarmino urgeth that the Scripture so often mentioning the Priesthood of *Melchisedec*, as distinct from that of *Aaron*, and very like to that of *Christ*, it ought also somewhere to deliver what was the Sacrifice of *Melchisedec*. For a Priesthood is ordained for Sacrifice; and where the Sacrifice is unknown, there the Priesthood is unknown also. But there is no mention of any Sacrifice which *Melchisedec* offered, if it be not mentioned here. I answer;

I. A Man must be Priest before he hath right to sacrifice; and will continue so tho he never sacrifice, or cease to do it. One of these may be without the other, and therefore may be known without the other. The Priests of *Israel* continued Priests after they were by their Age discharged from publick Service. 'Tis very absurd to affirm, that a Priest continues no longer a Priest than he sacrificeth. The Priests of the Roman Church keep their Character tho they never say

2. It does not become us to prescribe to God. He thought not fit to mention the Genealogy of *Melchisedec*; nor is he obliged to tell us what Sacrifice he offered.

It is farther urged from these words, *For he was the Priest*, which contain the reason why he brought forth Bread and Wine, and constrain us to grant that this was a Sacrifice. These words, *For he was the Priest*, &c. can have no other sense, but that he did the Function of a Priest in the Bread and Wine which he brought. So 'tis expressed in the Annotations of the *Dorset Bible*. *Bonfrerius* goes farther, and does not only lay hold of the causal Particle to prove a Sacrifice, but affirms that there can be no other cause why Christ should be stiled a Priest after the Order of *Melchisedec*. I answer:

First, That this causal Particle *For*, on which they lay so great a stress, is nor in the *Hebrew* Text, nor in the *LXXII*, nor in the Citation from them by *Epiphanius*: And tho' the *Hebrew* Particle does in some places stand for a Causal, yet it being most commonly a Copulative, there is no shadow of reason why we should reject the most received, and betake our selves to the most infrequent acceptation of it.

Epiphanius. ad
Verf. Hæres.
l. 11. Tom. 1.

Secondly, That this *For*, was not in the ancient *Latin* Version, however it be now in the *Vulgar*: 'Tis certain, that *Hierom* in his *Hebrew* Questions, hath it not. Nor hath he it in his Epistle to *Evagrius*, where he quotes this Text in *Hebrew*, and translates the words into *Latin*. *And he was the Priest*, he translates, *Erat autem Sacerdos*: After the same manner *St. Cyprian* quotes this Passage, *Fuit autem Sacerdos*, &c. And thus also *St. Austin* hath it. In a *Latin* Bible, Printed at *Lyons* (no *Protestant* Bible you may be sure) in the

Et ipse Sacer
dos Dei excel
si, &c. Hier
ron. Quæst.
Hebr. in Gene

Cyprian. Epist.
ad Cælium.
De Doctrina
Christian.
l. 4. c. 21

Year

Year 1527. we find it thus, *Et ipse erat Sacerdos Deo altissimo*. And therefore those words may well relate to what follows, *ver. 19. And he blessed him, and said, &c.* Nor ought our Version to be blamed for rendring the words as we now have them in our Bibles, nor our Divines for connecting them with the following. We have an English Bible, Printed in the days of *Henry the VIII.* (which I hope our Adversaries will not call by way of Reproach, a *Protestant Bible*) that will justify us. Thus we find it there, *But Melchisedek the Kinge of Salem brought forth Bread and Wine. And he beyng the Priest of the most hye God, blessed him and said, &c.* Nor was this Corrected in another Edition of the Year 1537. where we find it, *And he beyng the Prieste of the most hyghest God blessed hym, &c.*

Bellarmino proceeds and urgeth that in the *Hebrew* Text, after these words, *Priest of the most High God*; there is an Accent (called *Soph Pasuck*) as a Sign that the Period is there terminated, and those words cannot be connected to the following, *And he blessed him*; but to the foregoing, where it is laid, *He brought forth Bread and Wine*. This distinction (he must mean of Verses) he tells us is found in the *Chaldee, Greek, and Latin* Text. This he thinks so weighty a Matter, that without the *Causal* Particle, for which he contended above, 'tis from hence plain, that the Bread and Wine were brought forth for Sacrifice.

To this I answer,

First, That he might have spared his Pains. There was no need he should appeal to the *Hebrew, Chaldee, Greek, and Latin*, that the Verse ends there, (for *Soph Pasuk*, signifies no more but the end of the Verse) for our English Version ends the Verse there also; so far were

were our Interpreters from innovating, or from thinking this any thing to the purpose in hand.

Secondly, Tho' our *English* do observe this distinction of Verses, which the Cardinal contends for, yet certain it is that their own Bibles have not observed it. And he does but wound his own Church, when he strikes at ours. I have given one Instance above, and need only to add, that the *Vulgar Latin*, which they of the Church of *Rome* adhere to, observes not this distinction which the Cardinal lays so great a stress upon. For thus the *Vulgar*, *At vero Melchisedech Rex Salem proferens Panem & Vinum (erat enim Sacerdos Dei altissimi) benedixit ei, & ait, &c.* We see here a plain Connexion or Conjunction of those words which the Cardinal will not allow of a little above.

Thirdly, Certain it is that this *Soph Pasuk* hath no such force, as the Cardinal pretends. And 'tis very surprizing to me, that the Cardinal, who pretended to skill in the *Hebrew* Language, and wrote an *Hebrew* Grammar, should discourse at this weak rate. 'Twere very easie to produce many Instances where the *Soph Pasuk* does not terminate the Period, nor restrain what goes before it from connecting with what follows it. *Gen.* 23. 17. It is said, That the Field and Cave, &c. were made sure: There in the *Hebrew* we have a *Soph Pasuk*, which yet does not terminate the Period, or forbid the Connection of those words with the following.) It follows, *ver.* 18. Unto Abraham for a Possession, &c. To which may be added, *Gen.* 48. 15, 16. *Deut.* 28. 56, 57. *Chap.* 30. *ver.* 17, 18. To which may be added, 1 *Kings* 8. 15, 16. and *ver.* 31, 32, &c. *Chap.* 10. 4, 5. 2 *Chrom.* 30. 18, 19. I dare appeal to the Conscience of any Honest Man that understands any thing of this Matter, whether this be not a meer

Shift and empty Pretence, which yet the Cardinal lays a great stress and weight upon.

Fourthly, Nor is there any need at all of this Pother which the Cardinal makes, the words of *Moses* being very plain and distinct. For he represents *Melchisedec* as a *King*, and as an instance of his Royal Bounty, tells us, that he brought forth Bread and Wine; and also as a *Priest*, and as such he is said to bless *Abram*, and to take Tithes of him.

Bellarmin proceeds, and denies that *Melchisedec* blessed *Abram* as a Priest, whereas *Abram* himself was a Priest. And therefore he did not bless him as a Priest, but as a greater, or as one absolutely greater, being King and Priest. It is not peculiar to a Priest to bless: *Solomon* blessed the People, and so did *David* and *Josbua*. And the Author of the Epistle to the *Hebrews*, does not from his blessing *Abram* infer that he was a Priest, but only that he was greater than *Abram*. To this I answer.

First, That this was a Sacerdotal Blessing, is very evident, it being not only joyned with receiving Tithes, but is together with that of receiving Tithes, produced by the Author of the Epistle to the *Hebrews*, when he undertakes to prove Christ (as of the Order of *Melchisedec*) to be a Priest of an higher Rank and Order than that of *Aaron*. To what purpose did he produce this Passage, if the Benediction of *Melchisedec* were not a Sacerdotal Action, as well as his receiving Tithes?

Gen. 23. 6.
with Chap. 14.
14, 21, 24.

Secondly, *Abram* was a Prince as well as a Priest, and therefore if because he was a Priest, he did not bless him; it may be said with as good reason, that he being a Prince, *Melchisedec* could not bless him as such an one.

Thirdly,

Thirdly, There was no need that the Author of the Epistle to the *Hebrews* should from this Blessing infer, that *Melchisedec* was a Priest. This *Moses* and the *Psalmist* (both which he cites) had said expressly. But that he was a greater Priest than *Aaron*, (which supposeth him a Priest) he proves from his *Benediction* and receiving *Tithes*, Heb. 7.

The *Cardinal* goes on, and urgeth that if Christ be a Priest after the Order of *Melchisedec*, he must agree with him in that which belonged peculiarly to his Priesthood, viz. the Form of such a Sacrifice. This Sacrifice he makes proper to his Priesthood: That he blessed and received *Tithes*, was common to him with the *Aaronical* Priesthood; that he was not anointed with sensible Oyl, that he had no Predecessor or Successor was common to him with *Abel* and others: That his Genealogy is not reported, is not only Extrinsic to his Priesthood, but also common to him with *Job*, *Elias*, and others; but his offering Bread and Wine is proper to him, and chiefly belongs to his Priesthood, it being a proper act thereof.

To which I answer;

First, That the Author of the Epistle to the *Hebrews*, who well understood what chiefly belonged to the Priesthood of *Melchisedec*, does not so much as mention his bringing forth (much less his offering) Bread and Wine; he does not do it there where he professedly treats of the Priesthood of *Melchizedeck*, and its taking place of that of *Aaron*: He mentions it not even there where he tells us both of his blessing *Abram*, and taking *Tithes*; and therefore according to the *Cardinal*, he hath omitted that which chiefly belongs to his Priesthood.

Secondly, That he Blessed and Tithed *Abraham*, from whom *Levi* and *Aaron* descended, is that which the Author of the Epistle to the *Hebrews* mentions, and brings as an Argument to prove him Superiour to the *Aaronical* Priests; and surely this cannot belong in common to the Sons of *Aaron*.

Thirdly, That *Abel*, *Job*, and *Elias*, are no where represented under the Character of *Priests of the most High God*; and therefore they are impertinently mentioned by the Cardinal: Besides, we have *Abel's* Genealogy, an account of the Country of *Elias*, and of the Country, and Wife and Children, and death of *Job*. But there is not in the Book of *Genesis* (which gives the Genealogy of others) any account of that of *Melchisedec*, in whom alone all the Particulars meet, which the Author of the Epistle to the *Hebrews* mentions as belonging to him.

Fourthly, That if it were granted (which can never be proved) that *Melchisedec* did offer Bread and Wine, yet would not this be *proper to him*, but common to him with the Sons of *Aaron*. I proceed to prove,

II. That if *Melchisedec* had offered such a Sacrifice, it will not thence follow, that the Priesthood of *Melchisedec* consisted in this, and was by this distinguished from that of *Aaron*.

The Reason is obvious, *viz.* Because the Sons of *Aaron* did also offer Bread and Wine. This appears abundantly from *Levit.* 2. with *Exod.* 29. 40. and *Numb.* 28. 13, 14. That in which the Priesthood of *Melchisedec* does peculiarly consist, cannot belong to *Aaron*, but the Offering of Bread and Wine did belong to *Aaron* and his Sons, and cannot therefore be peculiar

peculiar to *Melchisedec*. *Bellarmino* is forced to confess, that under the *Aaronical* Priesthood Bread and Wine were sacrificed; but then he thinks to come off by *subterfuges*.

What he says is to this effect; 1. That the Bread and Wine sacrificed by *Aaron* and his Sons was not a principal Sacrifice, but rather a *part* or kind of *Sawce* to some other Sacrifice: That which *Melchizedeck* offered was by it self. 2. The Bread which *Aaron* and his Sons offered was always sprinkled with Oil, that of *Melchisedec* was simple Bread. 3. Another difference between those two Priesthoods was this, that *Aaron* offered all sorts of Sacrifices, *bloody* and *unbloody*, but *Melchisedec* the unbloody only. To which I answer,

First, That 'tis not universally true that the Meat-Offering was a *Sawce*, or accessory to some other Sacrifice. This speaks the Cardinal's Ignorance, or something worse. The Hebrew Doctors give us a truer account of things, when they tell us of a double *Minchah* or Meat-Offering; that which was *accessory* or belonged to another Sacrifice, and that which was *solitary* and offered by it self. The latter of these was either *publick* or *private*. They reckon three of the first sort, and five of the second, which I shall not need to repeat here. Nor is this to be rejected as a *Rabbinical* Fancy: For the Scripture assures us that this Meat-Offering was sometimes *solitary*, and no ways belonging to any other Offering. This appears from *Levit. 5. 11, 12, 13.*

Secondly, That the Bread which *Aaron* offered was always sprinkled with Oil, is not true. And yet if it were, it were nothing to the purpose. How can the Cardinal tell, but that the Bread of *Melchisedec* might have some Oil in it also? Oil is expressly forbid in the
Bread-

מנחה
נכסין
&
לפני עזמה
Vid. Maimon.
Prefat. in Me-
nach.
Vid. Abarbi-
nel. Prefat. 12.
Levit.

Bread-Offering, Levit. 5. 11, and also in that mentioned Numb. 5. 15. and a Man may justly admire the Cardinal should affirm, that the Bread offered by *Aaronical* Priests was always sprinkled with Oil.

Thirdly, The other difference assigned between the two Priesthoods is groundless, and can never be proved; who will believe this to be the difference between the Priesthood of *Melchisedec* and *Aaron*, that the former offered *one sort* of Sacrifices, the latter *all*: That *Aaron* should offer the *principal*, *Melchisedec* only the *accessory*; *Melchisedec* only simple *Bread*, the other *Bread* with Oil and Incense: In a word, That *Melchisedec's* Sacrifice was short of *Aaron's*, and therefore his Priesthood better: For a bloody Sacrifice was of greater value than a *Bread-Offering*, which was then accepted when the other could not be had, Lev. 5. 11.

Fourthly, According to the account of our Adversaries *Jesus Christ* would be a Priest after the Order of *Aaron*: For on the Cross he offered a *bloody*, and in the *Eucharist* (according to them) an *unbloody* Sacrifice.

Bellarmino pretends that if *Christ* be a Priest for ever, the Rite of sacrificing must continue for ever: He cannot be said to be a Priest who hath no Sacrifice to offer. But there can be no Sacrifice if we destroy that of the Mass. To which I answer,

First, That the Priest's Office was never restrained to sacrificing; that was but one part of the Priestly Office: There were many other Offices peculiar to that Order of Men, besides sprinkling the Blood of the Sacrifice, and burning the parts of it. (*Levit. 1. 5. Chap. 4. 6. with Chap. 1. 8.*) Such were the *blessing* the People, the *lighting* the *Lamps*, blowing the *Trumpets*, &c.

Secondly,

Secondly, As it was a part of the High Priest's Office on the day of Expiation, to carry the Blood of the Expiatory Sacrifice every Year into the Holy of Holies: So part of our Saviour's High-Priest's Office is to be done in the Heavenly Sanctuary, where he is for ever during this World, presenting the Merit of his Oblation, and interceding for us. *And the resemblance our Saviour had to Melchisedec was in this, that he abideth a Priest for ever in doing this.* Christ did upon the Cross perfect his Oblation, but not finish his Priestly Office; for he is a *Priest for ever, not as offering Sacrifices*, (as Theodoret well observes) *for he once offered his Body, but as a Mediator, bringing Believers unto God.*

Vid. Annotations on St. Paul's Epistles, printed at Oxford 1684. on Heb. 8. 1.

Theodoret in Heb. vi. 20.

Thirdly, He is a Priest for ever, because he can never be dispoiled of this Character and Dignity, *and ever liveth to make Intercession for us.* He is so, *not after the Law of a Carnal Commandment, but after the Power of an endless Life.* But this does not infer the Repetition of his Oblation made on the Cross. This Repetition would derogate from the virtue of that Oblation, *For by one Offering he hath perfected for ever them that are sanctified.* Such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens; who needeth not daily as those High Priests to offer up Sacrifice, first for his own Sins, and then for the People: *For this he did once when he offered up himself.*

Heb. 7. 25. Ver. 10.

Heb. 10. 14.

Heb. 7. 25, 26.

III. That granting that *Melchisedec* did offer such a Sacrifice, and that thereby his Priesthood was distinguished from that of *Aaron*; it does not hence follow that Christ ought to institute in his Church an unbloody Sacrifice under the species of Bread and Wine.

The

The Sacrifice of the Mass will not result from this, nor by any sufficient reason can it be inferred from it. For why may not the Sacrifice of the Cross, instead of the Mass, be sufficient? Christ there gave himself up for the Life of the World: The Bread that came down from Heaven, and that is the Food of our Souls, was there broken: There was his Blood shed, which gives us Life. What need of the Sacrifice of the Mass? Is there any reason to conclude that must be instituted upon supposition of the Premises? There is a great difference between the Sacrifice of *Melchisedec* and that of the Mass: What was offered in one was Bread and Wine, the other is the Body and Blood of Christ: the *Substance* of Bread and Wine is in one, the *Accidents* only in the other; we read nothing of *Consecration* of the one, the other is *consecrated* with great Ceremony. *Melchisedec* was a *King*, without Genealogy, alone without Predecessor, or Successor: Is there any thing like this in the Mass Priests? *Melchisedec* offered once, and gave of his Oblation to the Uncircumcised; Is there any thing like this in the Mass? Here's no Blood in *Melchisedec's* Oblation; will he allow this to be said of the Mass? His Oblation depended on no other, but that of the Mass is dependant on that of the Cross. If the Sacrifice of the Mass must be established, one would think the resemblance between it and the other should be greater.

So it is; the Doctrine which the Church of *Rome* teacheth of the Sacrifice of the Mass needs proof from Scripture, and they that maintain the Doctrine are willing to defend it thence. But certain it is that many wise Men of the Church of *Rome* know well, that it cannot be maintained from this and other Scriptures produced to that purpose. This was frankly acknowledged

ledged by *Georgius di Ataide*, a Divine of the Kingdom of *Portugal*, in the Council of *Trent*, who was against those who went about to prove the Sacrifice of Mass from the Scriptures, and sought to find in the Scriptures that which is not there, giving occasion to the Adversaries to calumniate the Truth, while they see it grounded upon such an unstable Sand. He added, as to the Fact of *Melchisedec*; that Christ was a Priest of that Order, as he was the only Begotten, Eternal, without Predecessor, Father, Mother, or Genealogy. And that this is proved too plainly by the Epistle to the Hebrews, where *St. Paul*, discoursing at large of this place, doth handle the Eternity and Singularity of this Priesthood, and maketh no mention of the Bread and Wine. He repeated the Doctrine of *St. Austin*, that when there is a fit place for any thing to be spoken, and it is not spoken, an Argument may be drawn from the Authority negatively. I have before mentioned Cardinal *Cajetan* affirming, that in this Story of *Melchisedec* there is no mention of Sacrifice or Oblation. *Salmeron* to the same purpose, is so far from pretending that the Mass is taught in the Scriptures, that he placeth it among those Apostolical Traditions which were not committed to Writing. *Mariana*, in his Commentaries on *Genesis*, does indeed affirm, that *Melchisedec* sacrificed or offered to God Bread and Wine, the Symbol (says he) of our Sacrifice, for which he quotes *St. Hierom*, and tells us that the Psalmist's words, *Thou art a Priest for ever after the Order of Melchisedec*, and the words of *St. Paul* to the *Hebrews*, refer to the same matter. But that which is very surprising is this, that the same *Mariana*, when he writes upon the *Hebrews*, finds nothing there to this purpose; and tho he refers to that Epistle in his Notes upon *Genesis*, yet when he comes to the place, he refers in-

Vid. *Histor.*
Council, of
Trent. p. 546.

Salmeron in
Epistol. *S. Paul.*
Commentar.
Tom. 13.
p. 219.

Mariana in
Heb. 7. 27.

deed to his Notes on *Genesis*, but can find nothing of the Sacrifice he mentions there, and refers to the Epistle to the *Hebrews* for; instead of satisfying his Reader, he hath these words; *Mirror in hoc capite, &c. I wonder that in this Chapter, among so many Similitudes, by which Melchisedec represented Christ, that he says nothing of the Sacrifice of Bread and Wine which Melchisedec offered, as we have said (Gen. 14. 18.) the Symbol of our Sacrifice and Eucharist: Of which I had rather hear others than pronounce my self.* A plain Confession that there was nothing to be found in this place to the purpose for which he alledged it.

Bellarmin.
de Missâ. l. 1.
c. 7.

The second Pretence for the Sacrifice of the Mass is fetched from the Paschal Lamb (*Exod. xii.*) it seems very hard to understand how this can be any thing like an Argument. But we must take it as it is. Cardinal *Bellarmino* endeavours to form an Argument from hence; and thus it is. The Celebration of the Passover was an express Figure of the Eucharist; but the Passover was a Sacrifice, therefore the Eucharist must be so too, that the Anti-type may answer the Type.

I answer,

First, That this way of reasoning will do them one time or other more hurt than good. It would spoil all, were it used in the Case of *Melchisedec*. His Bread and Wine was an express Figure of the Eucharist; but that was really Bread and Wine which he brought forth, and therefore the Substance of Bread and Wine remains in the Eucharist, that the Anti-type may answer the Type; such an Argument will be apt to go too far, and prove too much, and turn head upon them that use it. Again, by this way of
argu-

arguing we may conclude that Christ was slain, and rosted before he could be received in the Eucharist; for so it was with the Type, and the Anti-type ought to answer the Type.

Secondly, It ought to be proved, that the Paschal Lamb was a Type of the Eucharist. This is taken for granted indeed; the truth is, it can never be proved. The Paschal Lamb was indeed a Type of the Sacrifice of Christ upon the Cross: Here is a marvellous agreement between the Type and Anti-type, as it were easy to shew. That the Paschal Lamb was a Type of the Sacrifice of Christ upon the Cross is undeniable: St. Paul says, *Christ our Passeeover is sacrificed for us.* And when Christ suffered, *a Bone of him* 1 Cor. v. 7. Joh. 19. 36. was not to be broken, and 'tis said that the *Scripture might be fulfilled.* Exod. 12. 46. This was a known Law of the Paschal Lamb, that a Bone of it was not to be broken.

But he pretends to prove that the Paschal Lamb was a Type of the Eucharist, and to that purpose produceth the words above-named, *Christ our Passeeover is sacrificed for us.* He affirms that it appears from the Gospel, that the Apostles did eat Christ's Flesh before his Passion, and consequently did eat the true Paschal Lamb, to the feasting upon which we are exhorted (1 Cor. 5. 8.) *Let us keep the Feast,* &c. This Feast must follow the Immolation, the Lamb must first be slain before it can be eaten: And therefore Immolation must precede the Manducation in the last Supper, before the Passion of Christ. I answer,

First, Here's no proof in all this: Nothing but bold Affirmation. And because the Doctrine of the Mass is framed, it must be maintained: What should be proved, is taken for granted, *viz.* That the Paschal

Lamb was a Figure of the Eucharist. Here's no proof, but instead of it, false reasoning. For this may be retorted: The Paschal Lamb was not to be eaten till it was slain, and the Blood of it shed: But the Eucharist before Christ's Passion was eaten, before Christ's Blood was shed on the Cross. Therefore that Eucharist was not the Anti-type of the eating of the Paschal Lamb.

Secondly, As to the place alledged, *viz. Christ our Passeeover is sacrificed for us*, 'tis evident that it cannot be consistent with the Doctrine of an *unbloody Sacrifice*, and *Corporal Manducation* which the Church of Rome contends for. For the word *Sacrificed*, imports being *slain* or *killed*, and also that it is already *past*: 'Tis, *is* (or *hath been*) *sacrificed* for us. He speaks of something known and notorious. And whereas he says, *Let us keep the Feast*, 'tis manifest that he alludes to the Feast of unleavened Bread, which commenced upon the slaying of the Paschal Lamb. Nor can he be supposed here to require a Corporal Manducation of the natural Flesh of Christ: For the *Leaven*, and the *eating*, and the *Bread* must be understood alike. Now 'tis certain that the *Leaven of Malice* and *Wickedness* is not eaten with the Mouth; nor is the *Bread of Sincerity* and *Truth* to be chewed by the *Teeth*; and therefore the *eating* cannot be meant of a *bodily* eating, but a *spiritual*: Joh. 6. 35.

The Cardinal endeavours to prove the Paschal Lamb a Figure of the Eucharist.

First, Because the Eucharist was instituted at the time when the Paschal Lamb was slain.

Secondly, That Lamb was slain in memory of the Lord's passing over, and the Deliverance out of *Egypt*; the Eucharist is in memory of Christ's Passage from this

this World to his Father, and our Deliverance from the Power of Satan.

Thirdly, The Lamb was slain, that it might be eaten as a *Viaticum*, and was eaten by the *Israelites* like *Travellers*, with Staves in their Hands, &c. So is the Eucharist a *Viaticum* of them that travel to an Heavenly Country.

Fourthly, The Lamb might be eaten by none but such as were circumcised and clean, and in *Jerusalem*; so they must be baptized, clean and in the *Catholick Church*, that partake of the Eucharist.

I answer :

I. As to the first; That a Figure should be completed on the day of its first Institution or Celebration, is by no means necessary. The High-Priest's going into the Holy of Holies, was a Figure of Christ's Ascension into Heaven, but was not performed on the same day or month in which Christ ascended. Again, Though the Eucharist were instituted at the time of the Passover, yet was this by *Accident*, and not by any Law belonging to the Eucharist. 'Twas instituted on the 14th day of the first Month at the time of the Passover: There was reason why the Passover should be celebrated then; but the Eucharist, though it happened to be then appointed, is not restrained to that particular time: 'Twas in the mean conveniently instituted at the close of the Passover, as that which was to take its place, the Eucharist being a *Memorial* of the Death of Christ, as the *Paschal* Lamb was the *Type* of it, and as such, was very congruously appointed at the approach of his Death. But tho the Passover was restrained

restrained to a certain Month, and Day, and to be offered but once in the Year, and eaten in the Evening of the Day, and followed with a Feast of Unleavened Bread, yet these are not the Laws of the Eucharist, or Usages peculiar to the Mass.

II. As to the second; 'Tis granted that the Paschal Lamb was slain, and its Blood put upon the Door-Posts, to avert the destroying Angel; and continued afterwards as a Memorial of the Deliverance out of *Egypt*. But however this suits with the Death of Christ, by which we are saved from the Wrath of God, and rescued from the Power of the Devil; yet it by no means corresponds with the Eucharist, or unbloody Sacrifice of the Mass.

III. As to the third; Whatever the Eucharist be to the devout Partaker, yet no stress ought to be laid upon this Correspondence between it and the Paschever kept in *Egypt*, because that was a Rite peculiar to the Paschever of *Egypt*, as the Hebrew Doctors well observe, and not used in after-Ages. Besides, 'tis from the Death of Christ we hope to enter into an Heavenly Country, of which the Eucharist is but a Sacrament.

IV. As to the fourth; Those Resemblances mentioned do not infer that the Paschal Lamb was a Figure of the Eucharist, because those Conditions, as to Persons and Place, were required in other Religious Services: Besides, there are many other things in which the difference between the Paschever and Sacrifice of the Mass is very discernible: Not to repeat, that the Pasche-

Passover was restrained to a Month, a Day, an Evening, &c. it ought to be celebrated according to its first Institution, to be eaten that Evening and not reserved, and not to be carried abroad in Procession. Let our Adversaries say how this can agree with their Sacrifice of the Mass.

For the Pains which the Cardinal takes to prove the Passover a Sacrifice, he need not have taken it, for I do readily grant it, nor do I see any just cause to deny it: But all this will not prove it a Figure of the Eucharist. Besides; though it be a Sacrifice, yet it was not propitiatory, much less so for the Dead as well as Living, and therefore no very fit Figure of the Sacrifice of the Mass. Again, were it proved a Figure of the Eucharist, this would be no competent Proof for the Sacrifice of the Mass. For the Passover among the Jews may be considered either as a Sacrament of that Church, or as a Sacrifice strictly so called; supposing it a Figure of the Eucharist in the first respect, this will not establish the Sacrifice of the Mass.

I now proceed to the third Pretence from the Holy Scriptures for the Sacrifice of the Mass, and that is fetched from *Exod. xxiv.* where, after the Law given at Mount *Sinai*, God enters into Covenant with the *Israelites*, promiseth them much Good, and they promise Obedience: This Covenant was confirmed by a solemn Sacrifice and the sprinkling of Blood. 'Tis said, *Behold the Blood of the Covenant which the Lord hath made with you concerning all these words.* ver. 8. 'Tis pretended that this Figure was fulfilled in the last Supper in the Institution of the Eucharist, and therefore

fore the Blood of that Old Testament being the Blood of a Victim properly sacrificed, the Blood of the New Testament must be the Blood of a proper Sacrifice also, and therefore Christ is a Victim sacrificed in the Eucharist.

From this it might have been as well inferred, and with as much Truth, that that of *Moses* being a Sacrifice of Blood, that of the Mass must also be a bloody Sacrifice. But this would be too much. And they who maintain the Doctrine of the Mass, will infer no more from these Figures than will just serve their purpose; otherwise 'twere very natural to infer the Substance of Bread and Wine in the Eucharist, and not Accidents only, from the Bread and Wine of *Melchisedec*; and that both kinds are in the Eucharist to be received. But they that we have to do with will take care that these Figures shall not be used against their received Doctrine. And yet we find that the Ancient Fathers of the Church do affirm, that *Christ offered the same Oblation with Melchisedec*; and infer from thence that the Symbols in the Eucharist are Bread and Wine.

Full View of
the Eucharist,
pag. 101, &c.

For instances to this purpose, I refer the Reader to the Learned Author of a late Treatise.

Cardinal *Bellarmino* takes a great deal of Pains to prove the Mass from this Chapter of *Exodus*. This Figure he conceits must be compleated in the last Supper and Institution of the Eucharist: Then he says the New Testament was made, and the words, *This Cup is the New Testament in my Blood*, &c. confirm him in this Belief; after this he says, If Christ's Testament was not made in the last Supper, it must be made on
the

the Cross; and yet (says he) all the Conditions of a Testament agree with the last Supper, none of them with the Cross; and here he enlargeth to no less than seven Particulars.

Bellarmin. de
Missâ, l. 1. c. 8.

But he might have spared his Pains: For we do not believe that the New Testament, or Covenant, strictly speaking, was made either on the Cross, or in the last Supper. Not on the Cross: For we are well assured that it was then ratified and *dedicated*, Heb. 9. 18. which supposeth it to have a Being before. And for the Lord's Supper it is gross to call it the New Testament or Covenant, though it be indeed one of the Sacraments of it. Were it the New Testament it self, Baptism (a Sacrament of the New Testament) would be a Sacrament of the Lord's Supper. Besides, were the Supper the New Testament, none could be said to partake of this New Testament, who did not partake of the Eucharist, which would exclude not only those who deceased before the Institution of the Eucharist, but all others also who died before they did partake of it: When Christ calls the Cup the Blood of the New Testament, it is supposed the New Testament was in being before. And thus it was when the Covenant was ratified in the time of *Moses*. *Behold the Blood of the Covenant* (says he) *which the Lord hath made with you concerning all these words*, (Exod. 24. 8.) That Blood was not the very Covenant, for that was in being before: and we read of the *Book of the Covenant*, ver. 7. But it was the Blood by which it was ratified and confirmed. If the Old Covenant were not made in the Ceremony mentioned, *Exod. 24.* then is that matter ill applied to the Eucharist by him that

affirms the New Covenant or Testament to be therein made. And if that Ceremony did but dedicate and confirm the Old Testament (*Heb. 9. 18.*) then was it accomplished on the Cross, and still does not belong to the Eucharist, much less prove the Sacrifice of the Mass.

The Figure (*Exod. 24.*) is so far from proving the Sacrifice of the Mass, that it rather makes against it. The Blood of the New Testament in Correspondence to that of the Old (*Exod. 24.*) must be the Blood of a Victim slain before, but Jesus Christ in the last Supper was not slain, and therefore the Blood of Jesus in the last Supper was not the Blood of the New Testament, and Anti-type of that Figure. If these words of Jesus, *This is my Blood of the New Testament*, speak the Blood already shed, then must Christ have suffered before; if they do not, then are they no proof of the Sacrifice of the Mass.

I proceed now from the Figures, to consider what Pretences are fetched from the Prophets for the establishing the Sacrifice of the Mass.

And I find the first which Cardinal Bellarmine useth, is fetched from the words of the Man of God to Eli, viz. *I will raise me up a faithful Priest, that shall do according to that which is in mine Heart, and in my Mind; and I will build him a sure House, and he shall walk before mine Anointed for ever.* This place some of the Antients expound (says he) of the Priest-hood and Sacrifice of Christians, succeeding the Aaronical, and which would remain to the end of the World.

1 Sam. 2. 35.

I answer ;

That God in the Holy Scriptures expounds this place otherwise ; *Solomon* removed *Abiathar*, of the House of *Eli*, that he might fulfil the Word of the Lord, ^{1 Kings 2. 27.} which he spake concerning the House of *Eli* in *Shiloh*. And this was all that the Man of God means, when he denounceth against *Eli's Father's House* ; for by his ^{1 Sam. 2. 31 :} Father's House is meant not the House of *Aaron*, but of *Ithamar*, and were it not so, the words could not be fulfilled in rejecting *Abiathar*, and setting up *Sadok*, who was descended from *Aaron* also. After all to bear us down that this was a Type of the *Mass-Priests*, who were to succeed the *Aaronical*, is to beg and not prove the Question : There being no shadow of a proof offered.

The second Proof is from *Solomon's* words : *Wisdom hath builded her House : She hath hewen out her seven* ^{Prov. 9. 1 :} *Pillars. She hath killed her Beasts, &c.* Now it will seem hard to prove the Sacrifice of the Mass from hence : Nor is there any pretence more than that *St. Cyprian* and *St. Augustin* are produced applying these words to the Eucharist.

I answer ;

That here's no proof of the Sacrifice of the Mass, as 'tis now taught in the *Roman Church* ; no evidence from the Text that these words have any reference to the Eucharist, no mention of a *Sacrifice*, but rather of a *Feast* ; 'tis a *Table*, (*ver. 2.*) not an *Altar* that Men are invited to ; to eat *Bread* and drink *Wine*, (*ver. 5.*) And 'tis all but *parabolical*, such as that of *St. Matthew xxii.* and taken out of a Book of *Parables* too.

The third Pretence is taken from these words: *In* Isa. 19. 19, 21. *that day shall there be an Altar to the Lord, in the midst of the Land of Egypt, &c. and the Egyptians shall know the Lord in that day, and shall do Sacrifice, and Oblation, &c.* These Sacrifices must be such, strictly so called, because of the express mention of an *Altar*, and therefore they plainly shew that among the Gentiles in the days of the *Messias*, a *Sacrifice*, strictly so called, should be offered up.

I answer;

First, That I grant that this place speaks of what shall obtain among the Gentiles in the days of the *Messias*: That they should embrace the true Religion, expressed here in such terms as were at that time best understood. The Christian Worship is expressed in terms agreeing to what obtained under the Law of *Moses*; as I shall have further occasion to observe. No wonder then that 'tis expressed here by speaking the *Language of Canaan*, by *swearing to the Lord*, by *erecting an Altar*, *doing Sacrifice*, and *making Vows*; these being Acts of Religion that then obtained.

Secondly, We cannot infer from hence the Sacrifice of the Mass. For there's no necessity that the *Altar* here should infer a Sacrifice strictly so called: Both because every *Altar* does not suppose such a Sacrifice (see *Josb. 22. 26, 27.*) and that the sacrifices mentioned here are spiritual: All other Sacrifices were annexed to one certain place. (See *Deut. 12. 13, 14.*) And the setting up an *Altar*, strictly so called, would be a very unfit Expression of the embracing the true Religion, during the Dispensation of *Moses*. The *Altar* here is not said to be for *Sacrifice*; but the *Altar* and *Pillar* are to be for a *Sign* and *Witness* (ver. 20.)

And

And for the *Sacrifices* and *Oblations*, St. *Hierom*, upon the place, interprets them in a spiritual sense, of a *Contrite Spirit*, and the *Elevation* of the *Hands* in devout *Prayer*. If so, the Cardinal had better not have mentioned St. *Hierom*, when he urgeth this Text for proof of the Sacrifice of the Mass. For, as he confesseth, *no visible Altar is necessary for Spiritual Sacrifices*.

Ad Sacrificia
spiritualla
nullum Altare
visibile neces-
sarium est.

The fourth Pretence is taken from the same Prophet: *And I will also take of them for Priests*, and for *Levites*, saith the Lord: To which words are added these of *Jeremiah*, *Neither shall the Priests the Levites want a Man before me, to offer Burnt-Offerings, and to kindle Meat-Offerings, and to do sacrifice continually*. These words the Cardinal contends must be understood of *Christ's Priests*, and appeals to St. *Hierom* and to *Theodoret* in the Case, and a great stress he lays upon this that they were to *offer Burnt-Offerings*.

Isa. 66. 21.
with
Jer. 33. 18.

I answer;

First, That I am content to yield to the Cardinal that the words have reference to Christian Priests, or Ministers in Holy Things; I'll not contend about it.

Secondly, These words are to be literally understood, or they are not. If they are, then are Christian Priests obliged to *Burnt-Offerings* and *Meat-Offerings*, &c. If they are not, they are impertinently produced as a Proof of the Sacrifice of the Mass; which, according to the Church of *Rome*, is a Sacrifice

fice strictly so called; and according to the Letter. If we keep to the Letter, they prove too much; if not, they prove too little.

Thirdly, 'Tis evident that these words are not to be understood according to the strict Letter: For if they were, they would prove the perpetuity of the Aaronical Priesthood. For this *Covenant with the Levites, the Priests*, God's *Ministers*, shall not sooner fail than the Covenant of God of the *Day* and of the *Night*. And 'tis without ground, that a real Sacrifice is inferred from hence, when the Offering mentioned in *Isaiah* (*Chap. 66. 20.*) cannot be understood of a Sacrifice, strictly so called, it being an Offering of Men. And 'tis still very unjust to quote St. *Hierom* and *Theodoret* for the proof of that which is not contested, and to conceal what they say, which makes against the main Cause contended for. For they expound these places in a spiritual sense, of the *spiritual Victims* which are pleasing to God, and the *reasonable Sacrifice* offered up to him.

Hieron. in Isa.
66. 21.
Theodoret in
Jerem. 33. 18.

The fifth Pretence is taken from the Prophet *Daniel*, *Dan. 8. 11, 12.* where 'tis said that Antichrist should take away the *daily Sacrifice*. This place, says *Bellarmino*, *Hippolytus* understands of the Sacrifice of the Mass; and that though *Daniel* seem to speak there of *Antiochus*, yet he does it of him as a Type of *Antichrist*, as appears by comparing this place with *Revel. 13.*

I answer;

That tho it be granted that *Antiochus* was a Figure or Type of Antichrist, it does not thence follow that the *daily Sacrifice* of the Jews was a Type of, or did
in

in the least infer, or suppose, the Sacrifice of the Mass.

That the *daily* Sacrifice, was a Sacrifice properly and strictly so called, cannot be denied: But it does not thence follow that it must be a Type also of such a Sacrifice in the Christian Church. There is no need that the *Type* and *Anti-type* should be things of the same Species and Substance. If there be, the substance of Bread and Wine in the Eucharist must remain, that it may answer the Type of *Melchisedec's*.

Again, The daily Sacrifice was not a fit Type of the Sacrifice of the Mass; that was bloody, this an unbloody Sacrifice; that was offered Morning and Evening, this only in the Morning; that in one place, and upon one Altar; this in many places at once. Nor is there any shadow of Reason to believe that daily Sacrifice a Type of that of the Mass.

The second Part will quickly follow.

L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown
in St. Paul's Church-Yard, 1688.

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The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine

OF THE
Sacrifice of the Mass.

PART II.

IMPRIMATUR.

June 20. 1688.

Guil. Needham.

THE next place produced as a Proof of the Sacrifice of the Mass by *Bellarmino*, is from the Prophet *Malachi*: *My Name shall be great among the Gentiles, and in every place Incense shall be offered unto my Name, and a pure Offering, &c.* Mal. i. 11.
This is thought an eminent Proof of the Sacrifice of the Mass. *Bellarmino* might have spared his Pains he took to prove that the words cannot be understood of the Sacrifice of the *Cross*, nor of the *Jewish* Sacrifices, nor of those of the *pious* Gentiles before the coming of
H h h Christ

Christ, nor of the *Idolatrous* Gentiles: I easily grant all this. The great Question between us is, Whether the words be to be understood of the Sacrifice of the Mass, or not; or of other spiritual Sacrifices, such as Prayer, and Praise? &c.

It is not sufficient to justify the Doctrine of the Sacrifice of the Mass, that these words are by the Antients applied to the Eucharist, and allowed to belong to it; because the Eucharist is not by us denied in some sense to be a Sacrifice, nor were it any hard thing to shew upon what Reasons it is frequently called so by the Ancient Writers. But we are now to consider the Doctrine of the *Roman* Church, by which the Sacrifice of the Mass is affirmed to be a proper Sacrifice propitiatory for the Sins of the Living and the Dead; and we will inquire if any such thing may be learned from this place.

There is nothing in the words themselves that will oblige us to believe that they are to be understood of a Sacrifice, strictly and properly so called, that Christians were to offer up to God. *Incense* and a *pure Offering* do not constrain us to understand the words of a proper Sacrifice.

For *Incense*, 'tis to be understood *properly* and *literally* of material Incense, or improperly of the Prayers and Devotions of the Christians. If taken in its proper sense, then are Christians obliged to offer Incense still, as the Jews were by the Law of *Moses*. And yet the first and best Christians offered no Incense. This we learn from the ancient Apologists for the Christian Religion. *Thura planè non Emimus*, says *Tertullian*. Instead of Incense, he tells us what Christians offered, *Orationem de carne pudicâ, de animâ innocenti, de Spiritu Sancto profectam; non grana thuris unius assis*, &c. *Arnobius* tells us that the Christians were accused for

want

want of *Images* and *Altars*, and, *quòd non casorum sanguinem animantium demus, non thura*, &c. and because they offered not *Sacrifices* and *Incense*. If *Incense* here be taken improperly for the *Prayers* and *Devotions* offered up to God, (as the *Chaldee* Paraphrast understands this place) then are these words impertinently alledged for Proof of a strictly so called, or proper Sacrifice.

Advers. Gen-
tes, l. 6.

For the *pure Offering* here mentioned it will do no Service to the Cause in hand. For the word we render *Offering*, does often signify not a Sacrifice, but a *Gift* or *Present*: The same word is used in *Isaiah*, where 'tis said, *They shall bring all your Brethren for an Offering to the Lord, out of all Nations, upon Horses, and in Chariots*, &c. where, by *Offering*, no Man can understand a Sacrifice properly so called. Thus *St. Paul* mentions the *offering up of the Gentiles*. And we Christians are called *an holy Priesthood to offer up spiritual Sacrifices acceptable to God by Jesus Christ*. And the *pure Offering* imports no more than this, that this Service or *Offering* is *sincere*, and without *mixture*, or a *Spiritual Sacrifice* in the Phrase of *St. Peter*. More than this comes to, can never be collected from these words of *Malachi*.

Iſa. 66. 20.

Rom. 15. 16.

1 Pet. 2. 5.

Nor shall it need to seem strange to any Man that the *Spiritual Sacrifices* of Christians should in the Prophets (during the *Æconomy of Moses*) be described in terms that were conformable to what was used and practised in that time in the Nation of the Jews. For nothing is more common than this among those Sacred Writers. Thus the advancement of the Christian Church, is expressed by the establishing the Mountain of the Lord's House in the top of the Mountains, and exalting it above the Hills. And the Kingly Office of the *Messias*, is described by his sitting upon

Iſa. 2. 2.

Chap. 9. 7.

the Throne of *David* and upon his Kingdom, to order and establish it. Thus are the Christian Worshippers (or Ministers in Holy Things) called *Priests* and *Levites*, and their Services are expressed by *offering Burnt-Offerings*, and *kindling Meat-Offerings*, &c. And Christ's planting his Church is expressed by *building the Lord's Temple*, and the Christian Worship by *keeping the Feast of Tabernacles*. The *Messias* himself is sometime called *David*, and his Fore-runner *John Baptist*, who was more than a Prophet, is in this Prophet *Malachi* promised under the Character of *Elijah* the Prophet. No wonder Christian Services should be expressed by this Prophet under the Character of *Incense* and a *pure Offering*: Our Spiritual Services in the New Testament are thus expressed. Our yielding *Obedience* to Christ; charitable Offices and Alms; converting Men to the Faith, or dying for it; praising and glorifying God are expressed after the same manner. Christ hath made us not only Kings, but *Priests unto God and his Father*. And now 'tis not strange that our Services should be predicted under the Character of *Incense* and a *pure Offering*.

The bare Letter is not always to be insisted on as a sufficient Proof of our Proposition. Even in the New Testament we are not always to do this: But much less in the Prophetical Writings. We are required to *beware of Dogs*, to have *Salt* in our *selves*, and forbid to *cast Pearls* before *Swine*; but we are concerned here beyond the Letter. And our Saviour's words are not sometimes to be understood according to the Letter, when he speaks of *living Water*, of Bread that *endures for ever*, of the *Leaven* of the *Pharisees* and of the *Sadducees*. Nor this Offering in *Malachi* to be understood of a proper Sacrifice, and this will appear

Jer. 33. 18.

Zech. 6. 12.

Chap. 14. 16.

Hosea 3. 5.

Mal. 4. 5.

Rom. 12. 1.

Heb. 13. 15.

Phil. 4. 18.

Rom. 15. 16.

2 Tim. 4. 6.

Phil. 2. 17.

1 Pet. 2. 5.

Rev. 1. 6.

Phil. 3. 2.

Mar. 9. 50.

Mat. 7. 6.

Joh 4. 10, 32,

34.

Ver. 9.

Chap. 6. 27.

Mat. 16. 6, 12.

appear to those who consider things without prejudice.

The *Incense* cannot be understood according to the Letter, as I have shewed before, and must therefore be understood spiritually of the Prayers of the Faithful, of which the *Mosaical Incense* was a Type or Figure: None can doubt of it that will compare *Psal.* 141. 2. with *Luke* 1. 9, 10, 13. and *Rev.* 8. 3, 4. These went together, and this Prayer is a Christian Sacrifice. But the Incense of *Moses* was annexed to the *Sanctuary*, this to be offered in every place. I will that Men pray every where, lifting up holy Hands without wrath and doubting. We may lend up this Perfume from our Shops and Closets: Here every pious Man is a Priest, and his Heart an Altar.

Heb. 13. 15;

1 Tim. 2. 8.

If the Incense be spiritual, so must the pure Offering also: If it be taken properly, then are Christians obliged to offer Meat-Offerings, as the Jews did; and then 'twill be hard to say whether to all or some of them; for there were several sorts: And if to some, to which of them? And the words being indefinite, we shall not be able to determine what our Obligation is. But this cannot be allowed: for 'tis expressly foretold that the *Messias* should cause to cease זבח ומנחה, i. e. all the Offerings by Fire whatsoever. But if taken improperly, it will be a very unfit Argument to prove a proper Sacrifice.

Dan. 9. 27.

Our Saviour's words to the Woman of *Samaria*, will help us to understand these words of the Prophet. Our Fathers (said she to Jesus) worshipped in this Mountain; and ye say that Jerusalem is the place where Men ought to worship. Jesus replies, Woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father. And presently afterward,

Joh. 4. 20.

the

Ver. 21, 23. *the hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him.* Here's the Incense and pure Offering; not annexed to a Mountain or City, or certain place (as of old) but to be offered in every place. This is a spiritual Offering, not a legal or typical one. We must worship God in Spirit and Truth, not according to the Type and bare Letter.

Plal. 51. 19. These spiritual Services are called Sacrifices both in
& 50. 14, 23. the Old and New Testament: And no other Sacrifices but these are required in the New Testament. There's no mention of the Sacrifice of the Mass. The Eucharist is no where called a Sacrifice, nor is the place where it was set, called an Altar: Instead of that the word Table is used. The Eucharist is called the Lord's Supper, the Communion, breaking of Bread, but not Sacrifice.

1 Cor. 10.

Athenagor.
Legat. pro
Christian.

The Christians of old were accused by the Pagans for Impiety, because they had no Sacrifice. *Athenagoras* defends them; he tells the Heathens, that the greatest Sacrifice was to know God, and that the lifting up of holy Hands to him was more than an Hecatomb. *What have I to do (says he) with Holocausts? He requires an unbloody Sacrifice, and that we offer him a reasonable Service.* So far was he from affirming that Christians had among them any proper Sacrifice.

Dialog. cum
Tryph. advers.
Judæos.

The ancient Christians understood these words in *Malachi* of a spiritual Sacrifice. *Justin Martyr* confronts *Trypho* the Jew with these words of *Malachi* several times, opposing our Christian Sacrifices to the Jewish. *Tertullian* produceth these words against the Jews, as a proof of the Spiritual Sacrifices which were to be offered up when the carnal ones were to be rejected. *De spiritualibus verò Sacrificiis addit, dicens, & omni loco*

loco sacrificia munda offerentur nomini meo dicit Dominus.

And in his Book against *Marcion* this pure Offering of *Malachi* is explained by him by *Simplex oratio de Conscientiâ purâ*. And in his third Book against *Marcion*

Contra Marci-
on. lib. 4.

he explains what is meant by *Incense* and a pure Offering,

by *Gloria relatio & benedictio & laus & hymni*. Cy-

Advers. Judæos
l. 1. c. 15.

prian quoting several Passages out of the Psalms concerning Spiritual Sacrifices, adds *Malachi* I. II.

Eusebius cites these words of *Malachi*, and adds, τὸ ἴδ., &c.

Demonst. l. 1.
c. 6.

What is said (says he) *in every place Incense shall be*

offered, and a pure Offering to God; What is meant but

that not in Jerusalem, or any other particular place, but

in every Country, and in all Nations, they shall offer the

Incense of Prayers, and not by Blood, but by pious Works,

offer unto God that which is called a pure Offering. *Theo-*

doret expounds the Incense and pure Offering by the

Knowledg and Worship of God, and applies our Sa-

viour's words to the Woman of *Samaria*, as also

1 Tim. 2. 8. to this purpose. And the same Author

in another place; "If (says he) the legal Priesthood

"be at an end, and he that is after the Order of *Melchi-*

"*sedec* hath offered a Sacrifice, and we maintain that

"other Sacrifices are needless, Why then do the Priests

"perform the *Mystical Service*? He answers, that 'tis

evident to them that are instructed in Divine Things,

that we offer no other kind of Sacrifice. *Αλλὰ τῆς*

μᾶς ἐκείνης ἔσται τῆς μνήμης ἐπιτελεσμένη, i.e. We

only celebrate the Memory of that one saving Sacri-

fice. From what hath been said, it appears, that the

words of the Prophet are no Proof of the Sacrifice of

the Mass; and that to interpret them of the Spiritual

Services of Christians, cannot be charged with No-

velty. And we may, from what hath been said,

learn that *Cardinal Bellarmine* had not ground sufficient

Theodoret in
Mal. 1.

Joh. 4. 21, 24

Μυστικὴν λαί-
τουργίαν.

Theodoret. in
Heb. 8. 4.

Bellarmin. de
missa l. i. c. 10.

to affirm, as he hath done, that *the Fathers have always understood this place of Malachi of the Sacrifice of the Eucharist, and not of those good Works which may be done by all.*

Bellarmin. de
missa l. i. c. 11.

The next place produced by *Bellarmino* as a Proof of the Sacrifice of the Mass, is from the New Testament, viz. *John* iv. 21, 23. where *Jesus*, upon the Woman of *Samaria's* enquiry after the place of God's publick Worship, said to her, *The hour cometh when ye shall neither in this Mountain, nor yet, at Jerusalem worship the Father: and presently afterwards, The hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth: For the Father seeketh such to worship him.* Here's no mention indeed of *Mass* or *Sacrifice*, nor insinuation of one or the other; and it may seem very strange, that this place should be produced to the purpose in hand. I shall put together the *Cardinal's* strength, and then give a distinct Answer to all his Pretences.

The substance of what he says is this; That 'tis not unusual by Worship to understand Sacrifice, and to that purpose produceth *Gen.* 22. *Joh.* 12. *Acts* 8. And that by Worship (*ver.* 23.) is meant Sacrifice, because the Woman's Question, *ver.* 20. is about Sacrifice, and therefore 'tis reasonable to believe that our Saviour's Answer must be so also. Besides, the Question was of a Worship tied to a certain place, as Sacrifice was, and consequently, the Answer of *Jesus* must be understood of such a Worship. And thence he concludes, that by true Worshipers (*ver.* 23.) are meant Christians who worship, i. e. sacrifice to the Father in Spirit and Truth, i. e. by a spiritual and true Sacrifice, not carnal and typical, as the Jews did. And that the Eucha-

Eucharist is a spiritual and true Sacrifice, because effected by the Holy Ghost, and the words of Consecration, and is the Completion of the old Figures, tho it be typical, with respect to the Sacrifice of the Cross. And because Jesus says, *The hour cometh, and now is*, he contends that he speaks of a new Worship that did not obtain before, as spiritual Sacrifices did, and therefore of a proper Sacrifice. And that Jesus must speak of external, publick and solemn Worship, as that which was to succeed to that of the Jews, which was such. For what he adds concerning the place in *Malachi*, as parallel to this, and speaking of a proper Sacrifice, needs not to be considered here; that place in *Malachi* having been considered before. To these Pretences I answer in the following Particulars.

First, That the word *Worship* does sometimes denote Sacrifice; a great part of the Jewish Worship cannot be denied, but then it is altogether impertinent to alledg it here, unless it did always do so.

Secondly, That it is very certain, that the Greek word which we render Worship, does not always denote Sacrifice: As appears from *Joh. 9. 38. Heb. 11. 21. Rev. 22. 8. Mat. 9. 10.* The word is to be interpreted according to the subject matter.

Thirdly, That granting the Woman's Question to be about Sacrifice, (which I easily allow); yet it does not follow that our Saviour's Answer must be understood in the same sense.

For, 1. It is often found otherwise. Our Saviour's words are to be interpreted in a different sense from the Question put to him, and the occasion of his words. We have in this Chapter several Instances to this purpose. The Woman speaks of *common Water* to Jesus, when he speaks of *living Water* to her. She in her

Question speaks of the Water of Jacob's Well (*ver. 12.*) *Jesus* answers of Spiritual Water springing up to *Eternal Life*, *ver. 14.* Again, his Disciples speak to *Jesus* of Corporal Food, *ver. 31.* He replies to them of another kind of Food, *ver. 32.* And when they persist in their Enquiry after that kind of Food, our Saviour goes on still speaking of a different sort of Meat, *ver. 33, 34.* Our Saviour takes occasion to divert Men from Temporal to Spiritual and Heavenly Things, and his Answers and Discourses must not be thought impertinent, because they are not direct to the Question propounded, or conformable to the first occasion of them. 'Twere easie to produce several instances to this purpose: See *Luke 13. 23. Job. 4. 35, 36. Joh. 6. 32, 33.*

2. This Argument of the Cardinal, if admitted, would prove too much. For if the Worship, our Saviour speaks of, must be the same with that in the Question of the Woman; then must our Saviour's words be understood of *bloody* Sacrifices, for the Woman meant such; whereas the Sacrifice of the Mass is owned to be an unbloody one.

3. It is evident that our Saviour speaks not of such a Worship as the Woman enquires after: For her Question is of such an one as divided the *Jews* and *Samaritans*; of such as was tied to a certain place; *Jesus* speaks of that wherein all Christians should agree, and which should not be affixed to one certain place. The Woman enquires of Worship by Sacrifices; and they were but of two sorts, *viz. proper* and *carnal*, of which she must be meant, or else *spiritual*: 'Tis certain our Saviour does not mean the former, and therefore is to be understood of the latter. *He taketh away the first, that he may establish the second: Heb. 10. 9.*

Fourthly,

Fourthly, That therefore the Interpretation which the Cardinal gives of *ver. 23.* is groundless, and what he affirms (for he proves nothing) is trifling. By *worshipping the Father*; he would have meant *sacrificing to the Father*, and by *in Spirit and Truth*, he would have understood a *Spiritual* and true *Sacrifice*, and this must be the Eucharist. But this is to suppose the thing in Question, and not to prove it. For we deny it to be a Sacrifice properly so called, we deny it to be the effect of the Holy Ghost, or to be turned into a Sacrifice by the words of Consecration, or the Anti-type of the Legal Sacrifices. Besides, we do not believe the Jewish Sacrifices *Spiritual*, because the Holy Spirit directed the Jews to offer them up. Nor can we believe their Sacrifice of the Mass to be such. 'Tis a Spiritual Worship our Lord here speaks of, his words tell us so: They shall worship *the Father in Spirit*. Circumcision *in the Spirit* denotes the inward Circumcision in the Heart, and is opposed to the *outward* in the Flesh, and *Letter*: And why should *Worship in Spirit* be meant of a true and proper Sacrifice, as that of the Mass is affirmed to be? The Cardinal's Interpretation will, to any ingenuous and unprejudiced Mind, appear very absurd and groundless.

Rom. 2. 22.

For, 1. According to it, neither *Jesus*, or any of his Disciples, or any other holy Men could be said to worship the Father *in Spirit* and Truth till the last Supper.

2. 'Tis very improbable that this Secret of the Sacrifice of the Mass should be revealed to this Woman; she was a *Samaritan*, the Eucharist not yet instituted, and she could not possibly understand what *Jesus* taught, if this be the meaning of the words.

3. Where there was the fairest occasion of teaching this Doctrine, there is no mention of it. This there

Belſarm. de
Miſſâ l. 1. c. 6.

was in the Epistle to the *Hebrews*: And yet the Cardinal thinks not fit to prove this Doctrine from any place of that Epistle. And tho he mentions *Chap. 13. 10.* as a Proof produced to that purpose, yet he declines to make use of it. And whereas in the mention of *Melchisedec's* Priesthood, the Author of that Epistle makes no mention of his Sacrifice or Oblation of Bread and Wine, the Cardinal pretends to give a Reason of this Omission, and 'tis this, *viz. Lest he should be forced to explain the Mystery of the Eucharist which was too high for them.* But it seems this Mystery which the *Jews*, who entertained Christianity, were not able to comprehend, is here revealed by *Jesus* in his discourse with this Woman of *Samaria*, tho the Eucharist it self was not instituted, or made known at that time.

4. It is plain that our Saviour does not speak of the quality of the *Sacrifice*, but of the *disposition* of the the Worshippers. *The Father seeketh such to worship him*, ver. 23. *God is a Spirit*; and then it follows, *They that worship him, must worship him in Spirit and in Truth.* The Connexion is close: But where would the Connexion be, if the Cardinal's sense were admitted? q. d. *God is a Spirit, and therefore there must be offered to him the Sacrifice of the Mass*, or a proper and continual Sacrifice.

Fifthly, Whereas the Cardinal would prove from those words, *The hour cometh, and now is*, that *Jesus* speaks of a new Worship that was not known before, as Spiritual Sacrifices of Praise, &c. were, and that therefore he speaks of a Sacrifice properly so called: His Discourse is very inconsequent, because when the New Testament requires and commends Circumcision in the *Heart* and *Spirit*, it does not thence follow, that such a Circumcision was not required before. A Spiritual Wor-

Worship God required of the Jews of old, when yet he required also an External and Ritual one. That System of Ceremonies is now destroyed, and God requires a Spiritual Worship free from such Rites: Such Spiritual Worshipers he seeks, and he being a *Spirit* will be worshipped in Spirit. The Cardinal's Argument recoils upon him. If this Worship which *Jesus* speaks of must be something that did not obtain before then, he ought not to interpret it of a proper and propitiatory Sacrifice, because such Sacrifices were in use before.

Lastly, For that pretence that this Worship must be of the same nature and kind with the Jewish Worship, because it was to succeed it, 'tis so far from being good reasoning, that the contrary may be rather inferred from it. 'Tis certain that Spiritual Circumcision succeeds the Carnal, and the Unction with the Spirit that with Oil. I might add, that the Interpretation given of this place is not new. *St. Chrysostom* on the place gives the very same: He, by the *true* Worshipers, understands *spiritual*, and quotes, as parallel places, *Rom. 1. 9. & Chap. 12. 1.*

The next Scripture-Proof of the Sacrifice of the Mass produced by Cardinal *Bellarmino*, is taken from the Institution and first Celebration of this Mystery, mentioned by *St. Matthew*, *St. Mark*, and *St. Luke*, as also by *St. Paul*, 1 *Cor. xi.* De Missa l. 1. c. 12.

This is indeed the most likely place to find something to this purpose, if there be any foundation in the Holy Scripture for the Sacrifice of the Mass. And therefore I shall diligently consider what he hath to offer on this occasion.

He affirms that Christ in his last Supper offered himself, under the Species of Bread and Wine, to God the Father, and required that the Apostles and their Successors should do the same to the end of the World; and this Argument (could he make it good) we grant sufficient to prove the Sacrifice of the Mass. But how can it be proved that Christ offered himself up in the last Supper, and commanded his Apostles to repeat this Sacrifice? Here he refers his Reader to his first, second, and third Scripture-Arguments, drawn from the Priesthood of *Melchisedec*, the Paschal Lamb, and the Blood of the Covenant, *Exod. 24.* And I do also refer the Reader to what hath been said before as to those Pretences. He offers three other Arguments: We'll take them in the order in which he hath laid them before us.

The first is from those words of Christ, *This is my Body which is given for you*: To which he adds those in *Luk. 22. 19, 20.* St. Paul, *which is broken for you*: And, *this Cup is the New Testament in my Blood which is shed for you*; *1 Cor. 11. 24.* and St. Matthew adds, *for the remission of Sins.* *Mat. 26. 28.* These words in the Present Tense, *is given, is broken, is shed*, do import a Sacrifice given to God, not to the Apostles to eat and drink. It not being said to be given *to*, but *for* them. Besides, in St. Matthew, this Blood is said to be *shed for many*, the Apostles only being then present: The meaning is, 'Tis given for you, and for many, and 'tis offered to God as a Sacrifice propitiatory for remission of Sins. To this I answer;

1. That nothing is more common in the Sacred Writers, than to put the *present* for the *future* Tense, especially where the thing spoken of is *certainly* and *suddenly* to come to pass. 'Twere easie to give many Instances of this out of the Old and New Testament. From the Old

Old I refer the Reader to the Hebrew Text of *Exod.* 16. 4, 5. & *Chap.* 17. 6. *Gen.* 15. 13. In the New Testament there are many Instances to this purpose, *I lay down my Life for the Sheep*, says Jesus, *Joh.* 10. 15. *i. e.* I will shortly lay it down. See also *ver.* 17, 18. *I leave the World, and go unto the Father*, says our Saviour; *i. e.* I am about to leave it, *Joh.* 16. 28. Again, he says, *And now I am no more in the World*, *Joh.* 17. 11. *i. e.* I am about to leave it: And tho he had not yet left this lower World; yet because he was about to do it, he speaks of it as come to pass already. *While I was with them in the World, I kept them, &c. ver.* 12. *And now come I to thee*, *ver.* 13. *i. e.* I am about to come. *Woman* (says he) *thou art loosed from thine Infirmary*, *Luk.* 13. 12. *i. e.* thou shalt be presently loosed: For it follows that he laid his Hands on her, and after this she was immediately made straight, *ver.* 13. *Whose coming is after the working of Satan*, says *St. Paul* of the wicked one, who was not yet revealed; *2 Thess.* 2. 9. with *ver.* 6. *For I am offered* ('tis in the Present Tense in the Greek) says *St. Paul*, *2 Tim.* 4. 6. *i. e.* I am ready to be offered, as we render it well: So that there is no such force in the Cardinal's Argument from the Present Tense: And tho he thought good to make a flourish with it, yet ought he not to insist upon it.

2. Because the vulgar Latin, which the Romanists are bound not to reject, and their Canon of the Mass, read words in the Future Tense, and consequently destroy all the force of his Argument, and confirm our Explication of the words. Thus what we render *which is shed for many*, *Mat.* 26. 28. the vulgar renders, *qui pro multis effundetur*, *i. e.* which shall be shed for many. That Version does so again, *Mark.* 14. 24. Again, it renders in the Future Tense, *Luke* 22. 20. and what we render

render (1 Cor. 11. 24.) *is broken*, the vulgar renders by *tradetur*, i. e. shall be delivered; and the Canon of the Mass is conformable to the Vulgar in this matter. The Cardinal was sensible of this difficulty, and would willingly get loose from it: He finds out a Compromise, and admits both Readings, and that of the *Present* Tense he refers to our Lord's Supper, the Future to the Sacrifice of the Cross, which was shortly to follow, and the Sacrifice of the Mass, which the Church should offer up to the end of the World. But this is but a mere invention, and that which he is so far from any *proof* of, that it is nothing less than a *begging* of the Question. If with the Vulgar, and Canon of the Mass, we read in the *Future*, *shall be shed*, i. e. on the Cross; can it thence be inferred that it was shed in the Supper? And if we read in the *Present*, *is shed*, does it follow from thence, that it must be shed on the Cross also? Surely Christ died but once: And must his Blood be twice shed? The Mass is an unbloody Sacrifice; but how can that be if the Blood were shed in the Supper, and is to be shed in the Mass? The vulgar Latin is to be adhered to, or not. If not, we must renounce the Declaration of the *Tridentine* Fathers, and indeed of the Roman Church: If it be to be adhered to, where lies the fault of Protestants in understanding those words in that sense, into which that Version renders them? I appeal to the Conscience of any indifferent Man in this case.

3. If we consider how closely the Death of Christ followed upon his Supper, the difficulty will be removed presently. That may be said to be done which was doing. The present time is not always strictly to be confined to a moment. *Jesus* was just entering upon his last Sufferings, his bloody Sweat and Crucifixion
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were just at hand: No wonder his Blood should be said to be shed, which was just ready to be shed! 'Twas done on the same Day with the Evening of the Supper. We say in common speech of a Man that is just a dying, that he is a *dead Man*; of one that is just breaking, that he is an *undone Man*; of a Victory almost obtained, that 'tis *gained*; of a Prize, of which we have no hope, that 'tis *lost*.

The second Argument which the Cardinal produceth to prove, that Christ in his last Supper, offered himself a Sacrifice, is from the true Presence of the Body and Blood of Christ in that Supper, which are received as the Flesh and Blood of a Victim offered for us. This Presence, he says, the *Lutherans* allow; and that the *Calvinists* would do it, did they not resist the plainest Testimonies of Holy Writ. To which I answer,

1. That whatever the *Lutherans* hold, 'tis plain that they believe not the Doctrine of the Church of *Rome* concerning the Sacrifice of the Mass, and consequently that they cannot be supposed to hold any Doctrine which manifestly infers the Sacrifice of the Mass. But be that as it will, I am not concerned in that Question at present.

2. That for the *Calvinists* resisting the plainest Testimonies of Scripture, 'tis easily charged upon them indeed; but as it is against their avowed Principles so to do upon other occasions, so it can never be made good against them in the present Question. 'Tis true, they do reject the *Romanists* Sense and Interpretation of some Scriptures produced by them; but this is no proof that they reject the plainest Evidence from those holy Books. And there is no reason why the Cardinal should charge them so severely, when he, and others of the Church

of *Rome* of great Name, have owned that the Corporal Presence in the Sacrament, as taught in their Church, or their Doctrine of Transubstantiation, cannot be plainly proved from any Text of Holy Scripture.

3. That tho we believe not Christ's Corporal Presence in the Sacrament with the Church of *Rome*, yet we believe him truly present to the Souls of the Faithful, who come prepared, and in the fruits of his Death and Passion. But such a Real Presence as this, is far from being any support to the Sacrifice of the Mass.

The third Argument which the Cardinal produceth, being from the Testimony of the Fathers, I pass by, because 'tis foreign to my present business. And for that reason, and that alone, I pass it by. Besides, that 'tis very well known, that the pretence of the Fathers Testimony in this matter hath been strictly examined by several of our Learned Men, to whom therefore I refer the Reader.

I shall, before I dismiss this Argument, shew that the Institution of the Lord's Supper, as delivered to us in the *Evangelists* and *St. Paul*, is so far from proving the Romish Doctrine of the Sacrifice of the Mass, that it overthrows it.

There is nothing in the first Institution that speaks a proper Sacrifice: For besides that neither in the words of Institution (or any-where else in all the New Testament) is the Eucharist called a Sacrifice; so is there no intimation of any Altar on which 'twas offered, which is required where there is a proper Sacrifice. Instead of that 'twas instituted and celebrated in a *Guest-Chamber*, and at a *Table*, and after Supper; *Luke 22. 11, 12.* Besides, here's no *visible* or *sensible* Victim, which yet *Bellarmino* requires in a proper Sacrifice. No Sense
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can perceive it, nor can we believe it till we renounce our Senses first. And to say that is *sensible* which no Sense can perceive, is no better than down-right Nonsense. 'Tis easie to say that Christ's Body lay hid under the Species of Bread; but we have no intimation of this from the Institution of the Lord's Supper. Besides, this would be so far from rendring the Victim *visible* and sensible, that it would hide it from our Eyes. And whereas in a proper Sacrifice, a destruction and great change of the Victim is necessary; in the last Supper there was no such thing. If we believe there was, we must do it upon the bare word of the Church of *Rome*. There's no shadow of proof from the Institution it self. Let them prove when this Change was wrought, and by what Action or Words it was effected; or, at least that it was wrought. If it were a proper Sacrifice, the Victim must be *destroyed*; this the Cardinal makes an Essential of a proper Sacrifice: Was this *destruction* effected when Jesus eat and drank, or when his Disciples did? That *Jesus* did eat and drink at all of this Supper, appears not from the exprefs words of Institution in the *Evangelists*, and therefore cannot be urged from the Institution. But supposing that he did eat and drink, he did it before those words, *This is my Body*, &c. and *This is my Blood*, &c. or afterwards. If *before*, then it was Bread that he did eat, and Wine that he drank: If *afterwards*, yet we find no such thing said; besides, the *Evangelists* mention nothing between his *blessing* and *breaking* of Bread, and giving it to his Disciples. Nay, so far are we from receiving any proof that Jesus did eat and drink of this Supper, after those words, *This is my Body*, &c. and *This is my Blood*, &c. that a Man might rather conclude from *St. Mark*, that the Disciples did drink of the Cup before those words, *This is my*

Mark 14. 23,
24.

Blood, &c. were pronounced. He mentions their drinking of it first, and then our Saviour's words, *This is my Blood, &c.* his words are these; *And he took the Cup, and when he had given Thanks, he gave it to them; and they all drank of it.* Then it follows, *And he said unto them, This is my Blood, &c.* That the destruction of the Victim was not effected by the eating of the Apostles, the Church of Rome cannot deny: The Communicants receiving makes no Change: Besides that Church, among a great many other Mysteries, hath a way of celebrating the Communion without Communicants.

A Sacrifice is given to God alone: But in this Supper here's no Oblation made to God; what is given is given to the Apostles. *Jesus took Bread, &c. and gave it to his Disciples* (Mat. 26. 26.) *He took the Cup, &c. and gave it to them,* ver. 27. To them he speaks, when he says, *Take, Eat:* To them, when he says, *Drink ye all of it.* To them, when he says, *This is my Body, &c.* and *This is my Blood, &c.* He first bids them *eat and drink,* and then afterwards tells them, *This is my Body, &c.* and *This is my Blood, &c.* Here's no mention of any Sacrifice. So far from that, that 'tis plain there was no such thing intended. If this were a Sacrifice to God, 'twould not have been given to Men; they could have no share in it till God had been first served. This was against the order of things, to receive that which was due to God alone, and to partake of the Victim before it had been offered at the Altar. We have no external Rites or Actions in the Institution that speak a proper Sacrifice; but the whole of it loudly speaks the contrary.

Nor will those words, *This is my Body,* help out those of the Church of Rome. For tho some of that Church make great use of those words among the ignorant sort
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of People, and upon occasion produce them in their Writings, as an Argument for Transubstantiation, and Sacrifice of the Mass, yet they will not rely upon them: And if we would but consider the words strictly, we should soon find that they are so far from making for those Doctrines, that they make against them. I shall go over them with great brevity, and then let the Reader judg whether they are a proof of those Doctrines or not. I begin with

This. If by *this* be meant *this Bread*, here will be no strength to be had from it for supporting those Doctrines of the Church of Rome: And by *This* must be meant Christ's Body, or *Bread*, or nothing at all. To say that by *this*, Christ meant his Body, is to suppose him to say that his Body is his Body; but if he said that this Bread was his Body, then is not our Protestant Interpretation of the words to be rejected, nor the Sense of the Romanists to be admitted. And that by *This*, our Saviour meant this Bread, is infinitely plain to any that are unprejudiced. What did he *take*? The Text tells us that he *took Bread*: what he took, he also blessed, and brake, and gave, of this he said, *Take, Eat*, and then adds, *This is my Body*. This will be put out of doubt, if by the following *This*, in those words, *This is my Blood*, by *this* be meant *this Cup*, no reason can be assigned why *This* (Mat. 26. 26.) should not denote *This Bread*, if *This* (ver. 28.) denote *This Cup*. 'Tis true, St. Matthew and St. Mark, having mentioned the Cup which Jesus took and blessed, and gave, tell us that Jesus said, *This is my Blood*: And tho it be plain from what goes before, that by *This*, is meant *this Cup*, yet we have further proof of it still. For whereas St. Matthew and St. Mark say only *This*, St. Luke and St. Paul say *This Cup*. And having this warrant by *This*

Mat. 26. 26.
with ver. 28.

Mat. 26. 28.
Mark 14. 24.
with Luke 22.
20, & 1 Cor.
10. 16. & Ch.
11, 26, 27, 28.

in the latter words to understand *This Cup*, where lies the blame, when by *this* in the former we understand *This Bread*? I proceed,

Is. This Verb is interpretable according to the Subject matter; but where 'tis used of a Sacrament, and joins the Sign and Thing signified together, and where another Sense contended for is destructive to our Senses, and against Reason, and other Scripture, 'tis reasonable to understand it to import the same with the word *signifieth*. And that is the present case. Nor is there any more common than this way of speaking in the Holy Scriptures, in other Authors, and common Conversation. This Verb here cannot be understood in the Sense of the Church of *Rome*, as implying Transubstantiation, and the Sacrifice of the Mass; because that Change of Substance they speak of is not effected till these words, *This is my Body*, are fully pronounced. And therefore this not being effected till the last Syllable be pronounced (according to our Adversaries) it cannot be said to *be* before it hath received its *Being*. The Pronunciation of the words must be precedent to the Being of the Thing; and therefore cannot be true before they are fully pronounced. According to our Adversaries, the Real Presence of Christ in the Sacrament (which they contend for) must be the cause and effect of the Truth of this Proposition, *This is my Body*. If their Doctrine be not true, the Proposition is false in the Sense they take it in. Again, If their Doctrine be true, the Proposition pronounced by a Priest makes it so. And whereas elsewhere the Existence of a thing makes good the Proposition, here the Proposition makes good the thing.

My Body. By his Body, our Lord must mean what was known to be so, and what had the Properties of
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an Human Body. The Disciples were gross, and apt enough to take spiritual things in a carnal Sense, when the Letter gave them any occasion so to do. They had not so quick an Apprehension as to conquer all the difficulties of the Romish Doctrine. They could not comprehend the Miracles said to be wrought by the words of Consecration. They were not easily convinced that Christ was risen from the Dead, even after many Proofs of it, and Predictions to that purpose. 'Tis not to be imagined that they would eat Human Flesh, and drink Blood; and believe *Jesus* sacrificed, and alive at the same time; and at the same time intire, and yet consumed; and eaten entirely by each of them, and in every the least crumb of Bread that was taken.

Mat. 16. 6.
11, 12.
Joh. 4. 32, 33.

The next place produced by Cardinal *Bellarmino* for Proof of the Doctrine of the Church of Rome, concerning the Sacrifice of the Mass is, *Acts* xiii. 2. *As they ministred to the Lord and fasted, the Holy Ghost said, &c.* where by *ministring* must be meant *sacrificing*, and that must be understood of the Sacrifice of the Mass. I shall, before I sum up what the Cardinal produceth from hence for proof of the Doctrine of the Roman Church in this matter, lay before the Reader the Annotation of the *Rhemists* upon these words. And the words are these, *If we should, as our Adversaries do, boldly turn what Text we list, and flee from one Language to another for the advantage of our Cause, we might have translated for ministring, sacrificing; for so the Greek doth signify, and so Erasmus translated: Yea we might have translated saying Mass; for so they did. And the Greek Fathers hereof had their Name Liturgy, which Erasmus translateth Mass; saying, Missa Chrysostomi. But we keep our Text, as the Translators of the Scriptures should do, most reli-*

religiously. I was much surprized when I first read this Annotation: For 'tis so far from proving what it is produced for, that it is inconsistent with it self, and is an Argument of a bad Cause. For I would fain know what harm there is in *fleeing from one Language to another for the advantage of our Cause*, whilst we flee from a Translation to the Original Text? I would know for what reason he can be charged with *boldly turning the Text as he listeth*, who should turn it into what it really signifies, and in that place? If the Greek word signify *sacrificing* and *saying Mass*, why might they not have turned it so? Had it been a fault to have translated truly? *Erasmus* did well in his Version, or he did amiss: If he did amiss, to what purpose is his Authority produced here? If he did well, Why should they fear to do like him? If this Text prove the Sacrifice of the Mass, it does so either as we have it in the *Vulgar Latin*, or as it is in the *Greek*. The *Vulgar* renders the word as we do, *ministring*, and that is so far from denoting the Sacrifice of the Mass, that it does not so much as insinuate any Sacrifice at all. If it have any force then for proving their Doctrine, it must be from the *Greek*; and these Men lay it there: But then I would know if they do not *flee from one Language to another for the advantage of their Cause*: And then they blame what themselves practise; and their meaning must be this, that they would not have us flee from one Language to another, tho they do it in the mean time. These Men pretend indeed great Religion and Sanctity: *We keep our Text*, (say they) *as the Translators of the Scriptures should do, most religiously*. If, by keeping the Text, they mean the *Vulgar Latin*, much good may it do them: Let them keep here as close to it as they can; if they do, they will never find any proof of the Sacrifice

of the Mass. There are others of the Church of Rome who, it seems, have not kept to the Text religiously, as these pretend to do. *Erasmus* could not say he did it, when he used the word *sacrificing*. *Menochius* the Jesuit did not keep the Text, when he interprets the Greek word by *sacrificantibus*. And the Publishers of the *Mons* Testament did boldly turn as they list, and flee from one Language to another for the advantage of their Cause, when they render as they sacrificed.

Menoch. in Act. 13. 2.

Qu' ils Sacrifient. N. Test. à Mons 1672.

But I return to Cardinal *Bellarmino*, and sum up what he hath to say from this Text for the proof of the Sacrifice of the Mass. And thus it is: That the Ministry or Service exhibited to the Lord here, does not seem possible to be any thing else than a Sacrifice, and the Sacrifice of the Mass; and that because there is this Sacrifice in the Church, or there is none at all. He endeavours to confirm what he says, 1. From the Greek word which (he says) is granted to import a publick (not private) Ministry, and therefore an external. Nor can it signify the Ministry of the Word and Sacraments, because that Service, tho publick, yet is not performed unto God, to whom we neither preach nor dispense the Sacraments: For tho these things may be said to be for the Honour of God; yet if for that reason *St. Luke* had thus expressed himself, he would not have added, *and fasted*. For fasting in that sense is for the Honour of God; *Rom. 14. 6.* 2. Because the Greek word *λειτεργία*, tho it may be accommodated to sacred and profane Services, yet, when 'tis applied to sacred, and absolutely used in the Scriptures, it is always taken for the Service rendred by Sacrifice. For proof of this he refers the Reader to *Luke 1.* and *Heb. 11. 8, 9, 10.* To this he adds the Version of *Erasmus*, and that the Greeks call the Celebration of the Mass *λειτεργίαν*.

Bellarmino. de Sacr. Miss. l. 1. c. 13.

Non videtur aliud esse potuisse quam Sacrificium & Sacrificium Missæ.

Before I answer these Pretences of the Cardinal's, I shall premise two things.

First, That the Cardinal is not of the mind of the *Rhemists*; he thinks it very convenient to *flee from one Language to another for the advantage of his Cause*. He lays not the stress upon the Latin, but Greek word; in which he shewed much greater Judgment than is to be found in the *Rhemist's* Annotation.

Secondly, As to the importance of the Greek word, there is a great difference between the *Rhemist's* and the Cardinal. They say they might have translated the Greek word *sacrificing*, or saying *Mafs*: The first, they say, the word signifies; the latter was practised here. But who told them that the Greek word signifies to sacrifice? Their Vulgar Latin renders it by *ministring*. 'Twould have been some support to their Cause, or they would have thought it so, had it been in that ancient Version rendred by *sacrificing*. To pretend that the Greek word signifies to sacrifice, is an Argument of great Impudence, or Ignorance. We have another account from those who well understand this matter. They tell us that it signifies to *toil*, and to *serve*, and denotes some *publick Ministry* or *Service*. But Cardinal *Bellarmino* hath more Modesty and Learning than to pretend to affirm, that the word signifies to sacrifice. That it imports a publick Ministry or Service, he and we are agreed in. He says of *Erasmus*, *vertens ausus est*, that he was so hardy as to turn the Greek word by the Latin signifying sacrificing. But he commends him not for it, and mentions it as an Argument *ad hominem*, against those Men who had an esteem for him. I now proceed to answer the Cardinal.

Ministrantibus
autem illis
V. L.

Λειτουργία,
εὐχέλιν, δὲ
λατίν. Hefy-
chius.
Λειτουργία κα-
ρίων, ἢ ἐκκο-
ρία ὑμενία.
Suid.

First,

First, There is no need that we understand this ministering of a proper Sacrifice, or else of the Ministry of the Word and Sacraments. Because it may be understood of the publick Prayers of the Church. Thus the *Syriac* Version does. And Prayer and Fasting are often joined together: And in the very next words 'tis said, *And when they had fasted and prayed, &c.* (*ver.* 3.) Prayers are offered to God, and, admitting this sense, the Cardinal's way of arguing is spoiled. For tho we do not preach or minister the Sacraments to God, yet we offer our Prayers to him.

Secondly, That preaching the Word however is not by this excluded: It may well be called ministering to the Lord. He that does it, exerciseth his Charge and Function, and helps to prepare and make ready a People for the Lord. Both *Chrysostom* and *Theophylact* on this place, expound what we render ministering by preaching. And Cardinal *Cajetan* upon the place speaks to the same purpose: *The kind of Ministry is not explained* (says he) *but because Doctors and Prophets are mentioned, it is insinuated that they ministered to the Lord, docendo & prophetando. i. e. by teaching and prophesying.*

Τί ἐστὶ λειτουργία;
τοῦ κυρίου;
τοῦ κυρίου καὶ τοῦ
τοῦ κυρίου.

Cajetan. in
AG. 13. 2.

Thirdly, That for the Import of the Greek word, we are contented to be determined by the Scripture use of it in the Old Testament, where the LXXII make use of it, and in the New. In the New Testament 'tis far from being restrained to sacrificing: Their Vulgar Latin (as hath been observed) renders it by *ministrantibus*, i. e. *ministering* in this place. And elsewhere it represents the Ministry of Princes, *Rom.* 13. 6. and that of Angels, *Heb.* 1. 14. and that of Alms-giving to the poor (which is but improperly a Sacrifice) *2 Cor.* 9. 12. And when 'tis applied to Sacrifice, it appears from the subject matter so to be. For

the Old Testament, it is by the LXXII made use of frequently; and 'tis used to interpret the Hebrew עֲבָדָה, which signifies *Service* or *Ministry* in general, and is accordingly rendred by the Vulgar Latin *Ministerium* & *Officium*: And it is so far from being restrained to the Office of sacrificing Priests, that it is used very commonly and frequently to express the Office or Ministry of the *Levites*. For the Truth of which, I refer the Reader to the following Texts in the LXXII Interpreters: *Numb.* 4. 24, 28. & 7. 5. & 8. 22, 25. & 16. 9. & 18. 6. 1 *Chron.* 6. 32.

Fourthly, Nor is there any shadow for understanding this place of a proper Sacrifice. Here's no mention of sacrificing Priests, but express mention of Prophets and Doctors. They are said to be ministering to the Lord, or to Christ, as 'tis probable the words import, but that Sense will not agree with offering to him the Sacrifice of himself. The Fasting also that follows agrees well with Prayer, but not with a proper Sacrifice which was generally attended with a Feast or Banquet upon it.

De Missa l. 1.
c. 14.

The next Argument from Scripture for the Sacrifice of the Mass, produced by Cardinal Bellarmine, is taken from 1 Cor. x. 14, 15, 16, 17, 18, 19, 20, 21. *Flee from Idolatry. I speak as to wise Men: judg ye what I say. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many, are one Bread, and one Body: for we are all partakers of that one Bread. Behold Israel after the Flesh: are not they which eat of the Sacrifices, partakers of the Altar? What say I then? that the Idol is any thing; or that which is offered in Sacrifice to Idols is any*

any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to Devils and not unto God: and I would not that ye should have Fellowship with Devils. Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lord's Table, and of the Table of Devils. From these words Bellarmine collects three Arguments for the Sacrifice of the Mass.

First, From this, that St. Paul compares the Lord's Table with the Altars of the Gentiles and of the Jews, whence he infers, that the Lord's Table is an Altar, and consequently that the Eucharist is a Sacrifice.

Secondly, Because the Apostle compares the Eucharist with the Sacrifices of the Heathens and of the Jews, and thence he infers that the Eucharist must be a Sacrifice.

Thirdly, Because he compares the Communion of them who receive the Eucharist, with that Communion which the Gentiles have with their Idols in partaking with their Altars, whence he infers that the Eucharist must be a Sacrifice.

To this I answer;

First, That St. Paul does not compare the Lord's Table with the *Altars*, but with the *Tables* of the *Jews* and of the Heathens, where they did eat the remainder of the Sacrifices which were offered at the Altar. 'Tis certain that the Jews had but one Altar for Sacrifices, and that not built after a Table fashion, and so placed, that the Jewish People might not be admitted to it to eat upon it. And for the Gentiles, 'tis certain that St. Paul speaks here of the *Tables* on which they

they eat the remainder of their Sacrifices ; *Te cannot* (says he) *be partakers of the Lord's Table, and of the Table of Devils* ; ver. 20. This Lord's Table is nowhere called an *Altar*, nor the Eucharist a *Sacrifice* in any part of Scripture. And tho *Haymo*, and other grave Authors think the Lord's Table called an *Altar*, *Heb. 13. 10.* yet the Cardinal is so wise as not to urge it, as he tells us, when he mentions their Opinion. And tho it should be compared with an Altar, it follows not hence that it was an Altar, no more than it follows that the Gospel is Leaven, or the Church a Woman, or *Jesus* a Vine, because compared with such things.

Secondly, For the second Comparifon between the Eucharist with the Sacrifices of the Jews and Gentiles, 'twill not ferve the Cardinal's purpose. For be it fo, that we receive from the Lord's Table the Body and Blood of Chrift, as the Jews receive their Victims, and the Heathens their *Idolothya* from their Altars or Tables ; this will not infer the Sacrifice of the Mafs. 'Tis confest that they that eat the Eucharist, have Communion with the Body and Blood of Chrift, as these Jews who did eat the Sacrifice did partake of the Altar, and the Heathens that did eat the *Idolothya* had Communion with Devils. But shall we conclude from hence, that the Jews did eat up the Altar, and the *Pagans* did eat up the Devils ? For so we may, as well as we do infer, that Christians sacrifice the very Body of Chrift, because the Bread which we break is said to be the *Communion*, or *Communication* of the Body of Chrift.

Thiridly, That allowing that *St. Paul* compares the Communion we have with Chrift by the Eucharist, with the Communion the Heathens had with Devils,
by

by eating the *Idolothyta*, it follows not thence, that the Eucharist is a Sacrifice in that Sense which the *Romans* contend for. This should have been proved by the Cardinal.

Upon the whole matter, these words of St. *Paul* are so far from proving the Sacrifice of the Mass, as taught in the Romish Church, that they afford Arguments against it, *viz.*

1. Be it, that the Communion the Faithful have with God in the Eucharist, be compared with that Communion which the Jews have with the Altar, and the Heathens with Devils; this will be so far from proving the Romish Doctrine of the Sacrifice of the Mass, that it makes against it. For with the same reason the Cardinal does from this Comparison conclude the Eucharist to be a Sacrifice, I may infer also, that 'tis not a *proper* one, and that the natural Flesh and Blood are not in it. The other Communions with the Altar and with Devils, are not to be understood Corporeally and substantially: And why then should the Communion of Christ's Body and Blood be understood in so gross a Sense? The Jew that partook of the Altar, did not eat the very Altar; the Heathen that eat the *Idolothyta*, with Conscience of the *Idol*, had Fellowship with the Devil: But this is still to be understood in a moral and spiritual Sense. This *Jew* received of the benefits of the Altar, and did, by his partaking, declare himself of the Jewish Religion. The Heathen did also, by partaking, do an *Act* of Worship, and thereby acknowledg himself a Worshipper of the Devil. And he that eats the Eucharist, does thereby profess himself a Christian, and reap the benefits of Christ's Death and Sufferings.

2. The

2. The eating of the Eucharist is expressed by partaking of the Bread, *ver. 17.* That Expression makes against the Romish Doctrine, which teacheth that the natural Substance is changed: Besides, that in the other Manducations there is no Transubstantiation; none where the Jew is said, when he did eat the Sacrifice, to partake of the Altar; nor yet when the Heathen is said to have Fellowship with Devils, when he partakes of their Tables. And therefore there is no reason that we should here fancy a Transubstantiation, nor consequently the Sacrifice of the Mass.

'Tis expressly said, that what we eat and drink in the Eucharist, is Bread and Wine; and if it be so, this does destroy the Romish Doctrine of the Sacrifice of the Mass. In the Institution our Lord is said to have taken *Bread*, &c. Hence the Eucharist is expressed by breaking of *Bread*, Acts 2.42,46. Chap.20.7. And in this Chapter 'tis so called *three times*, *ver. 16, 17.* and in the following 'tis so called three times, 1 Cor. 11. 26, 27, 28. And, which is very remarkable, when the Apostle reproves their irreverent and indevout partaking of the Eucharist, and where he had the fairest occasion of acquainting them with the Mystery of Transubstantiation, had that Doctrine been true. Once indeed our Saviour said, *This is my Body*, and but once: But 'tis expressly called Bread nine or ten times. *The Bread which we break*, says St. Paul. The natural Body of Christ is not broken: and to interpret *breaking* by *Immolation*, is without Authority and Reason. 'Tis Bread still if we believe our Sense, or the Scripture, where 'tis frequently so called after Consecration, and where we are said to partake of *that one Bread*, v.17. and to eat *this Bread*, 1 Cor. 11.26,27,28.

3. It appears that the Apostle here does not compare the Eucharist with the Jewish or Gentile Sacrifices (upon which Supposition the Cardinal grounds his second Argument) but with the Feasts or Banquets which they made upon the remainder of the Sacrifice. Hence it is that he calls it the *Lord's Table*, not *Altar*; and the *Table*, not *Altar of Devils*, *ver. 21.* The Sacrifice was offered by a *Priest* and upon an *Altar*, the Feast upon it was eaten by the *People*, and on a *Table*. The *Corinthians* knew it was not lawful to sacrifice to Devils; all the Question was, whether they might not eat of the remainder of those Sacrifices? The Apostle here dissuades them from it, from the Eucharist, and the relation that hath to our Lord Jesus Christ, that from that they might judge of the relation which the Table of Devils hath to Devils. Hence they might learn, that as they who partake of the Lord's Table have Fellowship with Christ; so they who partake of the Devil's Table, have Fellowship with Devils.

He also makes use of another Argument, and that was a parallel Rite among the Jews. *Behold Israel after the Flesh, are not they which eat of the Sacrifices partakers of the Altar?* For the more fully comprehending this whole matter, it is to be considered to my present purpose, that among the Jews there were three sorts of Sacrifices.

Levit. 1. 9.
1 Sam. 7. 9.

First, Some which no Man was permitted to eat any part of: Such were the *Holocaust*, and those *Sin-Offerings*, the Blood whereof was carried into the Holy Place: The *Fat*, *Kidneys* and *Cawl* of these
M m m
were

Levit. 1. 4.
Chap. 6. 30.
Chap. 10. 18.
Chap. 16. 27.

were burnt on the Altar of Brass, the *Skin*, and *Flesh without the Camp*, and when the Temple was built, *without the City*. These were Types of Christ, who suffered without the Gate. The adherers to that Law, all the Legal Eaters are excluded from partaking of him according to the Principles of their own Law; the People not being admitted to partake of such Sacrifices.

Heb. 13. 10.

Levit. 6. 26.
Chap. 10. 17.
Chap. 7. 6.

Secondly, Some the Priests did only eat of, and that they were not permitted to do every-where, but in an holy place. These Sacrifices were called *most Holy*.

Lev. 22. 10, 11.
Chap. 10. 14.

Deut. 27. 7.
1 Sam. 11. 15.
Chap. 1. 4.

Levit. 7. 15.
& 22. 29.

Thirdly, Some were less holy: These the Priests were not only permitted to eat of, but their Children and Servants, and the Offerers were also permitted to eat part of them too; such were the *Peace-Offerings*: These were sometimes to be eaten the same day they were offered; and therefore not to be eaten by the Offerer alone, but by him and his Friends or Kindred, or whomsoever of the same Religion he thought fit to invite to the Feast or Banquet, which was made of the remainder of the Sacrifice. This eating part of the Sacrifice is frequently mentioned as a Rite belonging to that Service, and an acknowledgment of that Religion which was professed where that Rite obtained. *Exod.* 34. 15. *Numb.* 25. 2. *Psal.* 106. 28. *Exod.* 18. 12. & *Chap.* 32. 1 *Sam.* 3. Of the Remainders of these Sacrifices the Apostle must be understood *ver.* 18. The People were admitted to no other: 'Twas never lawful for them to sacrifice: what they eat was no more but a Feast upon a Sacrifice.

crifice. This which they were admitted to eat, they did not offer a new to God: 'Twas a Meal or Feast, a Portion allowed them out of what they had brought. This will be far enough from proving the Sacrifice of the Mass; though it helps us to understand the nature of the Eucharist, as 'tis a Feast upon a Sacrifice, and the Efficacy of the Sacrifice of the Cross, of which the Eucharist is the Memorial.

Moses required expiatory Sacrifices, interdicted the Offerer to eat any part of it, and forbad Blood to all *Israel*. This spake the Imperfection of these Sacrifices, and that they were not to be relied upon; they were consumed on the Altar to the Divine Justice and Will, no Portion was allowed to the Offerer as a token of God's Favour. They had not so much Efficacy with God; 'tis otherwise now. The Sacrifice of the Cross hath made abundant Atonement, and satisfied the Divine Justice: We are allowed to feast upon this precious Victim, and to rejoice in the saving vertue of Christ's Death. The legal Offerer brought his Sacrifice, imparted his Crime to it, it died in his stead: This was all he had to do with it. It came not back from the Altar: He eat no part of it. He imparted Death to the Beast, that imparted not Life nor Nourishment to him back again. Our Lord made Expiation by his Death, and gives us spiritual Nourishment in his Holy Sacrament. But then to suppose him offered again, is to suppose him to suffer more than once, and consequently to deny the sufficiency of the Sacrifice he offered on the Cross.

From what hath been said, the unprejudiced Reader, and sincere Lover of Truth, will easily discern that the Scriptures will afford no proof for the Doctrine of the Roman Church concerning the Sacrifice of the Mass.

T H E E N D.

L O N D O N,

Printed by J. D. for *Richard Chiswel* at the Rose and Crown
in *St. Paul's Church-Yard*, 1688.

The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine
OF
TRANSUBSTANTIATION.

IMPRIMATUR.

Aug. 23. 1688.

Guil. Needham.

TRANSUBSTANTIATION (as defined Scil. 13. c. 4. by the Council of *Trent*) is, *when by the Consecration of Bread and Wine, there is the Conversion of the whole Substance of the Bread into the Substance of Christ's Body, and of the whole Substance of the Wine into the Substance of his Blood.*

Upon this Conversion they say,

1. That there is existent in the Sacrament *truly, really, and substantially* the same Body of Christ which was born of the Virgin *Mary*, consisting of *Flesh, Bones and Sinews*, together with his *Soul and Divinity*. Cap. 1. & Can. 1. Catech. Trid. par. 1. SS. 23. & 27.

2. That there is nothing of the Bread and Wine but the Accidents or Forms without the Substance.

There is no need to observe that this is a Doctrine full of Contradiction to the sense and reason of Man-

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kind;

kind ; and therefore can have no help or proof from thence ; for Sense and Reason cannot speak against themselves. And if we repair to Scripture, we are herein also much prevented, for many learned Men of the Church of *Rome* have in several Ages acknowledged that there is not one place of Scripture so express as to oblige a Man to believe it without the Authority of the Church, this *Bellarmin* also says *is not altogether improbable*.

De Euchar. l. 3.

c. 23.

L. 1. c. 3. SS.
ex præstantiori-
bus.

But yet he can find out upon occasion *robustissima Argumenta*, very forcible Arguments for this Doctrine.

For which purpose he divides what he has to say into two Heads.

- I. He undertakes to shew from Scripture that the Eucharist is not natural Bread and Wine, but is the very Body and Blood of Christ, really and substantially, under the Forms of Bread and Wine.
- II. That there is a Transubstantiation or Conversion of the Substance of the Bread and Wine into Christ's very Body and Blood.

P A R T I.

That the Eucharist is the very natural Body and Blood of Christ. Upon this first he largely discourses, from the Figures of it in Scripture, from the Promise, the Institution, and the Use and End for which it serves.

SS. 1.

C. 3. SS. ex Fi-
gura.

He argues thus from the Figures of it, *That Figures necessarily ought to be inferior to the things figured, therefore they are called a Shadow*, Col. 2. 17. *But if the Bread become not the true and proper Body of Christ upon Consecration, then the Figure would be often equal, and sometimes superior to the things figured, in their matter and aptness for signification. Of the former sort were the Bread of Melchi-*

Melchisedec, the Shew-Bread, the Bread of the First-fruits, and of Elias. Of the latter sort are the Lamb in the Passover, the Blood of the Covenant, and Manna, which several Fathers acknowledg to be Figures of the Eucharist. -In the first of which Bread is equal to the Bread in the Eucharist: And in the last a Lamb and Blood do much more clearly express the Sacrifice of Christ than Bread, if it be no other than Bread in Substance, and is only a signification of that Sacrifice, and not the Sacrifice it self.

This is the Sum of his Argument, which includes these things.

1. That the Bread and Wine of *Melchisedec*, the Shew-Bread, the Passover, &c. are Figures of the Eucharist. The Arguments by which he endeavours to prove this have been in the chief Instance already considered.

*Texts for the
Sacrifice of the
Mass, p. 384.
&c.*

2. That in the matter and aptness to signify those Figures, are some of them equal, others superiour to the Bread and Wine in the Lord's Supper. This is not altogether true. But suppose it, that there was for Example, more in the Paschal Lamb both for the Quality of the thing and its aptness to signify, than there is in Bread and Wine; yet there might be reason for it. (1.) With respect to the Temper of the *Israelites*, and the Worship suited to them, which was gross and carnal; whereas in the Gospel the temper is supposed to be more ingenuous, and the Worship is more spiritual. (2.) There was Reason for it as the Paschal Lamb was a Type of what was to follow afar off: But the Lord's Supper is a memorial of what is past, and clearly revealed in all the points and particulars of it; and so there needed not the like aptness to signify, when all was fulfilled, as before.

3. There is further implied that the Equality and Superiority of the Figures in their matter and aptness to signify, makes them to be equal and superiour to the Eucharist.

But this is not to be allowed: For the Signification in matters of Divine Institution (as the Sacraments are) proceeds not, nor is to be estimated so much from the Nature and Quality of the things representing, or from an aptness in them to represent, as from the Will of the Institutor. And therefore.

1. A Sacrament (whatever the Matter of it is) is to be preferred before what is not a Sacrament. And so though the Bread and Wine of *Melchisedec*, or the Bread of the first-Fruits be equal in kind to Bread in the Eucharist, yet that makes not the former equal to the latter in Place or Office; for in them the Bread was not Sacramental, but here it is Sacramental.

2. Again, Sacraments themselves are to be estimated according to their Effects and Virtue. And therefore though we should allow the Paschal Lamb in its Nature and Aptness to signify to be superiour to Bread, yet it follows not that the Passover would have been superiour to the Eucharist, if the Body and Blood of Christ be not actually and substantially there: for without any such reason, the Eucharist is superiour to the Passover, as this immediately respected a temporal Deliverance; that a Deliverance purely spiritual and eternal: This was but a Type of our Saviour's Sacrifice; that a Memorial of it. And the Church of Rome is bound to

Bellarmin. de effectibus Sacramentorum.
2. c. 13. SS. 1.
& 2.

allow this, which holds that the *Sacraments of the Law did only signify Grace; but these of the Gospel do confer it, ex opere operato*. So that in conclusion, the Argument from matter and aptness to signify, and of preferring the Figure before the thing figured comes to nothing. Indeed

indeed

deed the Argument proves too much; for if the Figure will be equal or superiour to the thing figured (when the matter or aptness to signify is equal or superior) unless the thing set forth in the Sacrament be actually there; then the Waters of the Red-Sea and the Rock would be equal to Christian Baptism, unless the Water of Baptism be Regeneration, and turn'd into it. For *Bellarmino* saith, those Waters were Figures of the Sacrament of Baptism.

The second Way to prove from Scripture, that the very Body and Blood of Christ are properly in the Eucharist, is taken from what *Bellarmino* calls a Promise, contained in *John 6. 51. The Bread that I will give, is my Flesh.*

SS. II.

Here he undertakes two things:

1. To shew that this Discourse of our Saviour belongs to the Eucharist.
2. To prove from thence that Christ's natural Body and Blood are truly in the Eucharist.

1. He says *this Discourse belongs to the Eucharist.* Where I premise, that the Question is not whether there may not be some respect to the Eucharist in it, and that our Saviour might not use the Words *Flesh and Blood*, so that at the Sacrament they might recal to their minds what he at this time had discoursed upon; but the Question is whether the Eucharist be the proper Subject of this Discourse, and the *eating the Flesh and drinking the Blood of Christ*, be no other but the eating and drinking of it as contained under the Species of Bread and Wine in the Eucharist; as for Example, that the meaning of ver. 53. is, *except ye eat the Flesh of the Son of Man, and drink his Blood in the Eucharist, ye have no Life in you.* This is what they affirm, and we deny. That the proper Flesh and Blood of Christ is here discoursed of we deny not, but then we withal do hold

hold that by the Flesh and Blood of Christ is here understood the same as the Bread, ver. 35, 48, 51 : And by both Christ himself, who was to die for the World ; and so eating his Flesh, and drinking his Blood, are the same with coming to him, or believing in him, ver 35. 45. 47, 51. Which though in a more especial manner is in the Eucharist (as Christ and his Sufferings are therein more peculiarly represented) yet is to be out of the Sacrament as well as in it. Whether this Discourse of our Saviour did peculiarly thus belong to the Eucharist, is a Point not agreed amongst themselves, as it is acknowledged by the Council of Trent (where it was long debated) and by Bellarmine. But yet this Author did not go far, but he so forgot himself, as to affirm that all Interpreters expound it of the Eucharist. We shall consider his Arguments, and leave his Contradiction to himself.

Sess. 21. C. 1.

L. 1. C. 5. SS.

Porro Catholici.

C. 7. SS. Re-

spondio non.

Arg. 1.

He argues from the above-cited Verse, *The Bread that I will give is my Flesh* : where saith he, *if Bread signifies Christ as received by Faith, without any Relation to the Sacramental Species, it would not be in the Future, [I will give.] Therefore our Lord promised his Flesh, not absolutely, but as to be eaten in the last Supper.*

To this I answer :

Ans. 1.

If the Word *Bread* absolutely refers to the Eucharist, and is to be taken literally, then it would follow that as truly as his Flesh was Flesh, his Flesh should become Bread, for it's said, *the Bread which I will hereafter give, is now my Flesh* ; which implies the Conversion of Flesh into Bread, rather than what they hold, the Conversion of Bread into Flesh.

2. If it will follow that it must be understood absolutely of the Sacramental Species, because it's in the Future, *I will give* ; then it will follow by the like way
of

of arguing, that it cannot be understood of the Sacramental Species, because it's also in the Present, *I am that Bread*, ver. 48. *Is my Flesh*, ver. 51. *My Flesh is Meat*, ver. 55. And that it was thus with respect to the Present, not only the *Jews* understood, but our Saviour grants to them, ver. 53. *Except ye eat*. So ver. 56, 57, 58.

3. From hence it therefore follows, that our Saviour is here not to be *absolutely* understood of the Sacramental Species, but of that Bread which might be eaten out of the Eucharist as well as in it, at that present as well as afterwards; and consequently that the eating of it is by Faith.

He argues that the Discourse belongs thus to the Eucharist, *from the Words of the last Supper which bear a correspondence to this*. Here it's [*I will give*] by way of Promise: There it's [*is given*] by way of Performance.

Arg. 2.

This he confesses is only a probable Argument, it's ushered in with a *Videatur*, and is indeed of no force. For though we yield that the Words *I will give* contain a Promise, yet we differ from him.

Answ.

1. As to the Time and Case when this Promise was performed. *Bellarmino* saith it was in the Eucharist; but if we consult the Text, that tells us 'twas when he gave his Flesh for the Life of the World, which was on the Cross. For so is that Phrase *to give his Life*, and *give himself*, always applied in Scripture, to his Death, and never to the Eucharist: See *John* 10. 11, 15. *Gal.* 1.4. & 2.20. *Ephes.* 5.2, 25. *1 Tim.* 2.6. *Tit.* 2.14.

2. We as little agree in the sense of those Words in the Institution, *Which is given for you*. Which though spoken in the Present at the last Supper, manifestly refer to the Future; and the sense of them is, which shall shortly be given for you. Of this see before, p. 410.

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Arg. 3.

It's further urged by Bellarmine and a late Author, that *the Jews contended*, ver. 52. [*How can this Man give us his Flesh to eat?*] And many of the Disciples said, ver. 60. [*This is an hard Saying.*] From whence it's evident that both of them thought Christ propounded some new and wonderful thing to them; and understood him in a proper sense, and our Saviour did not correct this their Opinion, but repeated it, ver. 53. But if it was to believe in Christ, who can think our Saviour would involve it in so many Metaphors, when he used to explain Parables, and when he as easily might have done it in the Sacramentarian way, by telling them that no more was meant but by believing in his Death? But here he explained not himself, but only said, *Will ye also go away?* As if he had said, *I have nothing more that I shall do, I have insinuated a Mystery; here is need of Faith, and he that will not acquiesce in it, let him depart.*

Transubstantiation
defended and
proved from Scrip-
ture, P. 55.

I answer;

Answ.

1. We grant that both the Jews and Disciples thought that our Saviour spoke of somewhat *wonderful* and *new*; for they conceived both alike that he spake of the carnal eating of his Body, ver. 52. But is it the more true, because they so thought? They thought that our Saviour affirmed that he came bodily from Heaven, ver. 41, 42. But what they thought was far from being true.

2. And whereas it's alledged that our Saviour did not correct their Opinion. I answer,

(1.) He no more rectified their Mistake about his bodily Descent from Heaven, than he is supposed not to have rectified them in their Opinion concerning the oral Manducation of his Body. Nor,

(2.) Did he rectify their Mistake concerning the carnal Manducation of his Body; which the Church of Rome (whatever it held in the Days of P. Nicholas) no more

Decret. de Con-
secrat. dist. 2. C.

more now allows than we do that there is in the Eucharist the carnal Presence of his Body, which he *might as easily have done*, as what this late Author calls *the Sacramentarian way*.

3. Whereas it's further pleaded that our Saviour used to explain his Parables, that if this was figurative, he *might as easily have done it*.

I answer; If he meant it in the Romish Sense, he never did explain it; for he no where said that they should eat his Flesh, and drink his Blood under the species or Forms of Bread and Wine.

But our late Author saith, that *our Saviour proceeds to deliver this profound Mystery to them, in more express Words, using a vehement Asseveration to confirm the Truth of it; ver. 53. &c. Verily verily I say unto you, except ye eat the Flesh, &c. And yet notwithstanding these express Words, it seems that not only the People, but the Disciples were not aware of any such meaning: this our Author himself a little after grants, who observes, that after our Saviour had spoke thus to them, many of the Disciples themselves, thinking that he meant that his Body was to be eaten in a gross manner, like the Capernaïtes, cri'd out, This is a hard Saying. So that he had better have used Bellarmine's our Saviour insinuates, rather than that of express Words; which makes him so widely differ from himself.* *Transub. defend. id, p. 55, 56.*

4. I add that (besides the Nature of the thing, and the Intimations given all along by our Saviour) he did explain himself to his Disciples, ver. 63. *It's the Spirit quickneth, the Flesh, if it could be eaten, profiteth nothing, that is, to quicken (as Tertullian expounds it;) The Words that I speak unto you, they are Spirit and they are Life: which he said to intimate to them that these things which he spake were not carnal but spiritual, as an Ancient expounds it: and so St. Peter understands it,*

De Resurrect. Carn. c. 37.

Athanas. Tract. in Quicumque dixerit verbum, or whosoever was the Author of it.

*Transub. defend-
ed, p. 58.*

ver. 68, 69. *Thou hast the Words of eternal Life, and we believe, &c.* Christ was the Flesh and Blood to be eaten, and belief in him was (as he understood) the eating of that Flesh and Blood. So that from the Beginning to the End of it, is not one Word of eating Flesh and drinking Blood under the Forms of Bread and Wine. And here our Author is defective who agrees with us, the *Words cannot be carnally understood*, but instead of proving his own part, has Recourse not to a Text but the Omnipotency of our Saviour.

Arg. 4.

The Distinction observed, ver. 53. betwixt eating and drinking, betwixt Flesh and Blood, refer to the Species of Bread and Wine in the Eucharist, or else there would be no need of such Distinction, since a Perception by Faith needs it not. And ver. 55. My Flesh is Meat indeed, and my Blood is Drink indeed, signify the distinct manner of eating his Flesh, and drinking his Blood, which is utterly lost, if not in the Sacramental Forms of Bread and Wine.

Ans. w.

1. Meat and Drink are the constituent Parts of corporal Refreshments, and so do aptly set forth Christ as the Object of our Faith; for what Meat and Drink is to the Body, that is he to the Soul by Faith, and therefore we are said to be *Partakers of Christ*, Heb. 3. 14.

2. By the Terms, *Flesh and Blood*, is set forth,

(1.) The humane Nature which he assumed, usually in Scripture call'd *Flesh and Blood*, Matth. 16. 27. and accordingly his Incarnation is thus described, *he also took part of the same Flesh and Blood*, Heb. 2. 14.

(2.) There is further thereby set forth his Sufferings, suitable to the Sacrifices under the Law, in which there was a separate Consideration of these two. And though these are set forth in the Eucharist; yet had there been no such Institution, there would have been reason sufficient for the representing our Saviour under

†

this

this Notion, and for Faith thus to respect him.

But methinks they of the Church of Rome should be shy of arguing from this Distinction of *Flesh and Blood*, and the different manner of receiving them in the Sacrament, that do by their Doctrine of Concomitancy make these two to be but one, and the Flesh to be Flesh and Blood too; and also in the Administration of it, deliver it but in one kind to the People. The Irreconcilableness of which Doctrine and Practice to this Discourse of our Saviour, made *Cajetan* and others utterly to deny it had any Reference to the Eucharist, as *Bellarmino* SS. Pater Catholic. saith.

It's said, ver. 49. Your Fathers did eat Manna in the Wilderness; this is the Bread that cometh down from Heaven, &c. Where the Comparison is not between Manna and the Body of Christ, as taken only by Faith, but as taken in the Sacrament, as is evident from 1 Cor. 10. 1, 2, 3. where the Waters of the Red-Sea are compared to Baptism, and Manna to the Eucharist. Arg. 5.

Our Saviour doth not compare his Body (which did not descend from Heaven) but himself to Manna: *ver. 33. The Bread of God is he which cometh down from Heaven: ver. 51, 52. This is the Bread which cometh down from Heaven, -- I am the living Bread.* He was spiritually to the Soul, what Manna was corporeally to the Body; and so it's understood by the Apostle, *1 Cor. 10. 3, 4. They did all eat the same spiritual Meat, and did all drink the same spiritual Drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ.* Answ.

The Words [eating the Flesh of Christ] cannot be taken figuratively, but properly, because always the proper Signification is to be chosen unless the contrary be evidently proved. And when our Saviour so often repeats it with the Oath Amen, Amen, it would be absurd that it should be taken Arg. 6.

taken figuratively; for it's not lawful to confirm an Assertion by an Oath, unless the Matter be clear and certain, so that it cannot be wrested to another sense; nè detur occasio Perjurii, lest there be an occasion given of Perjury. But *Flesh* properly signifies *Flesh*, and to eat signifies a corporal Action, by which Meat is thrown into the Stomach, but that is not by Faith, and no where but in the Eucharist.

Ans.

1. We admit of this Rule that the proper Signification is to be chosen, when the contrary is not evident; being according to what is said by St. Austin. But then how shall we know whether the contrary be not evident; that we have the same Father guiding us in, who thus delivers himself, *If a Saying be preceptive, either forbidding a wicked Action, or commanding what is good, it's not figurative: If it commands any Wickedness, or forbids what is good, it's figurative; as this saying [Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you,] seems to command a heinous and wicked thing. And is therefore a Figure enjoyning us to communicate in the Passion of our Lord, and to lay it up in a profitable Remembrance, because his Flesh was wounded and crucified for our sakes.*

De Doctrin.
Christ. l. 3. c.
15.

2. As to what he alleges from the Terms *Amen Amen*, or *Verily Verily*, it's not probable that it was a Form of swearing, When, (1.) Our Saviour uses it so frequently, as five and twenty times in this Gospel; and that as well in matters of Observation and Fact, as Doctrine and Promise, and Declaration, as *Matth. 8. 10. Verily I have not found so great Faith: Mat. 18. 13. So John 10. 1. Verily verily he that cometh not by the Door, &c. & 13. 16.* (2.) Bellarmine uses it as an Argument why these Words should be understood literally, because confirmed by an Oath, and then according to his reasoning, they are not an Oath, because they are often applied

plied to what is not to be understood literally. So John 1. 51. *Verily verily I say unto you, Hereafter ye shall see Heaven open, and the Angels of God ascending and descending upon the Son of Man.* chap. 3. 3. *Verily verily, except a Man be born again, &c.* So in this chap. ver. 32. *Verily verily my Father gave you the true Bread: And so in the Verse he makes use of, Verily verily, except ye eat, &c.* Where, if he is right in his Argument, the Flesh is then proper Flesh, and the eating must be carnal eating of that Flesh; and which he cannot expound to an eating of Flesh under the Form of Bread without one of the hardest Metaphors in the World. Surely he was hard put to it, when he must bring our blessed Saviour so near the Precipice, as to an *occasio Perjurii*; and that nothing less will serve than such a clear and determinate Phrase, as is not possible to be wrested to another Sense.

As our Saviour, John 3. 3. when he would insinuate the use and nature of Baptism, teaches Nicodemus, and repeats it, that he must be born again: So here that he might insinuate the Nature of the Eucharist, he saith, and repeats it, *Except ye eat the Flesh, &c.* And as Nicodemus then did wonder, so did the Disciples here.

Arg. 7.]

1. Bellarmine contends elsewhere that *Words in Sacraments are to be understood literally.* If so, then how can it be so, John 3. for if to be born again is literally to be understood, then Nicodemus was in the right, ver. 3. *Can a Man enter the second time into his Mother's Womb, and be born?*

Ans.
C. 9. SS pri-
migenary.

2. If these Words are allusively to be understood, and signify a moral and spiritual Birth (as is not denied) and that by them we are to interpret these, *Except ye eat the Flesh of the Son of Man*, then we can no more understand these of oral and corporal eating, than those of a natural Birth; but as by the Terms being born again were

were signified a moral spiritual Birth, so by ~~the~~ Terms *eating the Flesh of Christ*, we are to understand a spiritual and figurative eating, which is by Faith.

Arg. 8.

As for what *Bellarmino* urges from the Absurdities that will follow, if this Discourse of our Saviour is not to be understood of the Eucharist. They only serve to prove that our Saviour referr'd here to the Sacrament; but as they don't prove it, so if they did, yet that alone, as I have shewd, belongs not to the Case in Debate.

Bellarmino having thus largely insisted upon the first, he proceeds to shew the Truth of Christ's Body in the Eucharist, from this Discourse of our Saviour. And to what has been before said, he adds an Argument from ver. 61, 62. *Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?*

Of this he saith there is a *double Exposition*, and from each of which he endeavours to prove it.

Expos. 1.

Our Saviour doth prove one Wonder by another, more or equally wonderful; as Matth. 9. 2. John 1. 51. 3, 8. And so he doth here in the Instance of his Ascension. But if our Saviour had not promised to give his true Flesh in the Sacrament, there had been no need to prove his Power in the Instance of his Ascension.

Ans.

I answer; Admitting this Exposition, yet there is no Foundation for his Inference.

For the Instance to prove must be equally, if not more wonderful than what it's brought to prove; but that is not here; for the Existence of Christ's natural Body and Blood under the Forms of Bread and Wine, is far more wonderful than Christ's Ascension into Heaven. The bodily Ascension into Heaven carries in it no Repugnancy to reason, and there have been Instances of it in *Enoch* and *Elijah*; but as to Christ's Body under the Forms of Bread and Wine, it's what there is nothing that

that doth or can parallel (as the Roman Catechism) ours.

Our Saviour reproves the Incredulity of his Disciples, and teacheth them that they shall have a greater Occasion of doubting in his Absence. And if they now doubt, what will they do when he is gone into Heaven, and his Body will be far from them, then how will they believe the same Body to be in the Eucharist? whereas if it were by Faith, it would be more easy to believe after his Ascension, and our Lord would not have said, What and if ye shall see the Son of Man ascend up where he was before? Expos. 2.

1. I deny that if it was by Faith, it would be more easy to believe after the Ascension; and that for what our Saviour said to Thomas, John 20. 29. *Because thou hast seen me, thou hast believed, blessed are they which have not seen, and yet have believed.* Answ.

2. I deny again that it's more difficult to believe Christ's Body in the Eucharist after his Ascension than before; for it's equally difficult to believe Christ's Body to be contain'd under the Forms of Bread and Wine, whether he be in Heaven or Earth, present or absent. It's again as equally difficult to believe Christ to have a humane Body united to his Soul, and another Body under the Forms of Bread and Wine, and these to be one and the same Body.

3. I deny again, that there is the least reason for this Exposition of that Phrase, that *they shall have a greater occasion of doubting in his Absence*; and that will appear by considering what were the things those Disciples murmured at; and they were two: (1.) That he should speak of eating his Flesh, ver. 53; &c. (2.) That he should say, *This is the Bread which came down from Heaven*, &c. ver. 58. Now to both of these he returns a distinct Answer; beginning (according as it's usual in

Transub. defend-
ed, p. 57.

in Scripture) with the last first. To which he answers, ver. 61, 62. *Doth this offend you? What and if ye shall see the Son of Man ascend where he was before? Why should it be less credible that I came from Heaven, than that I shall ascend thither? but this shall shortly be seen; or (to use the Words of a late Author of their's) as if he should have said, If you do not yet believe that the Son of Man came down from Heaven, yet when you see him ascend thither again, you will be more ready to believe, that it was really God who came down, took Flesh and dwelt amongst you.*

As to the second he answers, ver. 63. *It's the Spirit that quickneth, the Flesh profiteth nothing: The Words that I speak unto you, they are Spirit and they are Life.* What he had taught them all along of coming to him and believing in him, as the way and means to eternal Life; so ver. 35, 40, 45, 47.

SS. III.

The third Head of Arguments to prove the very Body and Blood of Christ are substantially in the Eucharist, is taken from the Words of Institution, *This is my Body.*

C. 8. SS. Cambis.
Concil. Trid.
Sess. 13. c. 1.

Here Bellarmine saith from the Council of Trent, that the Catholick Church doth teach that these Words are to be taken *simply and properly*, and then gives this sense of them thus, *This, which is contained under these Species of Bread and Wine, is truly and properly my very true and natural Body.* In proof of this,

Arg. 1.

He undertakes to shew that *it's not probable our Lord would speak figuratively, whether we consider the Matter, a Sacrament, &c. the Persons to whom he spake, the Apostles; the Place and Time.*

C. 9.

For the Matter he saith, *it's a Sacrament, a Will, a Covenant, a Law, a Doctrine, all which do require a proper, and not a figurative Speech.*

But

But tho this holds precisely in none of his Instances, yet in none doth it fail more than the first, and indeed the chiefest of them; and that whether we consider the Nature of a Sacrament, or the Instances of it. The Nature of it is Mystical and Representative, and so mystical Expressions do become and bear a Correspondence to the nature of the thing. And accordingly we shall find it to be the manner of speaking in such Symbolical Cases. Thus it was in the Sacraments of the Law, Circumcision, and the Passover. In the former of these, Circumcision is called the *Covenant*, Gen. 17. 10, 13. which was but a token of the Covenant, v. 11. and Rom. 4. 11. In the latter the Lamb is called *the Passover*, which it was the Sign and Representation of. Thus they are said to *kill*, to *sacrifice*, to *roast*, to *eat the Passover*, Exod. 12. 21. Deut. 16. 2, 7. Mat. 26. 17. Thus it is also in the Christian Sacrament of Baptism, which is called, *Tit. 3. 5. The Laver of Regeneration*; and we are said to be *born of Water*, John 3. 5. *To be buried with Christ by Baptism*, Rom. 6. 4.

Nay let us come to this very Sacrament in Dispute, and they themselves must and do acknowledg several things to be figuratively spoken, as when *This*, in *Bellarmino's* way of Exposition, is, *what is contain'd under the Forms of Bread and Wine: Broken*, that is, by the breaking the Accidents of Bread: *Cup*, that is, the Wine in the Cup: *Bread*, after Consecration, that is, what was once Bread. Now if *Bellarmino's* Argument be good, that *a Sacrament requires a proper Sense*, all these were meant, and so ought to be understood properly.

C. 2. SS. *Sed existit.*

C. II. SS. *Objectionum Argumentum.*

He argues from the Words themselves, *This is my Body*; and he begins with the Word *This*, which, saith he, must relate either to the Bread, or the Body, or the Accidents

Arg. 2.

cidents of Bread. The two former he discards after this Manner.

C. 10. 55. *Ponō.* The Word [This] cannot relate to Bread, because if taken adjectively, it must be of the same Gender with the Substantive it belongs to; but now in the Greek, the Word for Bread [ἄρτος] is in the Masculine, and the Word for This [τὸ] is in the Neuter.

Ans^w.

*Transub. defend-
ed, Introduct.*

But here he is out in his Grammar. Were the Adjective immediately connected to the Substantive, as it is *ver.* 26. ἄρτον τὸ, *this Bread*, or as a late Adversary would read it for us, when he saith we read it τὸ ἄρτος, then it would be, as he saith, *false Grammar*; but though ἄρτος Bread be the Antecedent to τὸ, yet neither is our Saviour or the Evangelist out in their Grammar, nor we in following them in it. That our Saviour refers *This* to *Bread*, not only the Reason of the thing and the order of Grammar require (because it's the same that he saith *This* of, that he before *took, and blessed, and gave*) but also that the Apostle afterward immediately connects them together, 1 Cor. 11. 26. *As often as ye eat this Bread*; where the *this Bread* as much refers to the *Bread*, as the *this Cup* to the *Cup*, before spoken of.

And that it's agreeable to Rules of Grammar, I shall make appear by these Observations.

1. As, it's ordinary in Latin and Greek, when the Substantive is understood, or the Antecedent is a Sentence going before, to put the Relative (whatever Gender the Substantive is of) in the Neuter Gender, as *Joh. 6. 61. τὸ, doth this offend you?* that is, Christ's coming from Heaven; so here *v. 24, 25. τὸ, this do;* that is, take & eat.

2. When the Substantive properly belonging to the Adjective is not immediately repeated with the Adjective, the Adjective may be in the Neuter Gender, as *Gen. 2. 13. τὸ ὀστέον, this is Bone*, where the Word *γυνή* Woman is the Antecedent.

†

3. It's

3. It's common again in Greek and Latin, to put the Relative in the same Gender with the consequent, as in the foregoing Instance, $\tau\acute{o}\ \delta\epsilon\ \sigma\upsilon$, which the vulgar Latin, reads *hoc est os*. And so when the Sentence going before was the Antecedent, yet we find the Relative is in the Feminine if the Consequent Substantive be so, as Ezek. 5. 5. $\alpha\upsilon\tau\eta\ \eta\ \iota\epsilon\rho\upsilon\sigma\alpha\lambda\eta\mu$, *This is Jerusalem*. So St. Cyprian, *hæc est Caro mea*. De Carnâ Dom.

Now it happens that there is none of these but what is applicable to our Case. For, (1.) The Antecedent may be the Sentence going before, and the Bread, and the breaking, giving, taking, eating, may be the Body of Christ by Signification; as the Lamb, the taking, killing, dressing, and eating, is said to be the Lord's Passover, Exod. 12. 11. And the Hair, the weighing, burning, smiting, and scattering it, is said to be Jerusalem, Ezek. 5. 5. (2.) The Substantive is not repeated with, nor immediately connected to the Adjective. (3.) And the Noun consequent to $\tau\acute{o}\ \text{this}$, is $\sigma\acute{o}\mu\alpha$ of the Neuter Gender; and consequently in all Points nothing more regular and grammatical.

He argues further, *The Word [This] cannot refer to the Word [Body] (as many of their own Authors hold) because the Conversion of the Substance of the Bread into the Substance of Christ's Body is not accomplish'd till the Words [this is my Body] are pronounced; and to say the Word [This] (which implies somewhat present) refers to [Body] is to make that to be there which is not there; which is absurd, saith Bellarmine, and 'twould be to say, This Body is my Body, which saith another, is ridiculous.*

Transub. defend-
ed, p. 27.

Lastly, he contends that by the Word *This* is meant, *what is contained under the Species of Bread*. Here those that were of the last Opinion are even with him, and say this Account of the Word *This*, is full of Absurdities.

SS. Epist. 10.

For what is contained under the Species or Accidents of Bread must refer to the Bread, or the Body, or the Species. Not to the Bread, for that is to go over to the Protestants. Not to the Body, for that (as we have heard) is to make that present which is not yet present. Not to the Species, for till the Bread be changed into the Body, the Species are in the Substance of the Bread, and one with it; and besides *Bellarmino* himself saith that the Sense is not, that *these Species are the Body*. But here we meet with a Guide, who tells us that it's *This thing*. Now it would be worth knowing what is the Substantive to the Word $\tau\acute{\epsilon}\tau\omicron$ in Greek, for if it be $\sigma\omicron\iota\varsigma$, surely $\tau\acute{\epsilon}\tau\omicron$ $\sigma\omicron\iota\varsigma$ is as false Grammar as $\tau\acute{\epsilon}\tau\omicron$ $\acute{\alpha}\rho\tau\eta\varsigma$. Again, it would be worth knowing what *this thing* is, that is, neither Bread, nor Body, nor Accidents. Here again we have our Guide at hand to direct us, *This*, saith he, is a Pronoun demonstrative, that doth not express any particular, determinate, and distinct Nature, or Substance; only discovers some real thing, which appears in such a manner; as for Instance, the Species of Bread to the Senses, which our Saviour declares fully to them to be his Body.

But to this it may be replied;

1. That the Word *This* stands not here by it self, but is in a Proposition, *This is my Body*, and so must be taken in a determinate Sense, for some particular known Substance whatever it is. It being a ridiculous thing to demonstrate that by the Demonstrative *This*, which is not demonstrated by it. To this purpose argues the Jesuit *Maldonat*.

De Euchar.

Tom. I. p. 216.

2. I would fain know of this Author if the Word *This* express nothing of a determinate Nature, how the Predicate [Body] is of the same Nature with the Subject [This,] as he saith it is, if understood in the sense of his Catholics.

P. 34.

Next,

Next, Bellarmine argues from the Word *Is*, which he saith, in this place signifies [*Is*] for that is the most simple and common Signification insomuch as all other Words are resolved into *This*, and this is to be resolved into none.

1. But Bellarmine himself soon recalls this, granting that where Signs are concerned, the Word [*Is*] is to be explained by [*Signifies*.]

Ans.

SS. Dicts in Ex-
plications.

2. I add from another Hand, that as often as the Verb [*Is*] joins things of diverse Natures together, we must necessarily have recourse to a Figure and a Trope, according to that Rule in Logick, *Disparatum de disparato non propriè predicatur*.

Salmeron tom.
p. Tract. 20.
p. 132.

3. Bread and the Body of Christ are things of different Natures; and therefore if in the Proposition, *This is my Body*, *Body* is meant of the proper Body of Christ, and the Word *This* refers to proper Bread, (as I have shewed it does) then the Word *Is* must be interpreted by the word *Signifies*, or represents. And this is not only true in common forms of Speech, as this is *Cesar*, this is my Will, my Hand, my Seal; where it's not *Cesar*, but his Picture; not the Will, but the Legacy; not the Hand, but the Writing; not the Seal, but the Impression: But it's also usual in Scripture, as *the Seed is the Word*, Luke 8. 11. *I am the Door*, John 10. 7. *This is the Blood of the Men*, 2 Sam. 23. 17. And in the Instances before-given, *This is the Lord's Passover*, *This is Jerusalem*. Of this see before, pag. 417.

The last Head of Arguments to prove the Truth of Christ's proper Body to be truly in the Eucharist, is taken from the use of it. Here Bellarmine argues from the Consecration, the Fraction, the Communication, and the Guilt by unworthy Participation.

SS. IV.

Cap. 12, & 13.

He argues from 1 Cor. 10. 16. *The Cup of Blessing*, which (saith he) signifies Consecration to be necessary, but there

Arg. 1.

there is no need of Consecration if it be a Figure, for then a Declaration of his Will would be sufficient.

Ans.

1. Their Blessing is not their Consecration. For Consecration with them is the use of the words of Conversion (so called by them) *This is my Body*. But our Saviour blessed, and brake, and gave, before he said, Take, eat, *This is my Body*. And if blessing be consecrating, then consecrating would be when it was but a Figure.

2. It's a Figure if there be no substantial Change; but Consecration may be where there is no substantial Change, and consequently may be where there is a Figure. For else Baptism must not be Baptism, nor Chrism in their Confirmation be Chrism, after Consecration, where they own is no substantial Change.

Arg. 2.

Fraction, he saith, is *Immolation*.

Ans.

But of that see before, pag. 412.

Arg. 3.

He saith, *The Bread broken being the Communication of the Body of Christ implies it, and which is further confirmed by the comparison betwixt the Eucharist and Heathenish Sacrifices*.

Ans.

Of this see before, pag. 425.

Arg. 4.

It's said, 1 Cor. 11. 27. *Whoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord, which implies the Presence of his proper Body and Blood*.

Ans.

1. The force of this Argument lies in this, that no Contempt can be offered to Christ but where he is personally and bodily present, but that is apparently otherwise; for the despising the Gospel and the Messengers of it, is said to be a despising of Christ, Luke 10. 16.

2. Upon the same Reason as there may be Contempt offered to Christ by Contempt of his Gospel and Messengers, tho he be bodily absent; on the same Reason may he that contemns the Sacrament of Christ's Body and Blood

Blood (when his Sufferings are set forth and commemorated) be said to be guilty of his Body and Blood; for what Relation the Gospel and Messengers have to Christ, that Relation and more has the Sacrament of his Body and Blood to his Body and Blood. So Christ is said to be crucified among the Galatians, as his Sufferings were evidently set forth by the preaching of the Apostle, Gal. 3. 1. And Apostates are said to crucify to themselves the Son of God afresh, Heb. 6. 6. So St. Jerom saith of this Place, *He is guilty of the Body and Blood of Christ, who despises the Sacrament of this so great a Mystery as a vile thing.* Thus indeed St. Paul doth distinguish the Sacrament of it from the thing; for he saith not, he that eateth the Body of Christ and drinketh his Blood unworthily shall be guilty of the Body and Blood of Christ; but *whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* The one being the Consequence of the other; he that is guilty of the former, is in reason to be esteemed guilty of the other, from the near Relation the one has to the other.

In 1 Cor. 11.

P A R T II.

It's contended that *Transubstantiation is to be proved from Scripture.*

After so large a Discourse upon the first Head, about the Truth of Christ's natural Body and Blood in the Eucharist, it might reasonably be expected that there should be some considerable care taken to prove the Conversion of the Bread and Wine into the proper Substance of Christ's Body and Blood. But this has a very short Chapter bestowed upon it, where *Bellarmino* tells us that his first Place is *Mat. 26. This is my Body.* He might have

L. 3. c. 19.

SS. *Respondio*
absolute.

have better called it his only Place, for there is no second that follows his first. And even here when he comes to his utmost proof, that it may (as he saith) be *absolutely collected* from it, it amounts to this, *that from the common manner of speaking, what is signified in the Words [This is my Body] is, that there is nothing else but the Body of Christ.* For if it had been Bread, our Lord ought to say, *Here, that is, in this Bread, is my Body.* So that it seems as our Saviour must do what they would have him do, so he must speak what they would have him speak; *he ought, saith he, to say.* But why then ought not our Lord to have said, *This is turned into my Body?* That indeed some of them say is to be understood, and so is supposed by them. And indeed without proving *Is* doth so signify, it's impossible to prove the Bread to be turned into the proper Body of Christ by virtue of these Words, *This is my Body.* In fine, this knowing Man was so sensible of the shortness of his Argument, that he thus concludes the whole; *Let me add, saith he, that though there should be some Obscurity and Ambiguity in our Lord's Words, yet that is taken away by many Councils of the Catholick Church [such as those of Lateran and Trent] and the Consent of the Fathers.* So that though they do make some offer at Scripture, and at sometime boast (as one doth) of *clear Words, even word for word*; yet that they soon forsake; and, as Bellarmine shelters himself against the *Obscurity and Ambiguity* of the Text, by a pretence of *Councils, and the Consent of the Fathers*: So this last Author; after he has just named the *clear Words* (as he calls them) soon quits that for a Proof by *Demonstration.* It looks somewhat great to begin with Scripture, and to pass thence to Councils, Fathers, and Demonstrations. But when it comes to be enquired into, Scripture is one Text alone, and that Text *obscure and ambiguous*; the Councils are these of *Lateran and Trent*; and the Fathers, the Fathers of those and the like Councils; and their *Demonstration, Fiction, and Imagination.* But this belongs not to the present Design to shew.

Cath. Scriptu-
rist, Point. 12.
p. 90.

T H E E N D.

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May 29. 1688.

Jo. Battely.

THE Church of *Rome* taking all courses, whether direct or indirect, to bring Men over to her Communion, or at least to make them out of love with ours, as in other cases, so in this of Confession, pretends sometimes a great Friendship, at other times a great Enmity with the Church of *England*: sometimes we are reported to hold Confession just as that Church does; at other times we want one of the Christian Sacraments, and best means to promote a Religious and Godly Life. By the first of these they endeavour both to keep our dissenting Brethren at as great a distance as they can from us, and to tempt the more unwary amongst our selves to step out of our Church into another, betwixt whom they are made to

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believe there is already so close a Correspondence ; by the other they sometimes insnare the more ignorant and more devout, who are too apt to be misled by the specious pretence of better means of Salvation than they at present enjoy.

Now being engaged to examine those Scriptures by which the Doctrine of Auricular Confession is by that Church defended, that all Parties may understand one another aright, and there may be no mistake about our or their holding either too little or too much concerning it, I shall set down how far we agree, and wherein we disagree as to the fore-mentioned Point.

First, We agree that all ought to confess their Sins unto Almighty God. Not because God does not know them before (for he is intimately acquainted with all our most secret Faults) but because without Repentance there can be no hopes of Pardon ; and Repentance never can be rightly performed without Confession : Having acted contrary to God's most righteous Laws, we become thereby obnoxious to Punishment ; but such is God's Kindness to us, that for the sake of a Crucified Saviour he is willing to pardon such our Offences, provided we are heartily sorry for them, and resolve to forsake them ; but how can we be heartily sorry for them, or disposed to forsake them, unless we are willing to own and confess them ? By publishing our Offences before God, we discern the folly thereof, and God's Hatred against them ; and by making such discoveries, we become more ashamed of our selves, and more inclinable to make Resolutions of never being guilty of the like Follies for the future.

And

And this indeed is the true end of Confession, *viz.* to make Men reform their Lives. Let them confess never so much, it will all signifie nothing to them, unless it help to make them more vertuous, by causing them to reflect upon their past Actions, and by showing them how much they had formerly been mistaken, that so they might be aware how they were any more misled after the same manner.

Now as to this Confession which is made to God, it is either in the publick Offices of the Church, or in private.

In the Publick Offices of the Church, both we and they of the Church of *Rome* have Forms of Confession, but our are certainly much more useful, because our are in a Language which every one understands, but their are not: We, if we be present when the general Forms of Confession are repeated by the Minister, know how to joyn with him in them, and to make particular Reflections upon our most private, and most secret Sins, under those general terms which he useth. But they of the Church of *Rome*, unless they understand Latin, can do nothing of this.

As to Confession to God in private, this is left to the discretion of every particular Person to manage as he shall judg most for his advantage. In which case sometimes it may be sufficient to use such general terms wherein we own our selves to have been grievous Offenders, and therefore do heartily beg God Almighty's Pardon. At other times, the enumeration of such Circumstances as do set forth the heinousness of our Offences, may be of great use to make us more sorrowful for what is past, and more resolute not to be guilty of the like Follies for the future. For this, as I said before, is the true end of Confession, *viz.* to make us

mend, and therefore in that consists our greatest Prudence, *viz.* so to manage it as that the end may be obtained. For if this be done, it is no matter whether it be by a general acknowledgment of our past Follies, or by a more particular enumeration of them.

Secondly, We agree that in case of publick Scandal given to the Church by any notorious Crime, a publick Confession thereof ought to be made before the Church.

This is what the Primitive Church was very solicitous about, and what the first Penitents did chearfully submit to.

This the Church of *Rome* does at this day more especially take care of in all cases of Heresy. For altho in most other cases Auricular Confession be allowed of as sufficient; yet in case of Heresy no Reconciliation is to be had without a publick Recantation.

And as for the Church of *England*, she wisheth (as we read in the Communion) *that the Godly Discipline, which was in use in the Primitive Church, were restored;* and in the *Rubrick* to the *Communion-Service*, forbids the Minister to admit any one, who has done any ill thing, whereby the Congregation is offended, to the Communion, before the Congregation be satisfied; which cannot be without an acknowledgment of his fault and the prospect of amendment for the time to come.

Thirdly, We agree that private Confession of Sin may be made to all sorts of People, whether of the Laity or of the Clergy; And that.

1. When any Injury has been done another: Every body is bound to make some sort of reparation for having

having injured his Neighbour. Now it may happen in some cases, either upon the account of the Injury it self, or the Circumstances in which he who has done it is placed, that the only Reparation which can be made is a free acknowledgment thereof; and in other cases where there is a possibility of making some other Reparation, yet still it cannot be done without the like acknowledgment, and begging of Pardon of the injured Party for the Injuries which have been done him.

Besides, such Acknowledgments do discover the sincerity of his Repentance who has done the Injury, in that he is willing to endure the shame of having his fault known by him, from whom, if he were not heartily sorry for what he had done, he had most reason to conceal it.

2. In case of any doubt or scruple. Some People are apt to entertain wrong Apprehensions both of God and themselves, and from thence to be very much perplex'd in their Minds in reference to their spiritual Condition, and the real well-fare of their Souls. Now in such cases what can be more fit and reasonable, than that they freely declare themselves to such whom they believe best able to give them satisfaction. He who cannot resolve all scruples which arise within his mind concerning himself, if he has any wise and discreet Friend, whether of the Laity or Clergy, whom he knows to be able to assist him in such his perplexity, is much to be blamed, if he does not what he is wont to do, when he is at a loss as to the management of his Temporal Concerns, *viz.* open his Difficulties unto him, and make the best advantage he can of his Advice and Directions.

3. In all cases whatsoever. Although in doubtful and difficult cases Confession of Sins to others is most necessary, yet even when the matter is plain before us, and we clearly discern in what our Offences against God do consist, it may then likewise be of great use to discover our Faults to them; and that

1. Because the advice of others, even in the most manifest cases may be helpful towards a right management of our selves, and we shall be better instructed to conquer and subdue our wicked Lusts and Affections, when to our own thoughts concerning them we add the Directions of others.

2. That we may have the Prayers of good Men to God for us; That he would be pleased to send his Spirit into our Hearts to enable us to overcome those Temptations which do daily beset us, and to break off those Sins to which we find our selves so much addicted.

Fourthly, We agree that Confession of Sin ought more especially to be made to the Priest, and that in all cases whatsoever.

1. Because he must needs be supposed to be best provided to give proper Advice and Direction in all cases whatsoever. It is his business and employment to study Cases of Conscience, and to prepare Answers to such Doubts and Scruples as are wont to arise in Mens Minds.

He must be presumed to understand better than others do the Nature of God's Laws, and in what the breach thereof doth consist, and consequently must needs be better able to direct the Sinner what to do, whenever he is tempted to act contrary to any of them. So that as in the case of Law-suits, Men go to
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some able Lawyer for Advice and Counsel; in the case of Sickness, to some experienced Physician; so likewise in the case of any spiritual Distemper, they ought to advise with some of the Clergy, who must be presumed to be most skilful in such matters.

2. Confession to the Priest is most useful, because God has constituted him his Minister here on Earth, to declare the terms of Reconciliation to Penitents. And therefore for such to make Application to him for Counsel and Advice in all difficult Cases, and to receive the benefit of Absolution, must necessarily afford them great Comfort and Satisfaction.

From the Consideration of God's Goodness, and of our Saviour's undertaking for them, they may be encouraged to hope for Pardon and Forgiveness; but when he, who is appointed in God's stead to speak Peace to their Souls, recommends them unto God in Prayer, and upon impartial Examination of their Condition, pronounceth them to be the proper Objects of God's Love, and assures them that he is willing, for the sake of Christ, to be reconciled unto them, this will certainly afford great Comfort to their Minds, and make them more at ease within themselves than otherwise they would be.

Thus far we and the Church of *Rome* agree: but we disagree in the two following Particulars.

1. That Secret Confession is of Divine Institution.
2. That in Confession it is necessary to enumerate all our Sins, together with their Circumstances, of what kind soever.

These things the Council of *Trent* has positively determined, and denounced an *Anathema* against all such who assert the contrary.

Sess. 14. can. 6, 7.

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My design at present is, to examine the Authority which that Council, and the Defenders of it, have produced from Scripture for the defence of the fore-mentioned Articles.

Now the chief place of Scripture insisted on, both by the Council and others, is that of *St. John, ch. 20. 23. Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained.*

Unto which *Bellarmino* annexeth these two as parallel, *Mat. 16. 19. And I will give unto Thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind in Earth, shall be bound in Heaven: and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

Mat. 18. 18. Whatsoever ye shall bind on Earth, shall be bound in Heaven: and whatsoever ye shall loose on Earth, shall be loosed in Heaven. From which places it is thus argued;

That since here is a Power plainly given by Christ to his Apostles, and consequently to their Successors, of remission of Sins; and that it is impossible that this Power should be exerted unless they come to the knowledge of them, and they cannot come to the knowledge of them, but by the Confession of those who are guilty of them; therefore it is absolutely necessary, that they who are desirous to have their Sins forgiven, should make a particular Confession of them.

In answer to which Argument I observe,

First, That as to that of *St. Matthew 18. 18.* it is by some made to have respect not only to the Priest, but to every particular Christian. For in the foregoing Verses, Directions are given to every one, of what Condition soever, how to behave himself towards his offend-

offending Brother. He must first admonish him *alone*, then in the presence of *two or three Witnesses*, then *tell it to the Church*, and if he continue still incorrigible, account him no better than as a *Heathen Man and a Publican*. And then immediately follows, *Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven*. By which words, upon the account of what went before, they understand a Power to be given to every good Christian of judging concerning any Offence committed against him, together with an assurance of having any such Judgment which he shall here make upon Earth (provided that it be just and impartial) ratified by God in Heaven. Hence St. *Augustine* saith, *Thou hast begun to account thy Brother no better than a Publican, thou bindest him in Earth, but take care that thou bindest him justly, for Divine Justice breaks in sunder the Bonds that are unjust: When thou hast corrected and agreed with thy Brother thou hast loosed him in Earth, when thou hast loosed him in Earth he is loosed in Heaven*. But suppose these words of St. *Matthew* were directed only to the Apostles and their Successors. I then observe,

Ver. 15.
Ver. 16.
Ver. 17.

Ver. 18.

Aug. de verb.
Domini in E-
vang. Mat.
Ser. 15.

Secondly, That both this place and that of St. *Mat.* 16. 19. may be interpreted with respect to that general Power and Authority which was given by our Saviour to the Apostles of determining in all matters concerning the Christian Religion, and of declaring what was right and fit to be done, and what was otherwise.

All are agreed that by the *Kingdom of Heaven*, is to be understood the State and Condition of God's Church under the Gospel, wherein he is worshipped after a spiritual manner as residing in Heaven, as giving his Disciples and Followers the hopes thereof, and as pre-

scribing means for the obtaining it ; whereas under the Law he was worshipped after a terrestrial manner, as dwelling more particularly here on Earth amongst his select People the Jews, requiring external Performances, and promising Earthly Benefits to such Performances.

By the *Keys of the Kingdom of Heaven*, is likewise generally understood that Power and Authority in his Church which was given by Christ to his Apostles, our Saviour therein alluding either to the Custom among the Jews of inaugurating or creating Doctors by the delivery of a Key, that being the Symbol of that Authority which was then given them, or to that place in *Isa. 22. 22.* where God, to declare his Resolution of putting *Eliakim* into the place of *Shebna* (whom he designed to remove from being Steward of the Royal Family) saith, *And the Key of the House of David will I lay upon his Shoulder.*

But as to those Expressions of *binding and loosing* there is some dispute about the Interpretation of them. For by *to bind* some understand *to prohibit*, and by *to loose* to *permit* ; and consequently that the Authority here given to the Apostles is, as I said, general, of determining in matters of Religion, what was fit to be done and what not, according to which meaning of the words the *Scribes* and *Pharisees* are said, *Mat. 23. 4. to bind heavy Burdens*, i. e. to impose some unprofitable Observances upon their Followers, by injoyning as necessary what was not so, and by forbidding as sinful, what might have been lawfully performed by them.

Now if the words be thus interpreted, here will be no countenance given to the Doctrine of Confession, as taught in the Romish Church, because the Power of *binding and loosing* will not then have respect to Persons, but to Things. It will be a general Declaration

ration of what is fit to be practised in the Church of God and what not, which is here spoken of, and not barely a Power and Authority, with respect to those particular Sins which any Person makes Confession of. To countenance which Explication, it may be fit to take notice, that it is not said, *Whomsoever ye shall bind in Earth*, &c. but *Whatsoever ye shall bind*, &c. and that those who are skilful in the Jewish Learning do give us several Instances where the words *to bind and to loose* are taken in this Sense, adding withal, That since our Saviour made use of words that were usual and common, it cannot but be supposed that his Auditors understood him according to the vulgar meaning of them.

Lightfoot Hor.
Heb. in loc.

In the 20th of St. John it is indeed said, *Whosoever Sins ye remit, they are remitted*, &c. and therefore regard is there had to Persons; but here no regard is had to Persons, but only to Things, *Whatsoever shall ye shall bind*, &c. and therefore it is not necessary that these places in St. Matthew should be parallel to that in St. John, since they may be interpreted with respect to that general Commission given by our Saviour to his Apostles of determining, as they were taught by the holy Spirit concerning matters of Religion, he at the same time assuring them that whatever they, according to his Word, and that holy Spirit which directed them, did so determine, should certainly be ratified in Heaven. But let us suppose them to be parallel, and that by *binding and loosing* is meant the same with *remitting Sins and retaining* them, yet is there here nothing which can at all favour the Doctrine of Confession in the Church of Rome, because I observe,

Thirdly, That *Remission of Sins* may be otherwise interpreted than with relation to that formal Absolution

which is given by the Priest to such as come to Confession. For,

1st, By remission of Sins, may be understood the declaration of God's Will concerning remission of Sins. The Apostles and their Successors are God's Ambassadors, and do acquaint us what his Will is concerning Remission of Sins; and that,

1. By preaching the Word of Reconciliation unto us. And in this sense the Apology of the Church of England acknowledgeth the Power of binding and loosing, of opening and shutting to have been given by Christ unto the Ministers, and the Power of loosing to consist herein; when the Minister by the preaching of the Gospel shall tender the Merits of Christ, and Absolution to dejected Minds and truly penitent, and shall denounce unto them an assured Pardon of their Sins, and hopes of eternal Salvation. Which is agreeable to what St. Ambrose asserts, viz. That Sins are remitted by the Word of God, whereof the Levite is an Interpreter and a kind of Executor; To the Author of the imperfect work upon St. Matthew his calling the Priests Key-bearers, because to them is committed the word of teaching and expounding the Scriptures; and to St. Hierom's declaring the Apostles to loose Men by the Word of God, and by the Testimony of the Scriptures, and by an Exhortation to Vertue. The Key of knowledge is committed to the Priests and they do understand best the Mysteries of the Gospel, and what are the terms of our being reconciled unto God, and therefore may be then said to remit Sins, when they conscientiously explain to us what God on the one hand has promised us with reference to forgiveness of Sins, and what on the other hand he requires of us in order to our being made partakers of such a Promise.

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By Jewel's
Apology.

Amb. de Cain
& Abel lib. 2.
c. 4.

Hierom. l. 6.
Comment. in
Isa. c. 14.

They who out of Prejudice or Interest explain the Word of God deceitfully, and give such Interpretations thereof as do tend to promote Sin and Wickedness, these, like those Lawyers whom our Saviour justly blames, do take away the Key of Knowledge, and may be said to retain Sin, because they shut up the Kingdom of Heaven against such as would otherwise enter therein, whereas they who faithfully expound the Will of God to their Hearers, and do thereby help to further their departure from every thing that is sinful, do thereby exert that Power of remission of Sins, which is here by our Saviour bestowed upon them.

2. The Declaration of God's Will concerning remission of Sins, is made manifest by the Priests obtaining Pardon for Sinners by Prayer unto God for them. The Priests and Ministers of the Gospel are by God appointed to offer up Petitions on behalf of the People committed to their charge, and the great subject of such their Petitions must be the forgiveness of Sins. God is willing to be merciful to true Penitents, but he will be applied unto for it, and therefore remission of Sins may upon this account be attributed unto the Priest in that he does daily deprecate God's Anger against Sinners, and through the Merits of a Crucified Saviour, intercedes at the Throne of Grace for them.

Hence St. Chrysostom informs us, That Priests do not only exercise this Power of forgiveness of Sins when they beget us again in Baptism, but after the administration thereof, that Power of remitting Sins continueth in them, and for proof thereof, makes mention of that Passage in St. James; [And the Prayer of Faith shall save the sick, and the Lord shall raise him up, and if he have committed Sins they shall be forgiven him] and from thence deduceth this inference that Priests forgive Sins,

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Chrysost. mel.
Euseb.
y. tom. 6.
p. 17.

Ja. 5. 15.

not by teaching and admoniſhing only, but by helping us with their Prayers, which is the reaſon that all the Abſolutions in the ſeveral Offices of our Church are in the form of Prayer. And even that moſt ſolemn one in the Viſitation of the Sick is prefaced with an humble Petition to God for forgiveness of Sins to the Party who then humbles himſelf, and is truly penitent.

3. The declaration of God's Will concerning Remiſſion of Sins is made manifeſt by the Prieſt's Adminiſtration of the Sacraments. God has inſtituted the two Sacraments on purpoſe to confirm to us the Promiſes made in the new Covenant unto us, and has therein ſet his Seal that he will make good whatever he has engaged to perform. Now remiſſion of Sins being the great thing promiſed in the New Teſtament, is in the two Sacraments after a more ſpecial manner confirmed unto us.

And therefore as to Baptiſm, St. Peter's Advice to his Hearers was, *Acts 2. 38. Repent, and be baptized every one of you in the Name of Jeſus Chriſt, for the remiſſion of Sins.* And it is very obſervable what a Learned Man hath lately taken notice of, that *whereas St. Matthew ſpeaks of the Power of baptizing granted by our Saviour to the Apoſtles when he was about to leave them; St. John inſtead of that mentions this Power of remitting or retaining Sins; and St. Mark and St. Luke ſpeak of Baptiſm, to which the one joyns Salvation, and the other Remiſſion of Sins;* which Obſervation does very much countenance their Opinion, who determine the *Power of the Keys* to the Authority given by our Saviour to his Diſciples of admitting Proſelytes into the Church by *Baptiſm*, and that this Power being mentioned to have been given to St. Peter, had peculiar reſpect to his being conſtituted the Apoſtle of the Gentiles

Mat. 28. 19.

Dr. Stillington
the Council of
Trent exami-
ned, p. 124.

Gentiles, to whom he first opened the Kingdom of Heaven, as we read, *Acts* 10. & 15. And as to the Eucharist, our Saviour himself, when he gave the Cup to his Disciples, *Mat.* 26. 28. said, *This is my Blood of the New Testament which was shed for many for the remission of Sins.*

When therefore the Ministers of the Gospel do rightly and duly administer the Sacraments according to our Saviour's Institution, they may then likewise be said to declare God's Will concerning the Remission of Sins.

2dly, Remission of Sins may not only be interpreted with respect to that Declaration of God's Will concerning Remission of Sins made manifest to us by the Ministers of the Gospel in the preaching of God's Word, in Prayer, in the due administration of the Sacraments, but likewise with respect to those good Effects which are hereby actually produced in Mens Minds. When by a right application of the fore-mentioned means, they beget within Sinners a sober sense of their wicked ways: So that they are become heartily sorry for what they have done amiss and resolve to do so no more, when they have stirred up in them such an Aversation towards what is sinful, and have settled such excellent dispositions of Soul as do render them the proper Object of God's Love; so that he now looks upon them with a pitiful and compassionate Eye, is ready to forgive all their former Transgressions, and to receive them into favour. When, I say, the Ministers of the Gospel have thus disposed Sinners for God's Mercy, and rightly prepared them for the forgiveness of Sins, then may they be rightly said to *remit Sin.*

But suppose *Remission of Sins*, spoken of by St. John, has respect to the formal Absolution pronounced by the Priest

Priest upon the Confession of Sins, yet still the Doctrine of Auricular Confession will hereby be never the more established, because I observe,

Fourthly, That such Remission or Absolution may have respect to the publick Censures of the Church duly inflicted upon notorious Sinners. God has without question given his Ministers a Power of excluding all such out of their Communion as by their scandalous Lives are unworthy of it, and of re-admitting them again upon an assurance given of their Repentance and Amendment.

And this was early practised in the Church when publick Offenders were not permitted to come to the Sacrament, and at other times totally excluded the Congregation of the Faithful, and not again restored until by a publick acknowledgment of their Crimes, and a sufficient intimation given of their being reformed, they gave Satisfaction to God's People, whom, by their wicked Practices, they had so grievously scandalized. Now this is such a godly Discipline, as our Church is so far from finding fault with, as that she does most heartily wish it were restored. But then if our Saviour's words are interpreted (as they are by many) with respect to such publick Censures, then are they still far from countenancing such a private sort of Confession as the Church of *Rome* requires of her Members.

But let it be supposed further, that even the Remission of Sins here spoken of has respect, not only to Sins which have given Scandal and deserve publick Censure, but likewise to such Sins as are secretly confessed to the Priest. Yet then I observe in the fifth place, that our Saviour's words do not determine any such Confession to be absolutely necessary to be performed by every

every one who desires forgiveness of Sins. We do not deny but that God has given his Priests a Power of applying his Promises to true Penitents, and of giving them the assurance of Pardon, if they find them fitly qualified for it. But it does not appear that there lies an absolute Obligation upon the Sinner to have recourse to the Priest; so that no Absolution can be had from God without his so doing. In cases of doubt and scruple it is highly expedient to give an account thereof to such as are best provided to resolve them. Nay, in all spiritual Cases whatsoever, it may be of great advantage to make application to the Ministers of the Gospel for their Direction and Prayers. But yet we are not to suppose but that if without doing this any one does truly repent him of his evil ways, and begs God's Mercy, he will be accepted by him.

It is God alone who forgives Sin, neither does he part with such his supreme Authority over his Creatures, altho he has substituted his Priests to declare the assurance thereof to true Penitents; and therefore where-ever he finds a proper Object of Mercy, there he reaches forth Pardon whether any of his Ministers are acquainted with such an ones Condition or no.

It will administer great Comfort to uneasie Minds, to have the Ministers of the Gospel, after a due examination of their spiritual State, to declare in God's Name, that they are Persons to whom the Promises of Forgiveness do belong; but still it is left to their choice, whether they will apply themselves where this Comfort is to be found.

If People will come to those whom our Saviour has appointed to declare Remission of Sins, such as are faithful Ambassadors of Christ will not fail to publish

lish it to all such whom they find fitly qualified for it ; but our Saviour has left no Power in his Church to compel them to it.

They of the Church of *Rome* will needs perswade us that God has tied himself to the determination of his own Priests, and that he will give no Pardon until they have declared the Penitent deserving of it. Now God may, it is true, appoint what means he pleaseth of conveying any Mercy to us, and if he had plainly said, that he would forgive none but such whom his Ministers, after a due Examination of their State and Condition, according to the Rules of the Gospel, had declared capable of Forgiveness, there had then lain an Obligation upon every one of us to have recourse to such his Ministers, if ever we expected the forgiveness of our Sins. But what our Saviour saith in this place of *St. John*, implies no such thing. Neither does *Bellarmino* any where prove (what he so confidently asserts) that the Ministers of the Gospel are so far forth constituted Judges by our Saviour, that all those who are at Enmity with God are bound to have recourse to them for Forgiveness. They may be so far forth said to be Judges, in that upon a due examination of their Condition who come unto them, they are authorized to pronounce the Sentence of Absolution upon all such, whom, according to the Tenor of the Gospel, they find deserving of it : But this does no ways infer the absolute necessity of having recourse to them for their Judgment ; or that no Reconciliation can be had with God, without making such an Application to them.

And therefore that is a very ridiculous Inference of *Bellarmino's*, that because it is said, *Whatsoever*

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Bell. de Pœn.
lib. 3. c. 2.

you loose on Earth, shall be loosed in Heaven; therefore it follows, that whatsoever you do not loose on Earth, shall not be loosed in Heaven. Bell. de Pœn.
lib. 3. c. 2.

They who with Sincerity do acquaint his Ministers with their Condition, and upon their acquainting them with it are, according to God's Laws, absolved by them, these have a well-grounded Assurance, that what is pardoned thus on Earth, shall be forgiven in Heaven. But still they are left to their liberty, either of applying themselves thus to God's Ministers for their Judgment, or of confessing their Sins only to God, who, without any such Application, will forgive them if he finds them truly deserving of it.

But to make one step farther, Suppose it should be granted that it were absolutely necessary to make Application to the Priests for the forgiveness of Sins. I observe then in the

Sixth and last place, that notwithstanding this, there would be no Obligation to the particular enumeration of all Sins together, with their Circumstances, which is a thing so rigorously insisted upon by the Church of *Rome*, as to denounce a Curse against all such as declare against it.

For besides that, this oftentimes is impossible as well as very indecent; the great business of the Ministers of the Gospel, in order to their giving any one assurance of forgiveness of Sins, is to examine whether he be truly penitent, which may be done without a particular enumeration of all Crimes whatsoever.

Had God given his Ministers a Power of punishing Sinners according to their deserts, it would then have been necessary that they should have had a particular account of all those several Sins which they had been

guilty of. But their Authority consists not in punishing, but in giving assurance of Pardon, and in order to their doing this, it is not so much necessary to know what kind of Sins he has been guilty of, as what kind of Man the Sinner at present is. How great soever any ones Crimes may have been, if he appears to be one who is heartily troubled for his having offended a good and gracious God; if he has emptied himself of all vain Conceits concerning the best of his Actions; if he depends wholly upon the Merits of our Saviour's undertaking, and gives good reason to believe that he will be more careful for the future in the observance of all God's Laws; such an one may very justly be absolved, altho he who gives him the assurance of forgiveness of Sins has not a distinct knowledg of all his wicked Practices.

It is Impenitence only which can exclude from the forgiveness of Sins; and therefore where nothing of this appears but the quite contrary, there the Sinner may have assurance thereof given, although his particular Faults be only known to God and his own Conscience.

Where Doubts and Scruples arise in reference to particular Sins, there must be a particular discovery thereof in order to the obtaining a resolution of them; but in other cases, if the Sinner expresseth himself truly humble and penitent, that will be a sufficient ground for the Priest's giving him hopes of Pardon, although he is no ways informed concerning all those several Sins which he has ever been guilty of.

Having thus shown what little reason there is to ground this Doctrine of Auricular Confession upon this.

this place of St. John, I shall only add, that several of the Writers of the Church of Rome have been of the same Opinion; and although the Council of Trent has founded the divine right of Confession upon these words of our Saviour, yet that it has not been the traditionary sense of those of that Communion.

Gerhard Confess. Cath. Lib. 2. par. 3. Art. 16. cap. 3. Dr. Stillingfleet Council of Trent examin. p. 122.

The next Text I shall examine, is that of *Act. 19. 18.* *And many that believed came, and confessed, and shewed their Deeds.* Where, by *their Deeds*, Bellarmine understands all particular Sins of what kind soever, and that the Confession here spoken of was to St. Paul.

I answer,

1. That it does not appear but that the Confession here spoken of was made to God alone, and not to Man.

2. That if it were made to Man, it is not certain whether it was private to St. Paul, and not rather publick to the whole Church.

3. That it is most probable that the *Deeds* here spoken of were not a Catalogue of all Offences whatsoever, but only of such as did more particularly respect the use of Charms and Conjurations. St. Paul having done many Miracles at Ephesus, several Vagabond Jews took upon them to do the like, and to call over them which had evil Spirits, ver. 13. but with very ill success, for the Spirits fell upon them and wounded them; ver. 16. Upon this the Name of the Lord Jesus began to be magnified, and those who had been accustomed to use Enchantments, being terrified with this Example, became Converts to Christianity, confessed.

fessed and shewed their Deeds, *i. e.* acknowledged the grievous Crime of being so addicted to Magical Arts as they had been. Now there is a great deal of difference betwixt any ones acknowledging some particular Sins which he happens to be guilty of, and of which the present fear of Punishment has extorted a Confession, and the being obliged to make a Confession of all Sins whatsoever.

4. That altho it should be granted, that all Sins whatsoever were here confessed by these new Converts, yet this makes nothing for Auricular Confession. For we do not deny but that any one for Advice and Counsel may unbosom himself, and discover whatever he has been guilty of, but this we contend, that it is no-where absolutely required by our Saviour. If these new Converts, having sat in Darkness and in the shadow of Death, did discover all their Miscarriages, of what nature soever, to St. Paul, and intreat his direction thereupon, they did well. But altho they had not been so punctual in giving an account of themselves, if they had truly repented them of all their wicked ways, God would have forgiven them; and so he will every one else who does the like, altho he should not make such a particular discovery of his Miscarriages to those whom God has appointed to hear such Discoveries, and when they are made to apply his Promises of Forgiveness according as they are found disposed who make them.

Another Text insisted upon by *Bellarmino* and others, is 2 Cor. 5. 18, 19. *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation, to wit, that God*

was

was in Christ, reconciling the World unto himself, not imputing their Trespases unto them, and hath committed unto us the Word of Reconciliation. From whence it is inferred, that since the Apostles, and consequently their Successors, were to be the Ministers of *Reconciliation*, it was impossible for them rightly to perform such their Office, unless they were inform'd concerning the Nature of that Enmity which is betwixt God and Sinners, and this they could not be, unless they received from those who had offended, a particular account of their Guilt.

To which Inference I reply,

1. That these words are to be interpreted (as they are even by *Cajetan*, and other Popish Writers) of the preaching of the Gospel, the care whereof was committed to the Apostles upon our Saviour's leaving the World. God, by the Sufferings of our Saviour, did reconcile Sinners to himself, and necessary it was that some should be appointed by our Saviour to give notice of this Reconciliation: Upon which account it is here said, *that the Ministry of Reconciliation was given to them*; and *ver. 19. that the Word of Reconciliation was committed unto them*, i. e. that they were set apart to publish unto the World, *That God was in Christ reconciling the World unto himself, not imputing their Trespases unto them*. Of their being set apart for which purpose, *St. Paul* gives further evidence, *ver. 20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be reconciled to God*. For here the Apostle exerciseth that *Ministry of Reconciliation* which was committed to him,

him, but this he does without giving the least intimation of the necessity of Auricular Confession.

2. Suppose the Ministry of Reconciliation, here spoken of, should imply the Authority delegated by Christ unto his Apostles, of giving the assurance of forgiveness of Sins to all such who confess their faults, and are truly penitent, yet this does not imply the necessity of rigorously exacting a particular account of every Sin, with the Circumstances that attend it. For in order to the Ministers of the Gospel thus reconciling Men to God by giving them the assurance of the forgiveness of Sins, nothing is more required than to find out whether they are truly penitent, which may be known without such an exact knowledg of all their Sins.

And here it may not be amiss to take notice, that although they of the Church of *Rome* do exact a particular Confession of all their Sins from those who are within the bosom of the Church, yet they do not require it of such who are without, and only about to be admitted into it: Were an Heathen to be received into their Communion, a general Confession should then serve in order to his being absolved. But after he is once received, then whatever Sin he happens to be guilty of, his Confessor must have a particular account of. As if they did not care what they made the terms of Communion for the gaining a Profelyte, but after they had gained him, were resolved to tie him to the hardest terms they could think of. For otherwise since sincere Repentance is that alone which can give any assurance of forgiveness of Sins, there is no reason why, if this at first gave a Man a Title to
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God's Promises upon his entrance into the Church, it might not do the same afterwards without a particular enumeration of all private Sins whatsoever.

Another Text is that of St. James, Jam. 5. 16. *Confess your Faults one to another, and pray for one another, that ye may be healed.* Where Bellarmine will have *Faults*, to denote all Faults whatsoever; and the Confession spoken of, to be made only to such to whom (he saith) it ought to be made, *viz.* to the Priests.

I answer;

First, That these Words are by some interpreted with relation to those Injuries Men do to one another, and then the meaning of them is, — That they who have injured one another, should freely acknowledg such their Offences, and beg Pardon for what they had done, heartily praying for one another, that so they might be healed, *i. e.* either that the Sickneses of their Minds might be done away by God's forgiving such their Trespases upon their forgiving one another, or that their Corporal Sickneses, which God had inflicted upon them for such their injurious Behaviour, might be removed, and they restored to their wonted healthful Condition.

Secondly, That if the Apostle's words are considered as closely connected to what went before; then the *Faults* here made mention of, are not only Injuries, but any Crimes whatsoever, which God in the beginning of the Church punished with Sicknes; and the *being healed*, denotes the miraculous Cure of such upon

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their

their Repentance; and the *praying for one another*, signifies the *Prayer of Faith*, i. e. the Prayer of such, who, from some inward Inspiration, were assured that what they had prayed for, should certainly come to pass. For the case in short was this:

God in the beginning of the Church was wont to punish several notorious and scandalous Sinners with bodily Sickness (as is manifest from 1 Cor. 11. 30. *For this cause many are weak and sickly among you, and many sleep.*) And the Apostle St. James here directs those whom God had thus punished, to send for the *Elders of the Church*, ver. 14. who were endued with a Power of working Miracles, (Luke 9. 1, 2. Mark 6. 13. Acts 2. 43.) and to acquaint them what they had been guilty of, which might give occasion to God thus to punish them; and if the Elders of the Church, from some inward Inspiration, understood that God, by them, would work a miraculous Cure upon such who were sick, they would then pray over them, anointing them with Oil, and the effect should immediately follow.

Now is there not a great deal of difference betwixt publickly confessing some particular Faults upon such an occasion as this was, and when there was such a Power of healing in the Church, and the being constantly obliged to confess in private to the Priest all Sins whatsoever? But they, who, from *anointing with Oil*, which was nothing else but a Ceremony of the Gift of Healing, could so easily infer the Sacrament of *Extreme Unction*, are to be excused if they have deduced another Sacrament from what is in the same place said concerning Confession.

Thirdly,

Thirdly, That although the Words of St. James may be thus interpreted with relation to what went before; yet they may be considered as a general Proposition, deduceable from what the Apostle had discoursed in the 14th and 15th Verses, concerning those extraordinary Cures wrought by the Prayers of the Elders upon such as were sick; and that because,

1. Here is nothing said concerning *anointing with Oil*, which was only used when any extraordinary Cure was wrought.

2. Because it is not said, Confess to the Elders, but to *one another*; which is a general term, and takes in those of the Laity as well as those of the Clergy.

3. Because there is annexed a known general Duty of *praying for one another*.

Now if the words contain a general Proposition, and that the Apostle, having shown how prevalent the Prayers of good Men are in some cases on the behalf of Penitents, does from thence take occasion to persuade all Christians to acknowledg their Faults to one another, that so by their mutual Advice and Prayers for one another, they may be recovered of all their spiritual Distempers, of what kind soever: there will still be less foundation in this Passage for the Doctrine of Auricular Confession. For then Bellarmine's forced Interpretation [*Confess to one another, i. e. you who want Absolution, to those who have power of giving it*] can never take place. But the Confession, here spoken of, must be mutual, of any good Christian to another: and it may as well be inferred from the latter Exhortation, to *pray for one another*, that none but the Priest

is to put up Prayers unto God for us, as from the former, that we are only to confess to him.

The last Text in the New Testament which *Belarmine* does more particularly insist upon, is that of *St. John*, 1 Joh. 1. 9. *But if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.*

To which it may be replied :

1. That he himself is so modest as to assert Sacramental Confession to be only probably inferred from this place.

2. That he grounds this Probability upon the Supposition, that in the 20th of *St. John*, ver. 23. *Whosoever Sins ye remit, they are remitted, &c.* Confession is determined to be of absolute necessity ; and therefore that when it is here said, that *God is faithful and just*, it is with respect to the Promise by him there made, of pardoning all such who confessed their Sins to the Priest, and none else ; whereas it has been shown, the necessity of Auricular Confession cannot be proved from that Passage.

3. That the Confession, here spoken of, is (according to the Interpretation of some of the best Popish Commentators) to God alone, and does denote not a particular recital of all Sins whatsoever, but an humble acknowledgment (like that of the *Publicans*, Luk. 18. 13.) of having offended God, in opposition to their Presumption, who (like the proud *Pharisee*, Luk. 18.

11, 12.)

11, 12.) rely too much upon their own Merits, and (as it is expressed in the Verse precedent) *say they have* 1 Joh. 1. 8. *no Sin.*

Having thus examined those Texts wherein Auricular Confession is supposed to be directly proved, I might with good reason pass over such wherein it is declared to be only prefigured.

1. Because *Bellarmino* himself confesseth, that *Arguments, which carry any force or efficacy along with them, can be fetched only from the literal Sense of the Scriptures.*

Bell. de verbo Dei lib. 3. cap. 3. Con- venit inter Nos & Adversarios ex solo literali sensu peti debere argumenta efficacia.

2. Because when the thing it self is not to be found in the Scriptures, it is to no purpose to talk of its being prefigured. If neither those Texts which I have examined, nor any other, do clearly show Auricular Confession to be of Divine Institution, of what use can it be to appeal to other Scriptures for the finding out some resemblances of it?

But however, that all pretence of Argument from Scripture may be wholly removed, I shall likewise briefly consider the several Figures of Auricular Confession set down by *Bellarmino*, and from him borrowed by the *Catholick Scripturist*, and other Popish Writers.

The first Figure of Auricular Confession is fetched from *Gen. 3. & 4.* where God is said to require a Confession first of *Adam*, and then of *Cain*, by an Angel, the Representative of the Priest under the Gospel.

Bell. de Poen. lib. 3. c. 3.

I answer: The Confession, here spoken of, was made only to God, and that the Voice of one walking in the

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Corn. à Lap.
in loc.

the Garden (*Gen: 3.*) said by *Bellarmino* to be the Voice of an Angel, was the Voice of God: For it was the Voice of him who gave the Commandment about not eating of the Tree of Life (*ver. 11.*) and the Voice of him who gave the Woman to the Man, *ver. 12.*

The second Figure is found in the 13th and 14th Chapters of *Leviticus*, where the Leper coming to the Priest to receive his Judgment, whether he were clean or no, is supposed to prefigure the Sinner's coming to Confession to the Priest under the Gospel.

But there is a great difference betwixt these two.

1. Because the Leper's coming was publick; but the Confession required is private.

2. Because the Leprosie was but one particular Disease; whereas Auricular Confession is an enumeration of all Sins whatsoever.

3. Because the Leprosie was visible in the outward parts of the Body; but Auricular Confession is not only of open and scandalous Sins, but of the most internal and secret Faults.

4. Because the Leper came for Judgment, whether he were clean or no; but the Sinner who comes to Confession, comes to be made clean, *i. e.* to be absolved.

5. Because the Leper came when he himself was not certain whether he was infected with the Leprosie
or

or no; whereas in Auricular Confession, the Sinner is supposed to be conscious of the Sins which he is to confess.

6. Because the Priests in the Old Testament are Types not of the Ministers of the Gospel, but of our Saviour, who is the Christians only High-Priest.

The Third Figure is fetched from *Numb. 5. 6.* *Speak unto the Children of Israel, When a Man or Woman shall commit any Sin that Men commit, to do a Trespas against the Lord, and that Person be guilty.*

Ver. 7. Then they shall confess their Sins, which they have done: and he shall recompence his Trespas with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

I answer;

1. That it is not necessary that every Ceremony or Passage in the Old Testament should prefigure something in the New; nor that if Confession under the Gospel were prefigured in this Passage, it should be Confession to any other but to Christ alone.

2. That here is no mention made of a particular enumeration of all Sins whatsoever. The *Touch-stone of the Reformed Gospel* asserts, that by *confessing their Sin*, is to be understood *their Sin in particular*; and we could agree with him, if by *their Sin in particular* he understood (as he ought) that particular Sin whereby any one had injured his Neighbour, and not all particular Sins whatsoever.

Pag. 39.

The

Pag. 173.

The *Catholick Scripturist* instancing in this Passage for the proof of Auricular Confession, cries out, *Behold Confession! Behold Repitition!* Which last words show that he supposed the *Recompence* here spoken of, to be a *Recompence* for some Injury done; and if so, then has the Confession here spoken of, respect likewise to such an Injury, and not to all manner of Sins of which any one happens to be guilty.

The fourth Figure mentioned by *Bellarmino*, is in Mat. 3. 5, 6. *Then went out to him Jerusalem, and all Judea, and all the Region round about Jordan, and were baptized of him, confessing their Sins.*

I answer;

1. That Confession here spoken of, is of such as were to be baptized; but Auricular Confession is required of such as are already baptized, and therefore it may be as well inferred from hence, that Men are often to be baptized, as that they are often to confess.
2. That this Confession was voluntary; but Auricular Confession is declared to be of absolute necessity.
3. That this Confession was publick; but Auricular Confession is private to the Priest alone.
4. That by confessing their Sins, can be only meant an owning themselves (as *Cajetan* and other Popish Commentators do affirm) to have been great Offenders; it being impossible to suppose that ever St. John Baptist could

could have heard the particular Confessions of all such who came to his Baptism.

The fifth and last Figure is fetch'd from *St. John, ch. 11. 44. Loose him (Lazarus) and let him go.* Where *Bellarmino* makes *Lazarus* his coming out of the Grave, to denote the Sinner's coming out of his Sins by Confession; and the *loosing him*, to express the Power of Absolution in the Priest.

I answer;

1. That *Alphonfus de Castro* having shown that no proper Argument for Confession can be fetched from the History of sending the Lepers to the Priest, adds that *the like may be said of what our Saviour spoke to the Apostles concerning Lazarus*; and that *Maldonat*, another Popish Writer, asserts, that they do not build Sacramental Confession upon this place, *i. e. upon the Sand*, but upon that other Passage, *Whose-soever Sins ye remit, they are remitted, &c.*

Simile est illud quod de Lazaro resuscitato, Christus dixit Apostolis, Solvite eum, & smite abire. Maldonat. in loc.

2. That our Saviour's Words do properly denote nothing else but the untying those Grave-Cloaths wherewith *Lazarus*, having been dead and buried, was bound; and although an ingenious Fancy may apply them to Confession and Absolution of Sins, yet this does not prove either of them (especially as practised in the Church of *Rome*) to be of Divine Institution.

3. That our Saviour spoke not only to his Apostles, but likewise to other Standers-by, who by untying

Lazarus, were to be Witnesses of the Miracle wrought by him: and therefore if Absolution is here prefigured; it is prefigured to be in the People as well as in the Priest, and every private Person may from hence be concluded to have a Power of remitting the Sins of those who confess to him.

Having thus considered all the most material Passages, which the Defenders of the Church of *Rome* insist upon for the proof of Auricular Confession, I shall conclude with these following Observations.

Gerhard.
Confess. Cath.
l. 2. par. 2.
Art. 16. c. 4.
Dallæus de
Auric. Confess.
p. 12.

First, That besides such Writers of that Church, who (as we have observed) do deny the several Passages before-mentioned to have any relation to Auricular Confession, there are others of the same Communion, who have positively declared that it cannot be proved from the Word of God; as the *Glossator*, *Nicolaus de Orbellis*, *Scotus*, *Gabriel*, &c.

Secondly, That whereas they of the Church of *Rome* do so extravagantly commend those who come to Confession, and make it part of the Character of the most virtuous Persons; there is no instance of such kind of Penitents in Scripture, neither are any there commended upon any such account.

Thirdly, That *St. Paul*, who gives Directions almost concerning every thing relating to the Church, gives no Directions either about making Confessions to the Priest, or his receiving them.

Fourthly,

Fourthly, That there are in the Scriptures many places which do plainly declare Confession to God to be sufficient, as well as Instances of such as have had their Sins forgiven them upon their Repentance, without a particular enumeration of all their Faults, as in the case of the Prodigal Son, *Luke* 15. 18. of *Zachau*, *Luke* 19. 8. Of the Woman that was a Sinner, *Luke* 7. 48, &c.

Isa. 1. 16, 17,
18.
Ezek. 18.
21, &c.

T H E E N D.

L O N D O N,

Printed by *J. D.* for *Richard Chiswel* at the Rose and Crown
in *St. Paul's Church-Yard*, 1688.

London, I have seen and in the
places which are mentioned in the
be full of them as well as in the
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The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of Their Doctrine

OF

SATISFACTIONS.

PART I.

IMPRIMATUR.

Ang. 16. 1688.

Guil. Needham.

THE Church of *Rome* having advanced a certain Doctrine of *Satisfactions*, which they maintain to be founded upon several Places of Holy Scriptures, the design of some following Pages is to observe the meaning of those Places, and whether they be a sufficient Foundation of such a Doctrine. But for the better Advantage of this Design, that I may perform it with more Perspicuity, I shall discourse of these *Satisfactions* in some latitude, and explain some things that are previous, and in order to a right stating of those Scriptures which are brought for the proof of them,

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I. I

I. I shall give an account of this Doctrine of *Satisfactions*, as it is asserted in the Roman Church.

II. I shall observe the Grounds and Arguments it is founded upon.

III. That these being removed, or there being no Satisfaction for such Purposes, as they maintain them, I shall observe the Reason of Afflictions, and voluntary Chastisements or Penances, which are the Matter of Satisfaction, in the Church.

IV. And so come in the fourth place, to explain those Texts of Scripture which they produce for this Doctrine.

V. And, lastly, shew the Original of it, when it began, and was established in the Church.

I. To give an account of this Doctrine of Satisfaction, which is this, That God, upon the exercise of a true Repentance, through the Mercy of his own Nature, and the Satisfaction of Christ's Sufferings, remits the Guilt, and eternal punishment of Sin; but leaves a Debt of some Temporal Pains to be undergone by us, which we are to expiate, and satisfy for, either in the Afflictions of humane Life (as they are the Dispensations of Divine Providence) or in some undue Performances, and voluntary Penances of our own; which if we do not, they still remain upon us as a necessary Suffering in the other State. And by these Afflictions, or in these Penances, they affirm, that we can truly satisfy for the temporal Penalties of our Sins, which are still retained, or required from us after the Remission of their eternal Punishment.

Now all this is to be understood in respect of such Sins as are committed after Baptism; for those that are
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antecedent to that are wholly cancelled thereby in that fuller Application of Christ's Sufferings; and those Persons that immediately die, after the Benefit of that Sacrament, as they are capable of no punishment in this Life, so they are secure from the Purgatory of another in the notion of these Authors. As if Remission of Sins, and the Application of Christ's Sufferings did not belong to a true Repentance, without which even Baptism in self of adult Persons would signify nothing; (*Acts* 2. 38. & 3. 19.)

This is the Sum of the Roman Doctrine in this Particular: The Professors of that Church very nicely distinguish the punishment of Sin into Temporal and Eternal, the latter of which they affirm to be remitted to all true Penitents through the Efficacy of Christ's Sacrifice; but the former to be payed and satisfied for in their own Persons.

This Doctrine hath a general Consent to it, although they differ in some certain Notions and Definitions about it, some maintaining that the Guilt of Sin, or the Offence of the Divine Majesty is remitted through Contrition alone, or in the Benefit of Absolution added thereto, and that the eternal Punishment in the Virtue of the Keys is changed into a Temporal, which Works of Satisfaction are necessary to the Discharge and Removal of.

Others think that both the Guilt and Eternal Punishment are remitted through Contrition, but that an Obligation still remains to some Temporal punishment in the order of the Divine Mercy, which the Gospel-Ministers in the Authority of their Priestly Office can remit one part of, and injoin some Penances as a Satisfaction for the other.

Now some distinguish in Sin, between the Offence thereof, or Aversion from God ; and inordinate Appetite, or Conversion to the Creature: and for the first they say, being infinite, as it respects, or is an Affront of an infinite Majesty, none can satisfy but the Man Christ Jesus ; and therefore this is only forgiven thro' the Faith of him, and his Performance on our behalf ; but for the other, which is only a finite thing, every Person may satisfy in his own Action, through the Assistance of the holy Spirit which enables him thereto.

And as to the Efficacy of these Satisfactions, some modestly affirm that they only apply the infinite Satisfaction of Christ to us, and are effectual as they are joined through Faith to his Passion. Others maintain that they have no Value from Christ's Passion, which they would not have in their own Nature, though the Influence they are performed by, were obtained in another Means, or Conveyance to us.

However 'tis their general Doctrine that they are equivalent in themselves to the Temporal Penalties due to Sin, and obtain in a commutative manner, the Remission of them, as they are acted from the Graces of the Holy Spirit, which being an infinite Principle in our Souls, makes the Performances that derive from them, fully answerable to the Demerit of Sin, and a proper Satisfaction on our part for it.

Now it is observable, that the Council of *Trent*, which is now the Canon of the Roman Church, determines nothing among these Niceries of School-Authors, but only affirms in a general manner, that a Temporal Punishment is still due to Sin, after its Guilt, and eternal Punishment is cancelled in respect to Christ's Merits, which must be undergone either in the Chastisements of this Life, as they are inflicted by Divine Providence,

dence, or some undue Works, and voluntary Penances upon our selves; or else it remains upon us as a necessary Debt in another World, which we must pay to Divine Justice, before we can enter into the Blessedness of that State; but that by a patient sufferance of outward Afflictions, or Works of Penance upon our selves, we can fully satisfy the Justice of God through the Merits of our Saviour, and redeem that temporal penalty, or obtain a compleat Remission of the whole punishment and Guilt of Sin. And therefore these Satisfactions, as they are defined by Afflictions, or Works of Penance; so they are called Compensations of the Divine Offence, and accounted not only as proper Remedies of ill Habits, or Preservatives against fresh Miscarriages afterwards; but punishments of past Sins in order to the forgiveness and pardon of them. And that by this Means in the Help of Divine Grace we can purchase that Pardon, or fully satisfy, by way of equivalence, for the temporal penalties of our Sins. And not only so, but that we may perform more than is necessary upon that account, or found an Overplus of Satisfactions, which through the Communion, or intimate Relation of Christian People, they all being Members of one Spiritual Head, may be applied to the Advantage of others; upon which account the Saints may be called our Redeemers, as they deliver us from the Debt of temporal Punishment by the payment of it themselves, according to *Bellarmino, lib. 1. cap. 48. de Indulg.*

Concil. Trid.
p. 124. Bell.
de Indulg. l. 2.
c. 6. for p. 660.
Exam. p. 2. p.
205.

Bell. ibid. cap. 1.

Now this Doctrine does suppose many things:

1. That Sin is not wholly pardoned altogether as to both Guilt and Punishment; but some part of the Penalty due thereto still remains after the Pardon or Remission of it.

†

2. That

2. That we can add to our Christian Duty, and arrive at a state of Vertue above the Precept, or perform undue Works, and more than is requisite, upon the account of our former Sins. And,

3. That these Performances, or undue Works, can satisfy the Divine Justice for the Remains of Temporal punishment due to Sin after its Pardon and Forgiveness, through the Efficacy of Christ's Sufferings: Nay that they can satisfy in such an abundant manner as may be communicated to the benefit of other People.

1. Now as to the first of these, that certain Temporal Pains or Punishments are still left as a just penance after the remission of Sin as to its Guilt and eternal Punishment.

This is, first, contrary to the Gospel-Covenant in the Sacrifice of our Saviour; *Heb. 8. 12. I will be merciful to their Unrighteousnesses, and their Sins, and their Iniquities will I remember no more*; that is, upon the term of a true Repentance, and in the special means of applying Christ's Benefits, *the Laver of Baptism*, and Regeneration, their Sins will I remit, as so many cancelled and discharged Debts, and deal with them as if they had persisted perfectly innocent, or never been guilty of Sin at all; according to the Doctrine of *Sr. Peter* to the obstinate Jews, *Acts 2. 38. Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of Sins.*

And we may be convinced of the latitude of our pardon from God by those Scriptures, where our Sins are compared to Debts, upon which account we are said to be Debtors, and the remission of them is denoted by the remission of a Debt, as *Matth. 18. 13, 14.* In the Parable of a King that would reckon with his Servants, where, upon the humble entreaty of one of them,

them, 'tis said, *That his Lord was moved with Compassion, and forgave him the Debt.* And *Mat. 6. 9.* that Petition in our Lord's Prayer is thus expressed, *Forgive us our Debts, as we forgive our Debtors.* Now as we cannot imagine that he answers this Precept, or the qualification of Forgiveness at God's Hands, who remits a part of his Brother's Trespases, and revenges or challenges a Recompence for the rest, but that a plenary Remission is enjoined hereby, that we receive our offending Brethren into all the Beneficence or kind effects of Christian Charity; so neither can we interpret the Divine Mercy concerning a part of our Offences, when God declares in an indefinite manner, that he will *forgive us our Debts*, or that he does forgive them in regard to Christ's Sufferings, according to the Apostle, *Col. 3. 32.* where he also sets forth our Christian Duty by way of Simile, *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.* Now as Forgiveness denotes the removing of the Punishment, so that cannot support the Roman Doctrine, which they commonly say, that God forgives the greatest part of the punishment of Sin in regard to what he requires of us according to the Relation of eternal and temporal pains to one another, seeing there is no mention of this in the Revelation of God's Word, which is the only measure of our Knowledge concerning the Mercy and free Emanations of the Divine Nature; and seeing this derogates from the performance of our Saviour, and leaves but one part of our Redemption to him, whose purchase it wholly is, and whom it does intirely belong to; (of which more afterwards.)

Nor is this reconcileable to the ordinary Acception, and custom of Speech among Men, to remit any thing,
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yet demand the solution of one half of it ; as it is inconsistent with the use of those Words which the Scriptures express this thing by, which signify freely to pardon without any thing of equivalent, or compensation thereto, (χαρίσασθαι) and to put away or remove from one, (ἀφίεναι) or when it passes into a third Person ; *liberare debitorem per acceptilationem & dicere acceptum fero* ; to set free a Debtor by an Acquittance, wherein the Creditor does declare that he is satisfied as much as if he had received the full payment. This is the acceptance of the Word among prophane Authors, and may be best explained as to its importance among the Penmen of the holy Scriptures, by St. John, where he joins this with the opposite Word (κατέειν) to hold or retain, chap. 20. 23. *Whose soever Sins ye remit, they are remitted unto them ; and whose soever Sins ye retain, they are retained* ; that is, those Persons whom ye the Apostles rightly receive into the Communion of the Church, upon the profession of a true Faith, and Repentance of their past Sins, they shall partake of all the Advantages and Priviledges thereof, Remission of Sins, a more plentiful influence of God's Spirit and eternal Happiness, afterwards ; and those Persons whom ye exclude from that Communion, as truly wanting a Christian Habit in their Minds, shall still remain under the consequence of their Sins, both in this and the other World.

And those other Places of holy Scripture, which declare the pardon of Sin to be a gratuitous and free thing, cannot be accommodated to this Doctrine, as Rom. 3. 24. *We are justified freely by his Grace, through the Redemption that is in Christ Jesus.* And Eph. 1. 7. *We have Redemption through his Blood, the remission of Sins, according to the Riches of his Grace* ; that is, our Sins are freely pardoned in the Benignity of the Divine Nature, through

through the Ransom of our blessed Saviour; but how can that be gratuitous and free, or what Relation has it to the *Benignity* of the Divine Nature, when we suffer half of the Punishment due to Sin, and as it were, purchase it by that Means?

And those Expressions among the Prophets, of *God's blotting out Transgressions as a thick Cloud*, whensoever any truly repents of them, *Isa. 43. 25. & 44. 22. his subduing our Iniquities, and casting our Sins into the depths of the Sea*, *Micah 7. 19. Plal. 103. 12.* his promising Life to the penitent Sinner, whatsoever his Miscarriages have been before: These cannot consist with an Obligation still left to some Penalties for past Sins, but must needs import a full exemption from all Sufferings, *by way of Punishment*; upon that account, as well temporal as eternal, either of which are not reconcilable to such Expressions, nor would it be a *blotting out Transgressions*, where some of the Punishment is still retained.

And more expressly, as a refutation of this Doctrine, *Rom. 8. 1. There is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit*; that is, those who endeavour in an honest compliance with Divine Grace, to subdue their carnal Affections, and follow the Dictates of their Spirits, and the more certain Suggestions of the Spirit of God, as those are displayed upon that Principle, and intermingled or blended with it; such Persons, although they be guilty of many Miscarriages, as the necessary Results of humane Infirmity, yet in the efficacy of Christ's Sacrifice they shall be fully acquitted and discharged therefrom, so as no Condemnation shall ensue, nor any punishment temporal or eternal. This is the notion of the Words, that thro' the means of Christ's Sufferings, we are rescued from the penalties of our Sins, and this Be-

ness is only applied to those Persons that pursue a Gospel-Life, and are only chargeable with the lapses of humane Nature, or truly repent of deliberate Sins. And those following Words have the same importance, *ver.* 34. *Who is he that condemneth? 'tis Christ that died, or rather that is risen again; that is, 'tis an unreasonable thing to condemn or adjudg to any punishment the pious Professors of Christ's Name, seeing he has suffered upon their account, and payed the price of their Redemption.*

And 'tis a more plain Affirmation of our Impunity, as also of the Means by which it was purchased, and acquired for us, that of the Apostle in two parallel places, *Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: And God hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him;* that is, the Death and Sufferings of the Man Christ Jesus being so righteous as he was to the utmost rigour of the Law, were upon our account, to redeem us thereby from the just demerits and stipend of our Sins, that he being treated as a sinful Man, we should be considered upon the exercise of a true Repentance, notwithstanding the many Failures we are guilty of, as righteous Persons, and wholly acquitted from the penalties due to them. For if there should be any remainder of so much as a temporal punishment unremoved by this Mediation of our Saviour, it could not be said in an indefinite manner, that he hath *redeemed us from the Curse*, or that *we were made the Righteousness of God in him.*

And pursuant to this purpose is that other place of the Apostle, *Rom. 5. 1. Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ; that is, being arrived at the due Improvement of a Christi-*

an Faith, such as belongs to the farther Discoveries or Revelation of the Gospel, which will carry us to a higher advancement of Holiness of Life, as we are possessed of a higher degree and proportion of it; we being arrived at this Christian Faith, the most powerful inducement of a virtuous Conversation, shall be rescued from the penalty of our past Sins, or have Peace with God, through the Atonement of his Son, and be no longer in a state of Displeasure or Enmity with him.

All these places plainly manifest that when we have arrived at the qualifications of Forgiveness, according to the tenour of the Gospel-Covenant, we are fully exempt from all Sufferings upon the score of former Sins, and have no remains of any sort of Punishment to be undergone by us, the whole guilt and the whole punishment being both remitted and relaxed together.

And, moreover, as it would argue Insincerity and Unfaithfulness in God to deal with us so expressly contrary to his own Declarations in his holy Word, so it would likewise be a plain repugnancy to his Justice. He has been graciously pleased to confirm and ratify a New Covenant with Mankind in his Son, in which he has promised upon certain terms of Faith and Repentance, to constitute him a Sacrifice for us, and transfer the punishment of our past Sins to him, or indemnify us through his Sufferings: Of which we find an express account in many places of holy Scripture; thus in that particular Prophecy to this purpose, *Isa. 53. 4, 5, 6. Surely he hath born our Griefs, and carried our Sorrows; he was wounded for our Transgressions, he was bruised for our Iniquities; the chastisement of our Peace was upon him, and with his Stripes we are healed, &c. the Lord has laid on him the Iniquity of us all: and ver. 12. He was numbred with the Transgressors, and he bare the Sin of many, &c.* part of

which is cited by St. Peter, 1 Epist. 2. 24. *His own self bare our Sins in his own Body on the Tree, that we being dead to Sin, might live unto Righteousness, by whose Stripes we are healed.* And so the Apostle to the Hebrews, chap. 9. 28. *Christ was once offered to bear the Sins of many: And Christ hath once suffered for Sins, the Just for the Unjust,* 1 Pet. 3. 18. And he is described by the Baptist, *the Lamb that taketh away the Sins of the World.* Joh. 1. 29. And in those places mentioned before, *He was made a Curse for us, and he was made Sin for us*; that is, according to the Idiotism of the Hebrew Language, he was a Sacrifice for our Sins. Now then our Ransom being paid in Christ, or he having suffered the full demerit of our Sins in our room, as having no foundation of Sufferings in his own Person, we are fully acquitted from that Debt, if we only perform those terms, which in the dispensation of the Divine Wisdom apply those Sufferings to our account, or transfer the benefit thereof to us; and it would be an Instance of Injustice to require a Satisfaction of penitent Sinners for their past Misdemeanours, as it would be for a Creditor to demand that Debt from any Person, which his Surety had discharged before either in kind or in something else of a higher value.

And then this depreciates the infinite payment and satisfaction of Christ, if there be still some temporal pains left to us upon the score of former Sins, which we must sustain in our own Persons after a true Repentance of them, then Christ did redeem us but in part, and did not wholly satisfy for us, which must either be chargeable on the Divine purpose, and so would be a plain Collusion in the God of Truth, or on the Inefficacy of Christ's Sufferings, as if they were insufficient to compensate the Divine Justice, or to purchase our Impunity

punity, and some Satisfactions of our own were to be joined with them to render them adequate upon that account.

But then they say that Christ immediately satisfied for the eternal punishment and guilt of Sin, and immediately for temporal pains likewise, in as much as he obtained such an influence of Divine Grace, by which we may satisfy our own selves.

Which Doctrine, as a fuller evidence of the Absurdity of it, ascribes this Satisfaction to the Person of the Father as his Act, who was the Object thereof, or whom it was offered as an Atonement to, in as much as he being the Root of the Divine Nature did communicate, by an eternal Emanation, those Powers to Christ, which enabled him to satisfy for us. But if it must be ascribed to Christ who performed that bitter Instance, or as himself speaks in the Prophet, *who trode the Wine-press alone of the Wrath of God, Isa. 63. 3.* then it is a dangerous thing thus to diminish the inestimable Value of his Sufferings, and deprive him of the Merit of one half of them by a sacrilegious reference to our selves; which would induce one to believe no Satisfaction at all, and so detain one under the horror of his Sins, or prevent the happy confidence of remission of them, and the Saving Graces of God's Spirit to enable him against them for the time to come.

And it is also bold and venturesome to assert such a Doctrine as has no support in holy Scripture, there being no-where any mention there of this half-Satisfaction, or that Christ satisfied for the whole Guilt of our Sins, but not the whole punishment of them; but that he universally suffered for Sin, and entirely dissolved the Obligation thereof. The Apostle says, *Col. 2. 14. That he blotted out the Hand-writing of Ordinances against us,*
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which was contrary to us, and took it away, nailing it to the Cross. But if a company of temporal punishments still remain to be satisfied for in our own Persons, which were not expiated in Christ's Sufferings, then the Hand-writing is still unremoved, and in force against us.

But moreover there are several Absurdities in this Doctrine upon their own Principles; first, that venial Sins, as they stile some, only having a temporal Punishment belonging to them, which must always be suffered and satisfied for in our own Persons, are not included in Christ's Sacrifice, and such Persons as are only guilty of those, have no benefit there-from as to the Pardon obtained by it: which is a direct repugnancy to the Apostle, 1 John 1. 7. *If we walk in the Light as he is in the Light, the Blood of Christ Jesus cleanseth us from all Sin*; that is, every Sin is acquitted and pardoned to us thro' him upon a due disposal, and qualification in our selves.

And they maintain, that Sin is wholly remitted and pardoned in Baptism, both as to the Guilt and Punishment of it: which is a flat Contradiction to their other Assertion, that we must satisfy our selves for some part of the punishment of Sin, notwithstanding the infinite Payment and Satisfaction of Christ; for the efficacy of Baptism does wholly derive from Christ's Satisfaction, and we partake of nothing in that Sacrament, but what is the Purchase and Influence thereof, and therefore seeing the temporal pains of those Sins, that were acted before, are remitted in Baptism; it plainly follows, even upon their Principles, that Christ's Satisfaction is applicable to the whole penalty of Sin, and no portion thereof is left undischarged by it. But 'tis the fate of an erroneous Doctrine, that one always falls into contradiction in the Defence thereof, which Truth alone, from the Uniformity it carries to all the Parts and Branches of it, can secure us from.

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And whereas they affirm that Christ satisfied for the eternal punishment of Sin, and that mortal Sins have only such belonging to them. This would make the circumstance of such Persons, who have been guilty of these, after Repentance, and the Application of Christ's Sufferings in the Sacrament, much better, than what is the Portion of less Offenders, which is Confutation enough only to mention.

But then sometimes they say, to save this (with what consistency let themselves consider) that although God requires a certain punishment, either here, or in Purgatory, from the truest Converts, yet he exchanges an immense Debt for a little Sum, and only inflicts some temporary Sufferings for eternal Misery. This indeed, if he should do of his own Benignity, as it was to accept of a Surety and Mediator for us at the first, without any Paiment or Solution made, would have been an Instance of great Grace; but seeing he has accepted of a Surety, and the whole account is cancelled in him, he cannot rightfully challenge any share or portion of it over again; and the smallness of the Challenge does not at all help the matter, seeing 'tis the same Injustice although less Injury, to demand a parcel only where all was discharged and paid before, as to insist on the whole Sum.

And if this be so contrary to the Justice of God, it is much more so to the benignity and immense Goodness of his Nature. For seeing the Scriptures every-where teach us (as they also confess themselves) that God, through the performance of our blessed Saviour, is no more an angry Judge, but a compassionate and loving Father, and that *his Love* does far exceed the strongest Affection in human Nature of Parents to their Children, *this* being abundantly with more concern in him, altho devoid of Fondness & Passion, it cannot be imagined how
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that unusual Severity should consist with that strength of Affection; that he who has remitted eternal Death to us most deserving of it, should yet require those Penalties from us which are inconsistent with the notion of remission of Sins, or which, if the Offence be forgiven through the Merit of Christ's Sacrifice, we are no ways under the Obligation of.

Thus the Doctrine of some remains of temporal Punishments, after the pardon of Sin, as to its Guilt and eternal Consequence, is expressly contrary to abundance of Places of holy Scripture, *which* being a matter of God's free Bounty, is only to be known & observed therefrom.

It is also repugnant to the Divine Justice to demand a Debt twice over that in our own Act and Performance, which was already satisfied for by the great Oblation of Christ Jesus for the Sins of the whole World.

It also depreciates the infinite Value of this Oblation, when it is not allowed to extend to the *whole demerit* of our Sins, but we must atone for one part of *it* in our own Persons.

'Tis likewise inconsistent with the Fatherly Affections, and Kindness of God through Christ Jesus, to punish those whom he has admitted to Reconciliation and Friendship in regard to his Sufferings. From all which it plainly follows, that there is no reserve of temporal Punishment left to Sin after the pardon and forgiveness of it, through the Efficacy of Christ's Sufferings, and the qualification of a true Repentance on our part, which was the first ground of the Doctrine of Satisfactions.

The second is that we can supererogate with God; that is, that we can arrive at a state of Vertue above the Precept and Obligation of our Christian Duty, or perform undue Works, and suffer more than the Demerit of our former Sins. Which we shall find

find quite impossible both in respect of *Action*, and *Sufferings*.

As to the *former*, the entire use of all our Faculties belongs to him, from whom we received them, or who made and framed us in these admirable Advantages of reasonable Creatures; there is nothing that we can perform or do, that can exceed such great Obligations on our Side, the utmost effort of our reasonable Powers in his Service, and to his Glory is no more than a just Gratitude, or equitable discharge of our selves to him, nor is this above our Christian Rule, or the express definition of our Christian Duty; *Mar. 12. 30. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength.* Which Love of God as it contains all Christian Vertues as to its latitude (*John 14. 15. & 21. 23. 1 John 2. 5. & 5. 3.*) so being expressed in such a manner, does declare the highest degree and advancement thereof. And *1 Pet. 1. 15. Be ye holy in all manner of Conversation, as he who hath called you is holy.* From which two Places we may infer that those who are commanded to exert themselves upon God in such a manner, in the utmost stress of all their Faculties, Understanding, Will, and rational Affection, and are also enjoined to approach the great Exemplar of all Holiness, as near as they can in a careful imitation and conformity thereto, they are obliged by way of Precept to the highest perfection and degree of Virtue, according to the capacity of humane Nature. Indeed the advancement of our Vertues is not just the same height to all People, but must be supposed of a great latitude in regard to the several Tempers of Mankind, which being in such a difference as they are, make it impossible that all should attain to the same Perfection, as to the matter of their Vertues, or conquest of them-

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selves. Though they may advance as far upon their Temper, having a greater strength of animal Affection to combatewithal, yet they do not all stand in the same elevation or degree of holy Habit with one another.

And this difference in our selves of the force of the animal Affections in different Persons will explain those Texts of Scripture which the Romanists bring for the proof of undue Works, and refute such a Doctrine, as *Mat. 19. 10, 11, 12.* the plain Interpretation of which is, that those Persons in whom the incitements of Flesh and Blood are less prevalent; so that they may the more easily obtain a Conquest of them in a due guard of themselves, and the proper means of reducing their Bodies into a managable Habit, constant Temperance, frequent Fasting, and the use of intense Prayer to supply the defects of our own Strength, by a more liberal Influence of Divine Grace; those that can attain this in the better Advantages of Temper or Grace that they may have to this purpose, upon which account they'll be more delivered from the entanglements of this World, and in a better freedom for the exercises of Religion; as *St. Paul* acquaints us, *1 Cor. 7.* they seem to have a Precept to this freer state of holy Celibacy, *ver. 12. He that is able to receive it, let him receive it,* and not only counsel or advise thereto.

And that other Place, which they explain of a voluntary Poverty, concerning the young Man, *Mat. 19. 21. Go, sell all thou hast, and give to the Poor,* has this Lesson and meaning in it, that we should be constantly affected to relinquish our whole Estates, whensoever they hinder us in any instance of a Christian Vertue, that we cannot express because of them, a due Obedience to any Doctrine of our Saviour: When we observe too great an adherence to these things, that our Affections

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ons are too deeply engaged in them, and our dependance settled upon them, so that they exclude a due Faith and Trust in God, or our necessary compliance with some discoveries of his Will to us. This is the same importance with that other place, to take up our Cross, and follow Christ, and is a Precept still to all Christians in the Sufferings of the Church, or *in times of Persecution for the Truth's sake*, that we renounce our temporal Enjoyments when they stand in competition with *that*, and we cannot jointly preserve both.

Indeed as to the instance of Christian Charity we ought to give liberally in a constant reliance on God's Providence, and the Reward of eternal Glory at the last, according to our Saviour, *Luke 6. 38. Give, and it shall be given you, &c.* But we ought to observe a certain proportion according to the Store we are blessed withal, so as to reserve a due Competency for our selves, such as may answer the Conveniences of Life, without any provision for the Luxuries of it; as the Apostle advises, that others be not eased, and we burdened, *2 Cor. 8. 13.*

This is the Doctrine of the Place, that we ought to relinquish all, either in case of an express Command to this thing, or by way of consequence, when there is such an Incompetency between the holding of our Estates, and the Profession of any Gospel-Truth, that we cannot retain or enjoy both of them. So that it is a Precept still in its true Relation, as it denotes a transcendent Love and Affection to Christ above all things else, and not a state of voluntary Poverty, which may often prevent us of an Act of Beneficence, when we thus divest our selves of the capacity of it. And altho the Romanists frequently boast of their many Examples of a voluntary Poverty, yet they always in so much wisdom part with their Possessions, as to procure a cer-

* By entering
some Monastery,
or the like.

tain Subsistence in some way or other *, and not be cast upon the unseen Supplies of Divine Providence by that means ; and they also ascribe such a Merit to them, and make such Challenges thereupon from Divine Justice, that they are rather instances of spiritual Pride than true Humility, and so cannot be thought to have such a Perfection or Reward in them. And then if we consider the definition of our Duty in a farther latitude, the Precepts of God are in such a degree, & prescribe such an absolute Perfection of our Behaviour, that in this present composition of Flesh and Blood we can never attain or reach to it. To love our Enemies, so as to have no intention of Revenge to them, or be hindered in any Instances of Beneficence towards them, when it happens in our way : And to love our Neighbours as our selves, to be indifferently affected to the Possessions of this World, so that we can be contented with our own Portion and measure of them whatever it be ; or part with them all in the defence of a righteous Cause, not to entertain a motion of Concupiscence in our Hearts, or the fancy of any other thing, which being performed and brought into Action, would be a Sin. These are such heights and advancements of Vertue as we can never ascend to, much less exceed and lay a Merit of Supererogations, or undue Performances thereupon.

And as to the second thing, that we can suffer more either in the chastisements of Divine Providence which we patiently submit to ; or in voluntary Inflictions upon our selves, than the demerit of our Sins, so as to be a Satisfaction for them, or a Treasure for those of other People, will appear very absurd, when we consider the abominable Nature and Desert of Sin, the infinite Majesty, and the infinite Goodness, and the infinite Assistance of divine Grace, which in the highest Instance
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of Ingratitude, it is committed and acted against. And that there is no Equivalency in the Sufferings of this Life, to the Reward of Heaven, so as to purchase it, either for our selves, or other People, the Apostle gives us his Opinion, *Rom. 8. 18. I reckon that the Sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us.*

Thus having proved that we are not capable of undue Performances, or Instances of Vertue above the Rules of our Christian Duty, nor that we can suffer in an aggravated manner above the Debt of our Sins, which quite removes the Ground of Satisfaction, both for our selves, and other People: I might stop here as to any further Pursuit of this Matter; Yet because they expressly affirm that justified Persons can satisfy for the temporal Pains left to Sin after the Remission of eternal Punishment, I shall a little further consider this Doctrine. In Confutation of which we may observe that such is the Nature and Offence of Sin, and its bold Effront to the Divine Majesty, that God in the Effect of his infinite Mercy would not remit it without an Instance of his just Displeasure and Indignation upon it, the more to imprint by this Means a due Notion of his own Purity upon the Mind's of Men, and the Repugnancy of Sin to him, which would have been more lost in them by an Act of pure Impunity. And then an Offence of the Divine Majesty being to be compensated and satisfied for, there could no Equivalent be found but his Sufferings, or the free Oblation of himself, who was God and Man in one Person, or in whom the Godhead dwelt bodily; and so having both the Subject of humane Nature to suffer in, and the Divinity joyned thereto in a wonderful manner to inhanche the Value of those Sufferings, he was only a proper Atonement upon that Account,
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Bell. de Penit.
lib. 4. c. 7.

and did fully expiate the whole Offence and Punishment of Sin. In the Sacrifice of himself which had so much Obedience and Resignation in it, to answer the Rebellion of our Sins, and such an high Estimation from the Dignity of his Person, he purchased the Priviledg of Repentance to us, and whensoever we truly perform that, a full Remission of our past Sins, according to his own express Declaration, *Luke 24. 47.* Which is also the Dictate of the holy Spirit, *Ephes. 1. 7.* *In him we have Redemption, the Forgiveness of Sins. And he is the Propitiation for our Sins,* 1 John 2. 2. *And he has given himself a Ransom for all,* 1 Tim. 2. 6. *And he has redeemed us from the Curse of the Law,* Gal. 1. 13. *And by the Obedience of one many are made righteous,* Rom. 5. 19. The true Importance of all which places is plainly this, that we are wholly rescued from all the Guilt and Penalties of Sin in the Sufferings of our Saviour, those are our Ransom, and the Price of our Redemption, and there is no Remains of any Punishment to past Sins, after a sincere Repentance of them, and the Application of Christ's Sufferings thereto through Faith.

And that this great Atonement was absolutely necessary in Respect to the whole Punishment of Sin, both temporal and eternal, which has no such nice Distribution of it in Scripture, and that we cannot satisfy the Divine Justice upon either Account by any Behaviour, or Action of ours, is very demonstrable from the Inabilities of lapsed Nature, that we can perform no good thing in our own Strength, or the abstracted Principle of our own Natures, without an *Influence of Divine Grace*, (*which Bellarmine* sometimes affirms to be necessary in Satisfaction, *Ibid. p. 1104.*) neither if we could entirely comply with the infinite Principle of Divine Grace, as it inspires good Thoughts into us, and as it
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assists us in the exerting of them, would *our Actions* be of a sufficient Value to satisfy the Offence of an infinite Majesty, or offer a due Compensation thereto; seeing they are not considerable abstractedly as the Operations of the holy Spirit (as one cannot say that that abstains, gives Alms, or the like;) but as they proceed from humane Liberty, and are the Effects of our own Wills, which we produce in that Assistance; but then considering that we are often wanting to this Heavenly Influence in our Minds, and too much yield to our carnal Affections, not endeavouring in a due Intention of our Faculties against them, and so through Remissness in our selves, and Disappointment of Divine Help by that Means, fall into many Instances of Sin; as also that our best Actions have many Imperfections, and Defects in them, either wanting a due Direction to God's Glory, which is requisite to every Instance and Action of Vertue, or some other essential thing thereto, we are more unlikely to compensate the Divine Justice, for a Share of the Penalties of past Sins by any Performances of ours, which are only less Degrees of Sin themselves.

And therefore the Sufferings or Afflictions that we are at any time engaged in, seeing they cannot be a due Satisfaction upon this Account, must be supposed to have another Intention and Design in them, and that God does not send them for a Compensation of his Justice, or Revenge upon Sin as to a certain Remain of Punishment still left undischarged in the Sufferings of our Saviour, but that they are sent for other Purposes.

And first, they are sent in a great Instance of the Divine Love, to cure the sinful Inclinations in us; that the rebellious Principle of Flesh and Blood may be more subdued by this Means, and the Cause and Nutriment of our Sins in a great Abatement, when our Spirits are brought

brought down by some temporal Hardship. We shall then be more recovered to all the benefits of consideration, which a prosperous Circumstance often hinders, and so be more left in the free exercise of our reasonable Faculties, to determine our selves in the result of them, as Creatures of our quality ought to do. And there being this Pressure upon the animal Nature, it will be less apt to fall forth into its usual habits of Pride, Intemperance, or the like; and so we shall have more moderate Temptations to engage withal. Afflictions, when they happen to good Persons, are signal Advantages to their Vertues, and they always grow into a more Christian Habit and Temper by them: Nay, in respect of wicked Men, they have this tendency likewise, and will obtain the like Advantage, unless it be prevented by an incorrigible Obstinacy, or a confirmed Habit and Disposition that cannot change. This was the Apostle's Method concerning the *Corinthian* that was guilty of Incest, to excommunicate him (which was always attended with bodily Pain) and is therefore expressed *to deliver him to Satan for the destruction of the Flesh, that the Spirit might be saved in the Day of the Lord*, 1 Cor. 5. 5. And 'tis not to be questioned but this is often the Process of Divine Providence to cast Men into a state of Adversity, as the most proper and effectual Remedy of their Vices.

And then secondly, Afflictions as they reduce the extravagant temper of Flesh and Blood, by which our Vertues become more easy, so they will excite a greater Vigilancy for the future, that we offend not afterwards, when we consider *the severe Chastisements* we either presently are, or formerly have been engaged in, as our own Conscience will inform us of the true cause and occasion of *them*. These will bring us to a just apprehension and notion of Sin, that we rightly conceive of it,

it, as it is in its own Nature, when we observe these Chastisements upon it, and so carry us in our utmost diligence to a hearty Repentance, and Endeavour against it.

Afflictions likewise are a proper means, and have a direct Influence to many particular Instances of Vertue, they conquer the Insolency of our Natures by a kind of weight, and pressure upon them, and so enstate us in a habit of Humility, and lowlymindedness, that we be not possessed with any vain Conceptions of our selves; they take off the fretfulness of our Temper, and work a disposition of Patience in us, and a quiet resignation to the Will of God, whatsoever Events we shall at any time be concerned in. And these disappointments of our outward Circumstances will excite a due Faith in us, and make us look up to our Heavenly Father in a firm reliance upon him, either for the Influences of his blessed Spirit to support us under them, or the Effects of his gracious Providence to deliver us from them; as God himself speaks in an equal reflection upon the *Jews*, and other People, *Hos. 5. 15. In their Affliction they will seek me early.* And *this holy Discipline* continued upon us will secure our Constancy in these Vertues, or promote our farther advance in them; And if *it* be removed from us through this effect of *it*, 'twill leave such a sense and remembrance behind *it*, that we shall scarce venture upon such Courses as may incur *it* over again.

And Afflictions furthermore are a demonstration to other People of the desert and offence of *Sin*, which is always the occasion of them, and so may be the same means of Recovery *therefrom*, and of the Vertues of a holy Life to them likewise. They are not distinguishable, as to the matter of them, from Punishment, al-

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though they are not formally so, the same Instances having this difference upon the Righteous, and upon the Wicked, that they are only a Discipline to the one for Reformation, but pure Judgment to the other for Destruction. And therefore whatsoever design they are sent upon, they are plain Convictions of the contrariety of Sin to the Nature of God, and the severe Judgment that he will at last inflict upon it, and so may be a proper Inducement to all People to repent and depart from it.

These may be the Reasons why God inflicts his temporal punishments, or the Calamities of this Life upon good People, altho he does not equally inflict them upon all. Some he allows in a perpetual Prosperity without any portion of them, or any chastisement of their past Sins: and some he exercises continually under them, notwithstanding their signal Attainments and Proficiency in a good Life: and some he rescues from them when they have more proceeded in their Vertues, and arrived at the further habits of them; and all this according to the Counsel of his own Will, or the unsearchable Depths of infinite Wisdom.

And as to those Penances that were usually inflicted upon notorious Sinners in the Discipline of the Church, they were for other purposes, and not to satisfy the Divine Justice for such a share of Punishment due to Sin as was exempt from the expiation of Christ's Sufferings.

And first, they were inflicted, that such Offenders in a long process of holy Discipline might afford a more certain Evidence of the Sincerity of their Repentance; and that other People who cannot look into the Heart, or see the disposition of that deceitful Principle, might be fully satisfied thereof, that the Church by this means,

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as much as is competible with human Frailty, might consist of pure Members, and mutually excite to Holiness of Life, and be a mutual check in respect of the contrary Courses.

Another reason of these Penances was to give Satisfaction to the Church, or answer the Offence that is offered to it by a dissolute Action, and take off all Scandal and Reflection from it, that it allows no such Misdemeanours, by thus proceeding in the severest Censure and Penalties upon them, which if otherwise, would both encourage its own Members to an Unchristian Behaviour, and also afford an infinite disparagement of that holy Society, and the Gospel-Profession to those without.

Another Reason of such a severe Discipline according to the proportion of their Sins (some excluding longer from Christian Assemblies, and the Prayers of the Church, and the Advantage of the blessed Sacrament, some less) was this, that such Offenders might duly reflect upon the Nature of Sin, in that opportunity of suffering for it; and from thence be carried to a hearty Contrition and Sorrow for it, a humble Supplication for Mercy, and pardon through the Atonement of Christ Jesus, and a sincere Endeavour and firm Resolution of Amendment afterwards, which will be more intense according to the degree of these Penances, and more preserve them from the like Offences lest they incur the same Punishment over again.

Another Design was the Benefit of others, that being admonished by these Examples upon Sin they might be more deterr'd from the practise of it, & not account it such a slight thing as corrupt Nature, and the Suggestions of Flesh and Blood would pronounce, or represent it to be; which Reason is assigned by the Apostle, *1 Tim. 5. 20.* And these publick Censures on the Actors of more grie-

vous Sins will produce a greater Aversion in the Minds of Men, and a greater caution and endeavour against them, than the most reasonable Institution or Precepts can do, that have no such Penalty annexed to them, as might be demonstrated from a Prospect of humane Nature, if a sad Experience did not witness to it, where these Censures are wanting. This is the notion of Ecclesiastical Discipline, or publick Penances in the Church, according to the Doctrine of the antient Fathers, not to satisfy the Divine Justice for a certain share of the punishment of our Sins, as the Romanists now maintain, but as a better Advantage of our Christian Vertues, either to recover us from habits of Sin, or in the Efficacy of a publick example, preserve and secure us from falling into them.

Thus having laid down the true account of Satisfaction, which is only proper to Christ Jesus from the Dignity of his Person, and which he fully rendred to the Divine Justice upon the Cross in regard to the whole Offence and Consequence of Sin, leaving no part of the punishment thereof to our own Persons, after the exercise of a true Repentance; and also having shown that the Afflictions of this Life are graciously sent in the effect of the Divine Goodness to restore us to a state of Vertue, or that we may arrive at a farther improvement and degree of it; and likewise that Church-Censures had the same notion and design in them, according to the sense of the first Antiquity, where they were most carefully practised with that true Success of a more eminent Piety that belongs to them; I shall now upon this Advantage proceed to explain those Texts of Scripture which the Romanists bring for the demonstration of their Doctrine, that some temporal Penalties still remain to be undergone by us after the remission of the Guilt of Sin,
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and its whole relation to eternal Misery ; and that these Penalties can be removed and satisfied for either in the Sufferings of this Life or some certain Penances upon our selves.

Now as to the first, that some Penalties still remain after the Sin is pardoned, they insist upon these Places. First, *Gen. 2. 17.* concerning *Adam*, that he was left subject to Death, and his whole Posterity in like manner after his Trespas was remitted in the Promise of a Redeemer : Which common Fate of all Man-kind, with the first Patent and Author of it, the Apostle describes, *Rom. 5. 12. As by one Man Sin entred into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned.* Now the Answer to this is easy, That Death now is no Punishment to good People, nor comes upon them in that respect ; for since the Sting thereof is taken away by our Saviour, the whole Desert of our Sins fully expiated and atoned for in his Sufferings upon the Term of our Repentance, there is a double Advantage in Death, both a Deliverance from the Temptations of this Life, and a Translation of us into the Blessedness of another. Such is the Contrivance of infinite Wisdom, and the Efficacy of the Divine Goodness, that that which was our greatest Punishment, in the Means of Christ's Sufferings is become our greatest Benefit ; that which terminated this animal Life, and also contained in it eternal Death, or delivered us over to the Miseries of another World, is made the Passage to the Glories of the Heavenly State. And whereas *Bel-larmine* says in a supposed Triumph over *Calvin*, that *Death can have no Relation to our Vertues or Proficiency, in them for the Time to come, seeing it would be a ridiculous Assertion to maintain that Men were punished with Death, that they might live more cautiously afterwards.*

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This does not hinder but that *Death* is truly considerable as a Benefit to good People, and not a Punishment, which transfers them then to the Haven of Heavenly Bliss. But however the Manner of Death may give an Occasion to several Vertues, and be an Exercise of our Piety in many Respects; as suppose it be the Instance of Martyrdom, then it affords a due Matter of a holy Resignation to the Will of God, a resolved Patience and Fortitude of Mind to support under those Agonies, as it is a proper Incitement of our Christian Faith to exert it self with more Vigour upon God for a more liberal Assistance of Divine Grace, and also of great Influence to other People, to confirm them in those Truths for which it is undertaken and submitted to. And Death may be a Benefit to many, as it may come immaturally upon them in the Vigour of their Constitution, and not in a State of Weakness and Infirmary, or the natural Causes thereof; in that it prevents some certain Opportunities and Temptations to sin, which in the Continuance of Life and Health would have been undoubtedly complied withal, as the Author of the Book of Wisdom speaks of some *that were speedily taken away lest that Wickedness should alter their Understanding, or Deceit beguile their Soul*, chap. 4. 10. Now although it be a ridiculous thing to affirm that Men are punished with Death, that they may live more cautiously afterwards, seeing there is no Repentance or Amendment after that, yet it is no ridiculous thing at all, but a Method of Divine Providence to remove those by an Anticipation to their natural Temper, into the Happiness of the other World, while they are in a better Disposition and Habit for it, whom a longer Stay or Continuance would certainly carry into some Vices: And therefore *Death* in the Manner thereof, as it respects the last Instance

stance of our Lives, or the time antecedent to it, may be very beneficial to us, this may bring us into more thorough Inquiries of our selves, a more full Apprehension of our former Sins, a stronger Aversion to them, and more hearty Purposes, and a sincere Beginning of the contrary Vertues; and these Examples of the Divine Providence in this respect are like to produce the same Effects and good Fruits upon other People.

But then according to their own Argument, (so full of Contradiction is a false Doctrine) Death cannot be supposed in the Nature of a Punishment as to several People, who yet are subject to it, for those that immediately die after Baptism are quite free both from the Penalty and Guilt of Sin in their Notion, that being perfectly done away in that holy Sacrament, and special Application of Christ's Sacrifice; and therefore there is no manner of Sufferings left or remaining to such Persons; but Death is a pure Benefit to them, as indeed it is to all that die in the Exercise of a true Repentance, and the Habit of their Christian Vertues.

Bell. lib. 4.
Penit. c. 1.

. Another Argument they insist on for these remains of temporal Punishment after the Pardon of Sin, is the Example of *David*, who was punished for his Adultery with *Bethsheba* by the Death of the young Child, after the Guilt of that abominable Instance was remitted to him, 2 Sam. 12. 13. But that this had a future Regard in it to restrain *David* and other People by his Example from such lawless Indulgences afterwards, and so was the Chastisement of a Father, and not an Act of pure Judgment, may be plainly evinced in opposition to the Cardinal's two Reasons to the contrary. The first of which is that those Words of the Prophet, after he had declared the Pardon of his Sin, ver. 14. *Howbeit because by this Deed thou hast given great occasion to the Enemies of*

of the Lord to blaspheme, the Child also that is born unto thee shall surely die; Respect only what was past, and so express a Punishment in them: And indeed that it was a Punishment as to the Master of it, cannot be denied; but that 'twas not formally so, as not being inflicted without a gracious Purpose of a moral good or better Conversation for the time to come, which pure Punishment quite excludes, and so had a future Reference in it, needs no further Argument, than only a Consideration of the Words themselves, which may be thus explained, and paraphrased upon, because by this enormous Act thou hast offered a Pretence to prophane People to think unworthily of the Divine Nature, or deny the essential Purity thereof, and so allow themselves in such brutish Practices; therefore to vindicate that, and prevent the Consequence of such an ill Notion, or the loose Behaviour that would more prevail upon it, the Child that is born to thee shall surely die: for if it had lived it might plausibly have been said, that God receives into his special Favour Adulterers, and Murderers, and no way discriminates between the Profligate and the Vertuous, which would have been a main Encouragement to such wicked Courses. His second Reason that it was an Act of pure Justice or Punishment upon David, is drawn from David's Opinion in the matter, that it was so, which his Mourning, Fasting, and Prostration upon the Ground for the Recovery of the Child does plainly evidence; for says he, he would never have deprecated such a thing as was beneficial to him upon the Account of his stricter Caution, and more constant Piety afterwards, and which was inflicted for that very Purpose. But how does this appear to be David's Opinion? his Behaviour in the Case seems only to be influenced from his Compassion for the Child, and his great

great Faith, or his strong Persuasion of the exorable Nature of God ; for when the Child was dead he returned to his wonted Comforts and Enjoyments of Life.

And as to his better Behaviour for the time to come, Were not his Fasting, &c. proper Expressions of a true Repentance ? and the more these Exercises were intended, or the longer he kept in the Occasion of them, the more they were like to imprint upon him, and produce the stronger Purposes against such Enormities afterwards.

And what he urges that he would never have deprecated such a Penalty as he saw to have a direct Tendency both to his own and other's Vertues, is as inconsistent, as if one should conclude that because a sick Person is very averse to the bitter Potions that are prescribed him, and would willingly decline them if he could with any regard to his own Safety ; therefore they are only Penalties upon him, and not Remedies of his Distemper, being to be denominated from his Aversion to them, and not from the Effects which they produce in him. The Apostle says, *that he besought the Lord thrice, when he was buffeted of the Messenger of Satan, that it might depart from him.* Shall one therefore affirm that that Calamity was inflicted upon him, as a Punishment of his past Sins, and not for his caution afterwards ? The Apostle himself refutes this, and expressly declares that that Circumstance, whether it were some bodily Sickness, or whatsoever else, was therefore dispensed to him, to secure him from spiritual Pride, and preserve him in a Habit of Christian Modesty ; *lest I should be exalted above measure through the abundance of Revelations, there was given to me a Thorn in the Flesh,* 2 Cor. 12. 7. The Saints may deprecate from a certain Common Sense of Nature that abhors Suffering, those things

that they discern to be profitable for them, if be they painful or grievous to them. And that *David* did so much pray against the Death of his Son, does only signify that it was a most sensible Loss to him; and not that it would be no advantage to his Repentance, and better Life for the time to come.

And as to that other Instance of *David* his numbring the People, 2 *Sam.* 24. which he heartily repented of, *ver.* 10. and therefore according to the Divine Promise was remitted and pardoned to him, yet after that had his choice of three Evils, one of which he must suffer and submit to. This also is to be explained in a Parallel-meaning with the former Place, that 'twas only a fatherly Chastisement upon *David*, in order to recover him to his proper Vertue of Humility of Spirit, and Dependance on God, and remove him from a vain Confidence in an Arm of Flesh, or the Multitude of his People which his Mind was possessed with at that time.

And as to the People it was most certainly a righteous Dispensation and Judgment upon them, and perhaps may be thus accounted for, that those that were slain by this Pestilence, were such as were Parties in *Sheba's* Rebellion, *chap.* 20. that of *Abshalom's* being punished before with the Slaughter of twenty thousand Men, *chap.* 18. 7. Which was less in respect of the People, he being of the Lineage of *David*, and having the right of Primogeniture in it, but the other a *Benjamite* and Foreigner thereto. And that this was the probable Reason of this Mortality, may hence appear, that *Jerusalem* which maintained her Allegiance, and adhered to *David* in that Conspiracy, was spared, *ver.* 16. *chap.* 24.

Another Passage they produce to this Effect, is concerning *Miriam*, *Numb.* 12. who for her Controversy with *Moses* (in which she had engaged *Aaron* likewise) upon

upon the Account of his foreign Wife from the Lineage of *Israel*, being smitten with a Leprosy, the usual Punishment of Pride, as *Grotius* observes, and being healed thereof at the Supplication of *Moses*, which was a Sign of the Pardon of her Sin, was yet excluded from the Assembly seven Days, to demonstrate a remaining Punishment to it after that. But this Separation likewise being such a slight thing as it was, cannot be esteemed a judicial Act, but was the Discipline of a Father only for her moral good; that by a kind of Penance for her Misbehaviour, she might be brought to a greater Shame and Sense of it, and a more hearty Contrition upon that Account, and also repair the great Offence she had offered thereby, and afford an Instruction to all People, what a grievous Wickedness that is in the Sight of God to envy his Ministers the Advancement of their high Function, or condemn them in the Discharge of it. And upon this Instance were founded the Jewish Censures or Separations from the Synagogue in case of any publick Sin; as also Exclusions from holy things in the Christian Church, till the offending Persons had given some Evidence of the Truth of their Repentance. But neither this removal of *Miriam* for seven Days, nor the Censures of the Church were proper Punishments, or inflicted as Satisfaction to Divine Justice, as I proved before.

Another Instance which they bring, is from the History of the Golden Calf, when the People fell into Idolatry to it, *Exod. 32*. *Bellarmin's* Words hereupon are these, *Many thousand Men were slain without any difference for the Adoration of the Calf; neither is it credible that all those did die in the merit of that Sin, when the Lord did testify that at the Prayers of Moses he had remitted it.*—

But here is no mention of the remission of the Sin, all

that is signified in the Text being only this, that God through the Entreaty and Intercession of *Moses* was prevailed upon to repress the vehemency of his Anger towards them, and not consume them by an utter Destruction as he was first inclin'd to do, ver. 19. for 'tis immediately subjoyned to his Supplication, *and the Lord repented of the Evil which he thought to do his People*; that is, upon this occasion he as it were reversed his purpose of their final Ruin and Desolation, which is the whole importance of the Place; not that he pardoned that abominable Fact, for he stored it up for future Vengeance, as he himself acquaints us, ver. 31. *Nevertheless in the Day when I visit, I will visit this their Sin upon them*: and ver. 35. *The Lord plagued the People because they made the Calf that Aaron made*, which was after the Slaughter or Atonement that *Moses* commanded, ver. 27. And whereas he says, that there were many thousand slain, it is expressly contrary to the Hebrew Text, in a general Agreement of all Copies, which only mention three; but perhaps a Latin Version where the sum is twenty thousand, may be more authentick than the Original with some People. And what he affirms not to be credible, that all those should die in their Sin, is without any proof or reason at all. Why should one reckon it so incredible, that among such a number of guilty Persons (the whole amounting to six hundred thousand) there should be three thousand so wholly resolv'd to their Idol-worship, that they should die in that obstinate purpose, without any motion of Repentance in them? For if we reflect upon the Person of *Moses*, we cannot imagin, if we could suppose such a thing of the *Levites*, and that they had not been more averse to that Wickedness, which inspired them with so much Zeal to be the Instruments of Vengeance upon it; I say, we cannot imagine it of

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Moses, if we could of the Performance of the *Levites*, that he should command an undistinguishing Slaughter without any difference of Guilt, or Innocency, or Repentance; but that they were a Company of more furious Idolaters, and the chief promoters of that foul Immorality, whom he enjoined to be slain, and they performed his Injunctions upon. And this most probable account of the Action makes it nothing relating to the purpose it is brought for. For what respect has a just Punishment upon some hardned and impenitent Idolaters to those Penalties which, according to the Roman Hypothesis, God requires from good Men after the pardon of their former Sins. But however, suppose, which is less probable, that in that Slaughter of three thousand some fell in the advantage of a true Repentance, and the remission that is consequent thereto, how is that a Punishment, or how imports it a Satisfaction to Divine Justice to be translated into the Happiness of another World, which Death, thro' the Efficacy of Christ's Sufferings, is the Passage to? Or is it not rather a signal Instance of infinite Goodness to be removed from the Temptations of this Life, while one remains in the habit of a true Repentance, and firm Resolution of their Vertues?

Another Proof they bring is *Numb. 14.* *Bellarmino's* Argument from this Place is in these Words, *The whole People repined and murmured, yet in the means of Moses's Intercession God was appeased and reconciled to them: but nevertheless, as the punishment of that Crime, all the Jews that were then numbred, died in the Wilderness, except Caleb and Joshua who murmured not, and now besides (as we have said before) that the punishment of Death cannot be for future amendment, God himself testifies in that place, that he exacted that Punishment in revenge of their Sin,*
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and ye shall know, says he, my revenge, *Et scietis ultionem meam*— Now let us consider this Author's Reasons, why the temporal Death of this People within the compass of forty years for their dissatisfaction with an extraordinary Bounty of Providence towards them after the pardon or remission thereof, *ver. 20.* must be concluded to have been a punishment.— And his first is, That Death cannot be inflicted upon any account of Reformation. This had been true in regard to the Persons themselves upon whom it was inflicted, if it had been a present Death, because it is allowed on both sides that there is no Repentance after that. But did all this People die at once? was not this Judgment expressly declared and denounced to them? And were they not leisurely summoned by it, so as one to be an Example to another, and all to have sufficient notice of it? And was not Death then denounced and inflicted in such a manner a proper means of their Reformation, when they beheld it marching up and down the Hebrew Camp, and knew certainly it would come to themselves in such a time? So that it is not to be questioned but that this Death had the effect of a certain Discipline upon good People, and was very beneficial to their stricter Behaviour, and their farther Attainments in a virtuous Life; and as to impenitent persons, who most probably were the first instances thereof, as not being reclaimable by any farther opportunities, or examples before them, (and I hope he will not say their Sins were pardoned) it was indeed a punishment to them, which must needs be their portion some-time or other; but it afforded a proper Instruction to those that survived them, and was likewise designed as a moral Advantage and special Document to succeeding Ages, according to the Apostle; *1 Cor. 10, 11.* where he reckons up this, among other

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Punishments of the Jewish Nation, *Now these things happened unto them for Ensamples, and they are written for our Admonition, upon whom the ends of the World are come.*

And as to what he, secondly, insists on that this is called a Revenge, *ver. 34.* (although it was properly a Punishment, and a commencement of everlasting Misery in respect of those that were not qualified for the remission of Sins) is only their Latin Version, and not agreeable to the * Hebrew Text, which signifies a Breach or Rupture, and imports thus much, That whereas by a strange Instance of Discontentment and distrust of my Power you have violated my Covenant on your part, I will also break it in my respect, or receed from the Promises annexed to it, as to your own Persons (you shall all die in this Wilderness) although I will perform it upon your Posterity, *Caleb* the Son of *Jephunneh*, and *Joshua* the Son of *Nun*, and your little ones which you said should be a Prey, them will I bring in, and they shall know the Land which ye have despised, *ver. 31.* So that the whole Scope of the place is this, Upon the Entreaty and Supplication of *Moses* God was pleased to pardon their Sin that he would not smite them with the Pestilence, or disinherit them, as he first declared he would do, *ver. 12.* but he would graciously exercise them under the sense and apprehension of Death within a certain compass of fourty Years, as a means of their stricter Vertues and more careful Behaviour afterwards.

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And the Death of *Moses* and *Aaron* in the Wilderness, they being not permitted, because of their Unbelief at the Waters of *Meribah*, to enter the promised Land, is produced as another Instance to this purpose, (*Numb. 20, Deut. 32.*) for says *Bellarmino*, *None can deny but that*

that they were both received into the Divine Favour after the commission of that Sin, and therefore a certain Punishment remained after the Guilt thereof was pardoned. That they were received into the Divine Favour is not to be questioned, and therefore 'twas only a Fatherly Discipline for their own and the Peoples Good. Their Death denounced to them, would always preserve and keep in their Minds a sense of their Sin which was the occasion of it, and be an incitement of their Repentance; and being inflicted, would be an Instance to other People of the great Offence of Infidelity, or distrust in God, the more effectually to secure them from that Sin, and to engage their dependance upon him for a due Provision in all their Circumstances that he should at any time bring them into. And 'tis a famous Example of humane Infirmary, and also of the Purity of the Divine Essence, that will not suffer the least Miscarriage in his dearest Servants without some instance of Displeasure upon it, though that always be in such a matter as has a relation to their spiritual Good: and 'tis no question but these holy Men made these Advantages from it. Although there was something of Mystery in it, that *Moses* should not enter the promised Land, that Felicity being reserved to *Joshua* to represent or signify to us, that true *Israelites* did not arrive at the Kingdom of Bliss through the efficacy of the Old Law which *Moses* was the Minister of, but by the Conduct of our Saviour Christ, whose Figure *Joshua* was, and whose Name he bore. And if we consider the thing it self, it cannot be accounted really a Punishment to be translated into an Heavenly *Canaan* against such a strange fancy to continue some longer time in an earthly one, which was exactly their case in both their respects.

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Another Instance is the Prophet of *Judah*, who came to prophesy against the Altar at *Bethel*, and was slain by a Lion for his Disobedience to the Command of God, in eating and drinking in that Place, *1 Kings 13*. Now *Bellarmino's* Argument upon the Place runs thus; *Seeing this Calamity was foretold this Prophet, by the other Prophet in Bethel, it cannot be doubted but that he repented, and so obtained Forgiveness from God: For 'tis an evidence of his Sanctity, in which he finished this mortal Life, that the hungry Lion offered no Violence to his Carcase, nor to the Ass that stood by it.* And this of his Repentance must easily be granted, for he that pay'd such a regard to the Message of God, that he was seduced by a Pretence of it, may well be supposed to have been perswaded by a true Oracle and Embassy to him, which being in such a matter concerning his hasty or untimely Death, must needs be the strongest Inducement to the Consideration of his Sin, and the most hearty Address for Pardon of it. But in that it was so, that it had this Efficacy to his Repentance, it must be concluded to have been a fatherly Chastisement, and not a Satisfaction to Divine Justice, or a meer Punishment and Vengeance upon him. And this fatherly Severity could not but have this Influence with it as to other People to be a perpetual Admonition to them, not to be carried against the Authority of a Divine Revelation, or even the Dictates of unprejudic'd Reason by the contrary Doctrines of any Man, though he should bear the Name of a Prophet, and even pretend a particular Mission or Inspiration for it; and therefore there is no need to determine this Calamity of this holy Man to have been properly a Divine Punishment, when there are so many other evident Reasons and Advantages of that thing,

his own Proficiency, or the further attainment of his own Vertues, and the exemplary Instruction of good People, that they should firmly adhere to the Word of God against all the Doctrines, and Traditions of Men that are contrary thereto. But perhaps *Bellarmino* had no mind to take notice of such a plain Deduction and Inference as this.

The last Place this Author produces for these remains of temporal Punishments after the Pardon of Sin, is from the 11th chapter of the first Epistle to the *Corinthians*, ver. 29. &c. Upon which he thus forms his Argument: *The Apostle writes that many of those who unworthily communicated of the Sacrament of Christ's Body, had Death inflicted on them as the Punishment of their Sin: for, says he, therefore many are weak among you, and many sleep: but that these very People were reconciled to God before their Death he acquaints us after, when he adds, we are chastened of the Lord, that we should not be condemned with the World.* But the Apostle does not say that Death was inflicted as a Punishment, this is a Commentary besides the Text in Defence of a Doctrine that has no Text for it, but he says, *that we are therefore chastened of the Lord, lest we should be condemned with the World.* Then which he could not have informed us more expressly of the Nature of this Correetion, that it was not to punish the Offence, but to recover the Offender, and therefore 'twas no Punishment properly speaking, but a Medicine or Remedy; whose whole Designment is to that Effect. Nor upon this mention of Death can he object his old Sentence, that 'tis ridiculous to affirm that Men are punished with Death, that they may live more cautiously afterwards, seeing it was not inflicted in one moment, as is observable from the Words of the Texts,

Texts, but they were first sick, by which they perceived their mortal Condition, or the several Advances of their Dissolution, the more forcibly to induce them to prepare for it, and then they died in some space of that Sickness. They were thus chastised with these Infirmities, and the Fear of Death thereupon, that by this means they might more examine their former Neglects, and more seriously purpose and resolve against them, and either live with more Caution afterwards, if their Health was restored to them, or depart in a better Preparation, and more Confidence into the Mansions of another World. And so their Death in such a manner was an Advantage to their own Salvation, as well as exemplary to other People, to instruct them from these Afflictions of their Brethren, that they approach with more Reverence to the holy Sacrament of Christ's Body, and not as to an ordinary Meal or Table.

And thus we see how little these Texts prove that Assertion they are brought for, that they do not denote a judicial Punishment, or a Satisfaction to Divine Justice, which has no Regard to the moral Good, or Reformation of the Offender, as appears from those Malefactors that are either condemned by the civil Magistrate, or delivered over to the Pains of Hell, by the juster Judgment and Tribunal of God; but that they only signify a fatherly Discipline, and a gracious Method of the Divine Love in order to their Amendment, who are exercised under them.

I should now consider those Texts of Scripture which the *Romanists* bring for these Satisfactions in another World, or those temporal Pains that are to be endured in a State of Purgatory, which is a middle Region between Heaven and Hell; for that Place is founded for

Men to discharge some Remains of Punishment that are left on the Score to Divine Justice above their Sufferings in this Life, and not to improve them any-whit thereby, or gain the Disposition of one Vertue in them. Such a more improbable Notion is it than the Purgatory of *Plato*, or *Pythagoras* was, who made it a place of Purification for those that were but indifferently either good or evil, in order to qualify them for a higher Sphere of Heavenly Happiness: I say, I should consider those Texts of Scripture which the *Romanists* bring for their Satisfaction in Purgatory, but they will be examined by a better Hand.

The Second Part will quickly follow.

E R R A T A.

- Pag. 501. lin. 5. for *immediately*, read *mediately*.
 502. lin. 30. for *height to all People*, read *level to all, &c.*
 520. lin. 4. for *Master*, read *Matter*.
 528. lin. 31. for *strange*, read *strong*.
 ibid. lin. 33. in both *their* Respects, dele *their*.

L O N D O N,

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 in St. Paul's Church-Yard, 1688.

The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of their Doctrine
OF
SATISFACTIONS.

PART II.

IMPRIMATUR.

Aug. 23. 1688.

Gnil. Needham.

I Therefore come to their second Assertion, That those temporal Penalties that still remain as a Debt to Sin after the Pardon or Forgiveness of it, may be removed, and satisfied for either in the Chastisements of this Life (as they are inflicted in a Course of Providence,) which we patiently suffer and submit to; or by some voluntary Penances upon our selves. And having proved before that there are no such remaining Penalties, and that the Scriptures brought for that Purpose have no such Scope or Design in them, as also that Penances had another Reason in the first Institution and Practice of them, I have quite obviated this Labour,
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but however seeing they produce Texts of Scripture for this also, I shall examine them, and endeavour to put their right Sense and Comment upon them.

And the first is the Example of the *Ninevites*, who had an utter Desolation proclaimed against them, *Yet forty days, and Nineveh shall be overthrown.* Jonah 3. 4. Nevertheless (says our Author) by their Works of Penance, Fasting, Prayers, and Sackloth and Asbes, God was appeased towards them, and preserved their City, or delivered them from that Ruine. But he here takes the outward Signs, and Concomitants of Repentance for the thing it self, and applies that to them, which belongs to the inward Principle or Cause of them. 'Twas an unfeigned Change of Mind from their evil Courses, and their particular Sin of Violence, and Oppression in their great Men, which is almost inseparable from absolute Governments, to which this Deliverance is asserted, *ver. 10. And God saw their Works that they turned from their evil Way, and God repented of the Evil that he said he would do unto them, and he did it not.* A sincere Repentance, which only consists in a true Reformation of Temper and Spirit, must needs produce a hearty Sorrow for past Misdemeanours, which will demonstrate it self in most earnest Supplications, severe Fastings, coarse Apparel, and the like, as the necessary Effects thereof; but then the Reconcilement that is in it is not to be attributed to these outward Performances, as if the Offence of the Divine Majesty were satisfied for by these, but to that change of Spirit which they result from, this being the Object of the whole Art and Management of Providence, as that which God only delights in an inward Principle or Habit of Righteousness in, our Natures.

Another Place is in 2 Chron. 7. 14. where God declares that in case of any publick Calamity upon his People

ple, whether immoderate Rain, or Locust, or Pestilence, *if they shall humble themselves, and pray, and seek my Face, and turn from their wicked Ways; then will I hear in Heaven, and will forgive their Sin, and will heal their Land.* Now the Stress of the Words our Author lays upon humbling themselves: and their rendring of the Word turn, *si penitentiam egeris*, as if the Effects of God's Forgiveness were only to be ascribed to some outward Acts of Humiliation, and not a true and hearty Conversion from their evil Ways, which is the same Misapplication I observed before. The plain Paraphrase of the Text is this, That if some Nation through a long course and habit of Sin, either have some grievous Punishment impending upon them, or be actually engaged and exercised under it, yet if they repent of their great Miscarriages, and in the effect of a true Repentance, detest and forsake them for the time to come, and be very humble in the sense of them, and address to God for his infinite Clemency and Mercy to them, according to the Exuberancy of that Attribute, he will then pardon their Offences, or remove those Judgments, that necessarily attend them and belong to them.

Another Place insisted on are the Words of the Prophet Jeremiah, chap. 18. 7, 8. *At what Instant I shall speak concerning a Nation, and concerning a Kingdom to pluck up, and to pull down, and to destroy it; if that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.* The Stress of their Argument still lies upon the rendring of the Words, *if they turn from their Evil*, which in the vulgar Latin is *Penitentiam egeris*, and which they explain by Acts of Penance. But this has no further Authority than their Version only, which does not

express the Hebrew Text, nor the Words of those better Interpreters of holy Scripture, though not infallible, neither the Seventy two, both which are exactly rendered in our English Bible, *if they turn from their Evil*: and how that can be the Authentick Language, and Canon of Scripture, or the Foundation of any Doctrine, which is not accommodable to the Original, in which the Dictates of the holy Spirit were first delivered, I cannot see. If they say there is a continual Influence of this holy Spirit with the Pastors of Christ's Church, which we cannot deny in several Cases; suppose them possessed of an honest Design and Love of Truth, and that they have no secular Aims in them of Advantage, or profit when they apply to their great Office; yet it is not imaginable how these should so much better express their Notions, than the Prophets and Apostles did, or that there should be any Repugnances to one another in those things which all proceeded from the same Principle. And altho we should not be Grammatical Expositors of the holy Scriptures in the strict Propriety of the Words, which *Bellarmino* charges *Erasmus* and *Valla* withal; yet we must not interpret any Place against the Harmony of the whole Bible, or establish any Doctrine that is inconsistent with that. Indeed to *turn from their Evil*, might fitly enough be rendered by *Pœnitentiam agere*, but when it establishes an unscriptural Doctrine, nor is agreeable to the Analogy of the Place in its literal Acception, or Interpretation of the Words, it is not to be accounted a true Version. The Importance then, or Paraphrase of the Place is this, That altho a Nation should be just ripe for the utmost measures of Divine Vengeance, which God in the full extent of his long Suffering is then resolved to inflict upon them, yet upon the term of a true Repen-

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tance or Conversion from Sin to the Duties of a holy Life, he will recede from his first Purpose upon this change of Disposition in them, and exempt them from that Ruine. Now *Bellarmino* allows this Effect to *Repentance*, as he cannot do otherwise, but then he affirms that Satisfaction always is contained in it, and is a Part or Branch thereof, which is both contrary to the best Authority and the Reason of the thing, for there can be no more than two Ingredients of Repentance, a true Sorrow for past Offences, and an unfeigned Purpose of Amendment afterwards, and those several Severities, whether in Diet or Apparel, are only the Results of that Sorrow, and some visible Marks or Testimonies thereof. And that Repentance should include Satisfaction in it, is inconsistent with the use of the Scripture-Words for that thing, which only refer to the Acts of the Mind, and imply the whole Work to be performed there (*μετανοεῖν, μεταμέλειται*) which are well rendred by *Erasmus* *resipiscere animum mutare*, notwithstanding *Bellarmino's* Satyr and Inveective against him, as might be exemplified from many Places, particularly *2 Cor. 12. 21.* which must be interpreted concerning a Conversion or Change of the Mind, and has no Relation to any voluntary Sufferings or Infliction upon themselves for past Sins, that they might recompense the Divine Justice thereby. But the use of this Expression will more appear when it is attributed to God, as it often is in this place, *Jonah 3. 10. & 4. 2. Amos 7. 3, 6.* where it would be Blasphemy to suppose any Suffering or any Displeasure or Revenge upon himself for any past Action: as indeed he never repents or changes his Purpose, immutably acting in different Dispensations of Mercy or Judgment, as free Creatures are disposed in themselves; but according to the apprehension of Men, when the effect of any Threatning

is suspended, the Repentance is applied to him, which indeed is in their own Spirits.

Another Place brought for this Doctrine, that these temporal Punishments may be satisfied for by voluntary Sufferings or Penances, is *Prov. 16. 6.* which according to the Authority of the Latin Version runs thus; By Mercy and Truth Iniquity is redeemed. Now upon this our Author argues, *that the word Redemption being at least equivalent to Satisfaction, if it may be affirmed, as we find it more than once in holy Scripture, that Sins may be redeemed; then it is an easier Assertion that they may be satisfied for.* To which it may be first answered, that Redeemed is not the Importance or proper rendring of the Word, but purged, or expiated, or propitiated for, which agrees in meaning with remitted; and to this sense the *Septuagint* expound it in several Places, *Isa. 22. 14. & 27. 9, &c.*—But to allow our Adversaries a Word, suppose it should be Redeemed, it would not found the Roman Doctrine in this Particular: for if we should grant that Iniquity here implies the effect thereof, that is, Punishment, as it often does, tho probably not in this place; yet Beneficence and Truth being the most joyous Employments that we are capable of, which have the greatest Pleasure belonging to them, cannot be called penal Actions, such as those are defined to be, that are Satisfactions to Divine Justice for the temporal punishment of our Sins, as we say that through the Graces of Faith and Repentance our Sins are remitted, yet it cannot be affirmed that Faith and Repentance are proper Penalties or Satisfactions, by which the Consequence of Sin is taken away as to the temporal punishment of it. But supposing that *redeem* be the proper rendring, and this refer to the punishment of Sin, not to the Guilt or Matter of it, yet we must observe that

to *redaem* does not always signify in the usage of holy Scripture, to deliver one from an Inconvenience by the solution of a certain Price, or something equivalent and adequate thereto, as in the Ransom of our Saviour; but it often denotes barely to deliver without any Satisfaction or Payment at all; as when it is so often said, *God redeemed his People from the Bondage of Egypt*: And such a frequent Expression in the Book of *Psalms* concerning the exemption of holy *David* from his personal Dangers, *The Lord redeemed my Life from Destruction*, *Psal. 119. 134, &c.* And 'tis very remarkable that of the Prophet, *Isa. 52. 3. Ye shall be redeemed without Money.* So that whether we take this Place in its natural rendring, or after their own Interpretation of it, it cannot be the proof of such a Doctrine; the plain meaning of which is this, that those particular Vices of Fraud or Injustice are purged away, and a righteous Temper advanced in us, by the exercise of a *true Beneficence* to one another, (the latter Substantive supplying the place of an Adjective, as it often does in the Hebrew Language;) or if Iniquity be here to be explained of the punishment thereof, then the sense is, that through the habit of this Vertue that is remitted and done away. But the first Explanation concerning a Spring and Principle of Righteousness in our selves is more probable from the latter Member of this Verse, *And by the Fear of the Lord Men depart from Evil*; it being the manner of this proverbial Writer for the most part to repeat the sense of the former Clause of every Verse in the second, or express it over again in other Words.

Another Place that is commonly urged for these Satisfactions to Divine Justice for the temporal punishment of Sin, is that of *Daniel* to *Nebuchadnezzar*, *Dan. 4. 27. Wherefore, O King, let my Counsel be acceptable un-*

to thee, break off thy Sins by Righteousness, and thine Iniquities by shewing Mercy to the Poor, if it may be a lengthning of thy Tranquillity. Now the word where the whole stress of the Argument lies which we render break off, does also signify to redeem or free, and therefore may well be snatched at by some Men for the ground of such a Doctrine, as being against the harmonious sense of the whole Bible, can only be maintained by some forced Interpretations of some places of it. But then allowing the word *redeem*, which often denotes, as I observed before, only to rescue or free, without the interposal of any Satisfaction, it cannot be applied to this purpose, according to the tenour of their own Principles, if they'll proceed consistently upon them. For as they account for this thing, Men only satisfy for the temporal pains of their Sins, after they are received into the Divine Favour, and have their Guilt and eternal Punishment remitted to them, and therefore Believers or justified Persons are only within this Priviledg. But *Nebucadnezzar* being a Tyrant, and an Idolater, and a Stranger from the Jewish Religion, the Prophet *Daniel* could not apply to him in this Sense, as if he were in Friendship with God, and had the Demerit and Guilt of Sin with the eternal Consequence thereof pardoned and cancelled; nor does he intimate such a Distinction in the Punishment of Sin, but only speaks in a general manner, Redeem thy Sins by Righteousness, &c. What *Bellarmino* says upon the account of this Heathen, that the Works of unregenerate Men in a special Influence of Divine Grace, can redeem by a kind of Congruity from the Guilt of Sin; and therefore those of just Men being exerted by more plentiful Measures of the holy Spirit dwelling in them, are so available, that they may be said condignly to redeem by a just Desert

in themselves, from the Penalty of Sin, is unreasonable as well as against the tenour of the Scripture, seeing none can attain such a Disposition in themselves, which is to found that Congruity, or arrive at such a Perfection of good Works, even with all the Advantage of Gospel-Grace as may entitle them to the Divine Favour in the Merit of the thing, and not in the effect of infinite Mercy, or according to the gracious Allowances thereof, (but this belongs to another Argument.) Wherefore the plain Interpretation and Sense of the Place is this, Change the Habit of thy former Courses, thy Pride, thy Avarice and Oppression, with which thou hast treated all People, as if they were not in the same Prerogative of reasonable Creatures, and the mutual Offices, and the common regard that belongs to such not due to them, and possess thy Mind with a just sense of the common Nature of Mankind, and the civil Duties thou owest to those whom God has appointed, or set thee over, and then behave thy self with a due humanity to thy Fellow-Creatures, an impartial Justice to every Subject of thy great Empire, and a special Beneficence to afflicted People, such as are in a distressed Circumstance, particularly the poor Captive *Israelites*, who are the Examples of thy Pride and Tyranny; and if thou arrive at such a Conversion in thy self, thou mayst happily divert the Divine Vengeance that hangs over thee, there being then no subject for it, but that removed which God both denounces and executes it upon. So that here is no Compensation to the Justice of God, but only the change of a true Repentance that leaves no Vices in the Minds of Men to be the matter of his Indignation.

Another Place is *Luke 11. 41. Give Alms of such as ye have; and behold, all things are clean unto you.* Upon
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which some affirm *that to give Alms is to satisfy for Sin.* But, first, whatsoever we are purified by, cannot be said to be a Satisfaction, for so we are by Faith and Baptism, and the Word of God. And then Purity refers to the Mind it self, and the Removal of the vicious Inclinations and Habits thereof, that that be possessed with an inward Frame and Disposition of Vertue, which Satisfaction has no Regard to, being only to compensate the Divine Justice, and not to make one the better by it. The place indeed is very remote to their Purpose, and one would wonder how it should have been produced for it, the Importance of which is plainly this in Refutation of the out-side Purities of the *Pharisees*, who were so superstitious upon that account, that Alms-giving, or Beneficence to the Poor, is the best means to purify ourselves, and to render our Possessions pure likewise. Which is very evident, as this Beneficence or Charity is an Instance of Justice to our Heavenly Father to return him a certain Tribute of his Bounty to us, and as it contains Repentance in it of our Frauds or Oppressions that we may have possibly been guilty of, and makes amends for them to bestow that upon indigent People, which perhaps through some Impediment we cannot restore to the Owners themselves; and as it also demonstrates a Christian Disposition of Love in us to our Brethren: So that those who are due Proficients in this, both their Consciences are pure, and all their Estates or Enjoyments likewise, as the Apostle acquaints us in like manner, *Tit. 1. 15. Unto the Pure all things are pure, &c.* And an * Author of their own thus explains this Place in reference to the *Pharisees*, says he, *The sense of it is, that their Minds being polluted with Injustice and Rapine might be purified, they were commanded to give Alms of such as they had, that those who had unjustly taken*

* Janfenius.

taken what did not belong to them, should bestow their just Possessions in the relief of other People, that so it might come to pass that to those who were of a pure Spirit, all outward things might be pure to them before God. And now from this obvious Account and Interpretation of the Place, let any one observe what a Support it is to the Doctrine of Satisfaction.

Another Place is produced from the Words of John Baptist to the Pharisees, *Matth. 3. 8. Bring forth Fruits meet for Repentance.* Now these Fruits of Repentance must needs be these famous Satisfactions by which Men compensate the Divine Justice for one part of the Penalty of their Sins, but how they can be asserted from this Place is not so obvious; the Scope and Meaning of which is that John observing what great resorts of Pharisees and Sadducees came to his Baptism, whom he knew to be rank Hypocrites, and only concerned for a Shew of Religion among Men, without any regard to an inward Sanctity or Habit of Vertue in their Spirits, as being secure of their Acceptance with God in their Relation to Abraham, that they were his Offspring according to the Flesh, to whom the Promises were made; I say, John observing such Confluxes of such Men, he plainly told them of their Hypocrisy, and that if they repented according to the Purpose of his Baptism they should exemplify a true Reformation in all the Instances of a holy Life, as the proper Fruits and Evidence thereof, by which they should be the true Children and Heirs of Abram, and divert the Judgments impending upon them. And what has all this to do with Satisfaction, as some of their own || Authorse explain it? Meet *||* Fruits of Repentance does not require any bodily Labour, but only an inward Temper of Piety, which is necessary to all Men. And another says, By these Fruits we intend A-

|| Janfenius and Maldonat upon the Place.

ment of Manners, and all those Works that proceed from a truly penitent and reformed Mind. But let us observe how Bellarmine argues upon the Words; says he, Our Adversaries do not rightly expound this place in respect to Newness of Life, and the Observation of the Divine Law. For to bring forth worthy Fruits of Repentance, is to act in such a manner, as becomes a true Penitent; but he that is a true Penitent, if he have injured any not only ceases from the Injury, and is more cautious in his Behaviour to that Person afterwards, but repairs the Damage or Inconvenience he has done him. *The Argument proceeds thus, that because we are to repair our Injuries of Men in the Exercise of our Repentance, we are therefore to do so in respect of God likewise.* But this is not a general Truth even in its reference to Men, an Injury may be in such a matter, as exceeds our Ability either to restore or compensate for, and we cannot imagine that the Repentance should be unacceptable for not performing an impossible Term, supposing the Instance of *David*, for his Murder of *Uriah*, which we are certain was true; and he against whom the Injury was acted, may remit it, not insisting on a Satisfaction upon that account, and then there is no Obligation thereto. But what have we that we can offer as a Compensation to an infinite Majesty to repair the Offence thereof? or where does he require a Satisfaction of us as the means of Pardon or Remission from him? But then if the Parallel should hold, that because Men must compensate one another for the Injuries done them, therefore they must do so to God likewise, seeing Compensation does consist of an equal return of Honour or Profit to the Detriment of the former Action, and thereby satisfying for the whole Penalty that belonged to it, it would follow that we could compensate
not

not only for the temporal part of the Punishment of Sin, but for the whole Guilt and Punishment of it, which is a Conclusion they will not allow in Honour to Christ, though they have no such true regard thereto. From whence it appears, that this part of the Baptist's Sermon of Repentance has no more reference to the Romish Satisfaction than the former Places of Scripture have.

Another Place is 2 Cor. 7. 11. *Where the Apostle among other good Fruits of a holy Sorrow, that worketh Repentance, puts Revenge in the Words of Bellarmine.* Now this Revenge he makes to respect the past time, and to be the same with Satisfaction, or a Severity upon our selves, whereby we compensate the Divine Justice for the Injury of our past Sins. But if we take Revenge here (*τὴν ἐκδίκησιν*) in a great consent of the Roman Authors for the Excommunication of the Incestuous Person, which the Apostle denounced himself in the former Epistle, chap. 5. 3, 4, 5, &c. And which always had this Designment in it, (besides the Vindication of the holy Doctrines of Christ's Church by such an Instance upon the Transgressors of them) to reclaim the guilty Persons by a moderate Infliction or Chastisement upon them, as our Apostle expressly acquaints us in the same place, ver. 5. *That this is for the Destruction of the Flesh, that the Spirit might be saved in the day of the Lord Jesus:* I say, if we take this Revenge in this sense, as we are justified in so doing by very many of the Roman Communion, then it had a future Prospect to Amendment or Reformation, and was not inflicted as a Satisfaction to Divine Justice for any part of the Punishment of such a Miscarriage, which indeed, that it should be upon that account, is against their own Doctrine, for according thereto Satisfaction lies open to

none till after the Exercise of *Repentance*, being only the Benefit of such Persons as already are in a State of Grace and Divine Favour ; but this Revenge was Antecedent to *that*, upon a Person that then had no Disposition for *it*, or was in the Custom and Habit of his Sin. But then if we may not interpret the place in this reference to the Excommunication of the incestuous Person, with such an Harmony of learned Men, I do not see but it still has the same prospect to afterwards, and was performed as a means of their Amendment, and not an Act of pure Punishment, such as Satisfaction properly is : for every word of this whole Text looks forwards to their Improvement in some Vertue or other. This Correpction of the Apostle did excite more Vigilance in them, a stronger Indignation and Disdain of Sin, a more sensible Fear & Caution against it, and a more intense Purpose to refrain from it, and it made them act a certain Revenge upon themselves to cut themselves short in their lawful Enjoyments that they might obtain an Advantage of Vertue by reducing their sensual Appetites, and bringing their Bodies into a better Compliance by that means, and this is only a due Prudence, the more to secure us in the Morals of a Christian Life, which must be allowed by all People, and their Practice too, to chastise themselves by Works of Penance, proper Abstinences and the like, while these are accounted only as a Discipline, and not Satisfaction for the Penalties of their Sins.

The last place insisted on to this Purpose is 1 Cor. 11. 31. *If we would judge our selves, we should not be judged.* Which the Roman Writers thus explain and comment upon, *If we should duly exercise our selves in Works of Penance, Alms, Fastings, and other Severities upon our Bodies, we should thereby compensate for the temporal Penalties*

nalsies of our Sins, and prevent them in the Effect of Divine Justice. But this is a plain misapplying of the place which does not relate to judicial Acts or pure Punishment, but to fatherly Corruptions, or Chastisements, only having this Purpose in them, to render Men better, and reform them thereby ; as evidently appears from the following Verse, *But when we are judged we are chastened of the Lord, that we should not be condemned with the World.* The natural Exposition of the Text is this, if upon a due Inquiry into our selves to know the Propensions of our Natures, and the actual Miscarriages we have been guilty of in our easy Compliance therewith, and so oppose them with more Caution, and preclude all Advantages they may have against us by a stricter Guard over them, and frequent Abstinences to abate the Principle of them ; if we do thus, and obtain a Christian Temper in our Spirits in the Efficacy thereof, we shall quite prevent the Chastisements of God, as being already Partakers of the Design of them, and having no need of such an Admonition and Discipline upon us.

Another Argument that *Bellarmino* urges for his Satisfaction is from the Parallel of the Jewish Sacrifices in the 4th, 5th, 6th Chapters of *Leviticus*, where they are described of a different Value and Estimation, according to the Measure of the Fault. And these he proves to have been a Compensation for temporal Punishment, because else they would have been frustaneously instituted, seeing they did not expiate the eternal Punishment and Guilt of Sin. And now allowing this Notion of Legal Sacrifices, yet that Penances should have the same efficacy to compensate for temporal Punishment, because these Sacrifices in a special Appointment, and Regard to Christ, or by an Influence derived from him had such a Virtue annexed to them, is no Consequence. Different Penances,

nances or Degrees of them according to the Exigence of the Distemper, so as to be the best Remedies, and the most effectual Cures thereof, we do not deny; but these have no Relation to the old Sacrifices, nor is there any reason to conclude a common Effect or Operation between them, the one being the Institution of God for what Purposes he pleased, and the other only the Contrivance of Men, though not without their proper Advantage in the due Use and Exercise of them. But to speak the truth of the matter, these were only typical things both Sacrifices and Satisfactions, and did only take away legal Defilements, that such as had been polluted therewith, in this means might again be admitted into the Tabernacle, and the publick Service of God there, which otherwise they were to be deprived of; as the Apostle testifies, *that they only sanctified to the purifying of the Flesh, and that they did not purge the Conscience of the Offerers from dead Works*, which is only attributed to Christ's Sacrifice, *Heb. 9. 13, 14*. But it may be demanded, If this was the only Effect of them, and there was no remission of Immoralities by them, or Sins against the Law of Nature, but only Transgressions of positive Precepts, that a positive Punishment, or temporal Inconvenience should not be inflicted on them, how were the Worthies of the old Testament exempt and purified from their Sins? Just as we are in the Efficacy of Christ's Sacrifice which was to be offered for the Sins of the World, and which was then offered both in the Intention of the Son, and the Acceptation of the Father; they were exempt from all the Consequences of Sin, in the means on their side of *a true Repentance and Faith in this Sacrifice*: And the whole Pardon did belong to *these Dispositions* in their Minds, as we may observe from the People of the Jews, who although they

they sacrificed in the greatest Abundance, yet had their Sins still charged upon them, enjoying no other Advantage therefrom, but only the Esteem of a legal Purity, and the Liberty of their Temple-Service, and free Commerce with one another, which else they would have been debarred of. And whensoever God promised Remission of Sins, it was to these Qualifications of Faith and Repentance, and not to the material thing of offering a Sacrifice, which nevertheless might relieve them from some temporal Judgment in the Divine Designation, as it related to the Oblation of Christ. Neither were these Sacrifices vainly instituted, according to *Bellarmino*, though Remission of Sins was not purchased by them, because they were express Representations of the Sacrifice of Christ, and did excellently instruct the pious People of those Times in the Notion and Faith of him. So that the Sacrifices under the Law, as they were only typical things both of the Sacrifice of Christ, and the Compensation thereof to the Divine Justice for the Offence of our Sins, and were neither Compensations themselves, nor had any Remission belonging to them, except only in a civil Regard of Legal Impurities, they cannot be Proofs of this Doctrine of Satisfaction if there were any reference between them.

The Argument founded upon Merits, that because we can deserve eternal Life, we can therefore satisfy for some part of the Punishment of our Sins, which is less than the other, being only one false Doctrine for the ground-work of another, I shall not need to enlarge upon, only observe how harmoniously to the Roman Assertion let them consider, that eternal Life is stiled in Scripture the Gift of God, *Rom. 6. 23.* and ascribed to the Mercy of the Lord in the day of Judgment: *2 Tim. 1. 18.* And when it is called a Reward, as

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Matth. 20. call the Labourers, and give them their Reward. And when it is expressed a Crown of Justice, *2 Tim.* 4. that Reward must be explained of the Divine Goodness, which proposes such an ample Return to our imperfect Labours, so much above the Equivalency of them in a commutative way; and that Justice must be referred to the Promise of God, by which he is obliged to perform his Word, that had no other Reason but his own Bounty, and infinite Goodness.

Thus I have endeavoured to lay down the true sense of those Texts of Scripture which the Romanists bring for their Satisfaction; which all results into this general Doctrine, That the Favour of God is always obtained, and his Judgments diverted in the exercise of a true Repentance: this is that which stops the Vials of God's Wrath towards any People, not a Compensation to Divine Justice, which is impossible for any Creature, and is only the purchase of Christ's Blood, but a true Change and Conversion in themselves. A most compassionate and merciful Father, after the more gentle Methods of Precepts and Doctrines, and secret workings in our Spirits, often inflicts sore Chastisements upon us to excite us by a kind of Violence to a Reformation by that means; and when he has disciplined us into this Habit, and advanced a Christian Disposition in us, he then removes those Scourges from us, which have now accomplished their Design, and purged away that vicious Matter that was the cause and occasion of them. So that these temporal Punishments or Afflictions are taken off, not after the manner of Satisfaction, but by way of Disposition or change of Temper in our selves.

And as to Works of Penance, which are either means of Repentance, or Effects and Signs of it, seeing they may be such great Advantages to the repressing of our sensual

sensual Appetites, and affording us a more easy conquest of our selves, there can be no Objection to them, whether they be voluntarily undertaken, or by the Authority of a Gospel-Minister who has the care of Souls committed to him, if they be not such as are repugnant to the true Service and Worship of God, or having no foundation in his holy Word, but only being the Commandments of Men, would make a Will-worship in the observers of them; and if they be not magisterially enjoined without a due Prudence or relation to the Exigency they are designed for. Those three Instances must needs be admitted if they be discreetly applied, Prayer, Fasting, and Alms, as being of great efficacy to the promoting of a Christian Temper in our Spirits. Fasting will bring us into the government of our Bodies, that our Vertues will be more attainable by us; and giving of Alms in the more repeated Exercise thereof, when we more converse with the Joys and Thanks of relieved People, will advance us to a Disposition of Charity and Christian Affections in our Souls: And Prayer not only procures a more liberal Assistance of Grace with us, but in the more frequent practice of that Duty, raises our Spirits above Sensuality, and the World, and begets an Heavenly-mindedness in us. But then some of these cannot be Works of Satisfaction which are defined laborious Works, being the most joyous Employments we are capable of; what can be a more pleasurable Action than conversing with God in Prayers, and Praises, and Thanksgivings to him, or in frequent Study and Contemplations on his Word? And what can afford us a more comfortable Reflection than to redress the Miseries of our indigent Brethren, and help them to some share of the Enjoyments of this Life? That Person to whom these Performances are irksom and grievous, is not only

not to be reckoned as a Christian, but to have lost the proper Instinct of a Man through some ill Courses or Behaviour. And even Fasting it self, and those other Austerities in our Apparel, being clothed with Sackcloth and the like, so often mentioned in Scripture, have a spiritual Comfort and Joy in them, as being either the means of a sincere Repentance, or the Effects of it, tho they be so ungrateful to the Body. But however they are no Satisfactions for any part of the penalty of Sin, but only Advantages to repent of it, and remove the Judgments that belong to it, as we attain in the use of them to a more vertuous habit and Disposition in our Natures.

And now having shown against the Doctrine of Satisfactions, that there is no Proof of it in Scripture, *viz.* That Men can compensate by any Afflictions, or voluntary Penances for any part of the punishment of their Sins, which is an unreasonable Assertion in respect of mere Men, as well as derogatory to the Redemption of our blessed Saviour; it manifestly follows, that none can satisfy for the Penalties of other People, or acquit and release them, which must be done by an overplus of Satisfactions, or a performance of more than is requisite upon their account. Yet seeing the Romanists do maintain this unreasonable thing, that Men may exceed in their Satisfactions, and so found a Treasure of the Church, as they call it, which the Governours thereof, especially our holy Father the Pope (to speak in their phrase) have the power to apply as they please. I shall also consider those Texts of Scripture which they produce for these Redundances with as much Brevity as may be.

And the first is *Col. 1. 24.* where the Apostle says,
I now rejoyce in my Sufferings for you, and fill up that which is behind of the Afflictions of Christ in my Flesh, for his

his Bodies sake, which is the Church. Bellarmine complains upon this Place of Chemnitius, and other Protestants for affirming of the Catholick Writers (as the Roman Party stile themselves) as if it were a Doctrine of theirs that there was something wanting to the absolute Fulness of Christ's Satisfaction, which he calls an impudent Lie, and declares that none of their Writers can be alledged for it, they all maintaining in a great Agreement, the Satisfaction of Christ to have been of infinite Value, and a full Atonement not only for the Sins of one World, but of Millions more, if there had been so many, and that all manner of Sin, and all kinds of Punishment are expiated by it, that which they assert being only this, that the Sufferings of the Saints may be an Accession to the Treasure of Satisfaction in the Church, but are not requisite to supply any Defect in Christ's Passion. And they were to be thanked for this Justice to our Saviour, if their Practice did not contradict it, for if they believe this ample Sufficiency, nay this Redundancy of Christ's Satisfaction, why do they then join others to it, and why do they perswade their unhappy Penitents to fly to these, and dispense their Pardons and Indulgences from them. But however seeing he speaks of a general Agreement, let us hear how some of them express themselves in this matter, which can only be a reasonable Foundation of their Practice. Thus a certain *Author comments upon the place, *The Apostle openly declares that his Sufferings in the Flesh did profit the Church, and supplied the Deficiency of Christ's Passion, or that which that had left in it, not that the Sufferings of Paul were more efficacious than those of Christ, but that Christ removed the Guilt of Sin by his Passion, and Paul with other just Persons in their Sufferings for his Body, or the Church have accomplished the Remainder.* I suppose

* Polygram. in
assertione
quor. Eccles.
dogmatum.

pose he means that which was to be a Stock for Indulgences, and the Discharge of temporal Punishment. Now what can be more plainly spoken as to the Defect of Christ's Sufferings, and that a Sufficiency in all Respects is made up from the Saints, which is the sense of their other Authors, only expressed with more Decency, that indeed through an Influence of Divine Grace in the Purchase of Christ, we can satisfy for the temporal pains of our Sins, and that we may do more than is requisite for our selves upon that account. Now this being such a Repugnancy to the Apostle in abundance of other Places, cannot be his meaning in this, that he should join any thing else, as a Completion to the Atonement and Satisfaction of Christ's Sufferings, or suppose a want in them. His Doctrine is this, there being two sorts of the Sufferings of Christ expressed in Scripture, one personal which he submitted to on the Cross for the Redemption of his Church, and which was there compleated; others, which he still sustains in his faithful Members, whom he has a Sympathy and fellow-feeling with, and which he shall always be concerned in, to the end of the World: I say, there being these two sorts of Christ's Sufferings, the Doctrine of the Apostle in this Place is in relation to the latter of them, that he most willingly did engage in his share of the Afflictions of faithful People for the Benefit of the Church, to confirm them in their Christian Habits of Faith, and Patience, and Resignation to God by his Example. And that these Afflictions being sustained by the Members of Christ, and for his Name are reckoned to him, is very evident, not only from the Sentence of the last day upon uncharitable People, *I was an hungry, and I was thirsty, and I was in Prison, and ye ministered not unto me*; but from many other places. Thus our Saviour spoke from Heaven, when
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our Apostle was a Persecutor of the Christians, *Saul, Saul, why persecutest thou me?* Acts 9. 4. And so it is said concerning *Moses*, that he esteemed the Reproach of Christ greater Riches than the Treasures of Ægypt. And the Apostle likewise after his account of the kinds of their Afflictions, 2 Cor. 4. 10. *We bear in our Body the Mortification or Sufferings of the Lord Jesus.* And again, 2 Cor. 1. 5. *As the Sufferings of Christ abound in us.* And that his Afflictions were a singular Advantage and Edification to the Church, he himself tells us more than once, *Phil.* 1. 12, 13, 14. *I would ye should understand, Brethren, that the things which happened unto me, have fallen out rather to the Furtherance of the Gospel; so that my Bonds in Christ are manifest in all the Palace, and all other Places; and many of the Brethren in the Lord, waxing confident by my Bonds, are much more bold to speak the Word without Fear.* And so again, 2 Cor. 1. 6. *Whether we be afflicted it is for your Consolation and Salvation, which is effectual in the enduring of the same Sufferings which we also suffer; or whether we be comforted, it is for your Consolation and Salvation:* Where the Apostle plainly informs us of the Effect of his Afflictions, that it was not to exempt his pious Brethren from such like Chastisements in their own Persons; (which is the account of Satisfaction) but to encourage them thereto, and inspire them with more Resolution under all the Hardships of a Christian Life, by the Example of his Constancy, which well explains the End of his Afflictions in this place to the *Colossians*, that they were for the Edification of the Church in some of the Vertues of their Heavenly Profession, whether Faith or Perseverance, or any other proper Product of such a Circumstance; and both the Expressions will admit of this sense. And very many of the Roman Writers are content with it, which *Bellarmino* himself does allow

to be natural enough for one Acceptation of the place: and if so, if it may be expounded another way, then these Satisfactions for other People are no necessary Inference or Deduction from it. And 'tis very observable that where he asserts his own sense, he only does it upon a Supposal of the thing in Controversy, that because the Apostle was willing to promote their Advantage in all the Respects that he was able, as one must conceive of the Author of that Sentence, *I would gladly be spent for you*, therefore he communicated his Sufferings to the Expiation of the temporal Guilt or Penalty of their Sins. But might not one as well conclude concerning Merit, that because he was desirous to be beneficial to them in every thing that he could, therefore he merited eternal Happiness and Glory for them? Ought it not to have been proved first of all, that he could do either of these, or that he could profit them in other Instances, than only by confirming and building them up in their holy Faith, which we allow, and no more? By this kind of Argument one might maintain the most extravagant things, and assure ones self of all those Advantages that the Charity, or Christian Affection of any Person would be willing to procure for him, whether they be possible and expedient, or no. This therefore cannot be understood as a Proof of Satisfactions for other People, but only imports thus much, that the Apostle was very joyful to endure the hardest things, and accomplish his Proportion of those Afflictions that successively are to be undergone by the Company of faithful People, or Members of Christ to the end of the World; he was glad to endure these, for the spiritual Advantage and Edification that might redound therefrom to the Church. To which is parallel, and to be explained in the same manner, that other place of our Apo-

Apostle, 2 *Tim.* 2. 10. Therefore I endure all things for the Elect's Sake, that they may obtain the Salvation which is in Christ Jesus with eternal Glory : and also 2 *Cor.* 12. 15. I will very gladly spend, and be spent for you, *viz.* That he would cheerfully part with all that he had for the Procurement of their Salvation.

Another Place is *Ephes.* 5. 1, 2. *Be ye followers of God as dear Children, and walk in Love, as Christ also hath loved us, and given himself for us an Offering and Sacrifice to God for a sweet-smelling Savour.* Thus one of them comments upon this place, That as Christ being the Head of his mystical Body, in the effect of his ardent Charity, offered up himself for his Members; so ought every Member upon any needful or important occasion, even sacrifice it self for its Fellow-Member. And what if we should yield all this to be contained in our Christian Charity, that after the Example of our Saviour, we should be disposed even to die for the procurement of some greater advantage to our Brethren, which is no more than the Doctrine of the Apostle, 1 *John* 3. 16. *Hereby perceive we the Love of God, because he laid down his Life for us ; and we ought to lay down our Lives for the Brethren :* Does it therefore follow that it can only be by way of Satisfaction for the penalties of their Sins, and upon no account of their moral Good or proficiency in a Christian Life ? But then if the parallel should be exactly insisted on according to their Interpretation, seeing Christ satisfied by his Death for the whole guilt and demerit of Sin, it must then be allowed that in our Death for our Brethren we also satisfy in the same latitude, not only for the temporal punishment of Sin, but the eternal Guilt and penalty of it, which is a repugnancy to their own Doctrine. For the Instance of our Saviour cannot universally be proposed

to our imitation; who was God as well as Man, and in the exercise of his Divinity did perform abundance of things; but only he is proposed to us in the Actions of his humane Nature, the admirable Sanctity, and moral Perfections which he exemplified in his whole Behaviour. But however, altho we are obliged to lay down our Lives for the Brethren in some signal Instance of their Advantage, yet this is not the Scope or Doctrine of the Place, but only the Sincerity of our Christian Affections to one another, that as Christ by his voluntary Oblation and Sacrifice of himself for our Sins, did afford the highest Example of an intense Charity; so we should be hearty and unfeigned in our Respects to our Fellow-Christians, *Love as Brethren, be pitiful and courteous*: And thus the Writers of the Church of Rome do generally explain it.

Another place for these vicarious Satisfactions, that the effect of any ones Sufferings can redound to others, is *Gal. 6. 2. Bear ye one anothers Burdens*: Which that it relates to that particular sort of Charity, that consists in a candid Interpretation of one anothers Actions, and not censuring them in the hardest sense or construction of them, is very manifest from the Context both before and after: That we set up a Tribunal of Equity for one another, and make all the Condescensions that we fairly can as to any Misbehaviour any Person has been guilty of, his Circumstance might have rendred him more liable to it, or the natural habit of his own Body, and we are not secure from the like Instance our selves. The Paraphrase of the place then may be this, that we ought with a great deal of Patience to bear the Faults of other People, to be candid and favourable in our censures of them, and not to use Severity upon them; which expression of a due Charity, (not to mention how apt it is to induce

duce one to Repentance, when the contrary Method would exasperate and harden) is the accomplishing of the Law, and will obtain the most lenity to our selves, if we should happen according to the liableness of humane Nature to be overcome by any Temptation. This is the true Exposition of the Place, as it lies with the Context, and how much it relates to Satisfaction one for another, let any one judg.

Another Argument is drawn from the Communion of the Saints. We are taught (says Bellarmine) *in this Article, that all faithful People are mutually Members, and one living Body: and as living Members do assist one another; so the Faithful in like manner do communicate their good things among themselves, especially those which being superfluous to one, may be necessary or profitable to others.* Indulg. lib. 1. cap. 3. But the Communion of Saints does only require a mutual Sympathy and resentment among them, or a kind of Partnership both in Grief and Joy, and all the Accommodations of this Life, when the afflicted Circumstance of any of our Brethren stands in need thereof, that they should all be affected just as any of them are, and make their Possessions a common Treasure or Store for them; and that they should likewise communicate as much as they are able, their spiritual good things, their Knowledg, and Counsels, and Christian Admonitions to a holy Life; but that they should transmit their proper Actions to one another, is unconceivable, and against the Logick of all Men, as that the Effects of an undoubted Faith, the Constancy and Fortitude of the blessed Apostles should be reckoned to any other Person as their own Vertues. And this they confess in respect of Merit, that that is a thing which cannot be communicated; and how an instance of suffering should be more, being both alike personal Performances, I cannot perceive.

Indeed the fruits of our Example or good Works have a common Influence and Nature; as they are Ornaments of the same Body, and excite every Member to the like Behaviour, and Christian Morals; but the Actions themselves are appropriate to the Subject, and incommunicable; and *Bellarmino's* Argument, when he asserts, and maintains the contrary, is only begging of the Question. *The Saints*, says he, *do communicate their good things to one another*: So say we too, all the good things that they have, but Satisfaction is denied by us Protestants to belong to them, as being only the Prerogative of Christ's Sufferings, who was God and Man in the same Person, and therefore these should first have been proved in respect of the highest Saints, that an Overplus of Sufferings above the Merit of their own Sins is possible to them, and not supposed it as a certain Principle. But it may be he thought he had done this before in some other place of his many Volumes, which is as hard a task as any novel or upstart Doctrine of the whole Popery.

Now upon this head of the Communion of Saints, they bring two Places more; the first is *2 Cor. 8. 14.* *But by an Equality that now at this time your Abundance may be a Supply for their Want, that their Abundance also may be a Supply for your Want, that there may be an Equality.* Now the Romanists so interpret this Place, as if the *Corinthians* in return of their Liberality to the indigent *Jews*, were to receive such a Supply of Prayers, and Satisfaction from those *Jews*, as was wanting in themselves; that is, spiritual things for carnal, according to the Apostle, *Rom. 15. 27.* *If the Gentiles have been Partakers of their spiritual things, their Duty is also to minister unto them in carnal things.* From hence they conclude such a Communion in the Church, that one may

may transfer his Acquirements to another, and not only temporal things, but spiritual. *From this, says Belarmine, it plainly follows that one may satisfy for another, and that the Sufferings of some may be applied to other People.* But this is a violent and forc'd Usage of the place; here is nothing to carry ones thoughts to this Commutation of a different Kind or Recompence of spiritual for temporal, but they are plainly temporal on both sides. The meaning of the Apostle is apparently this, (there being no certainty of these worldly Possessions, which make themselves Wings and fly away, but he that is now furnish'd with abundance of them, and so enabled to relieve others, may shortly be reduced to so much Indigence, as to stand in need of Charity himself, and so on the contrary) that the *Corinthians* abounding *ἐν τῷ νῦν καί ποτε*, in this present time should administer to the Jews, who were then wanting, that in case there should happen a change of Circumstance; and they both placed in opposite Fortunes, the Jews might again assist the *Corinthians*, not only from the Obligation of Christian Charity, but common Justice. Commentators refer this to a Famine in *Judea*, which might quickly be over, and so they in a Condition of giving Alms, and not receiving. And now if there be this interchangeable Charity, or mutual Beneficence among Christians, what does that concern Satisfaction? or how does it follow that some pious People should compensate in the Measure of their Sufferings for the Penalty of others Sins? which is their Inference from the place. And that place to the *Romans* 15. 27. is no Advantage to this Argument, *If the Gentiles have been made Partakers of their spiritual things, their Duty is also to minister unto them in carnal things.* The Recompence here is expressly in carnal things, and to be applied
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not to the Benefit of Satisfaction, but to the Doctrines of Salvation, and the inestimable Treasure of the Word of Life, which the *Gentiles* first received from the preaching of the *Jews*, and which well deserved such a return as this. But then suppose that the Place should be meant of a Retribution of spiritual things, which they wanted for those temporal things wherein they abounded, yet why should these be Satisfaction? are there no other spiritual Bounties which a pious and grateful Soul can remunerate a secular Kindness, or Beneficence withal? Have Prayers no Value or Effect in them? Are holy Instructions, or Improvements in the sacred Science of the Scriptures of Truth, and Examples of Vertue copied therefrom, of no Benefit to any Person, so that they may recompense a small Contribution of the good things of this World? Those that understand this place with *Bellarmino*, of spiritual returns for temporal things, do define these returns by Prayers and Suffrages for their Alms-Givers, or Benefactors, of whom a certain Author sets down a long Catalogue.

Another place which they bring from this Article of the Communion of Saints for the Establishment of Satisfaction one for another, is *Psal. 119. 63.* The Argument whereof only depends upon the Latin Version, *Particeps ego sum omnium timentium te*; I am a Partner with all those that fear thee; but the Hebrew Word is *חבר*, which we better render in our English Bible a Companion, *I am a Companion of all that fear thee.* Which only argues the Prophet's converse to have been with pious Men, and proves him also to have been such at the same time. But what if we should allow their Latin Version, are not there many Effects and Offices of Charity, which all good People participate in, a mutual Resentment of one anothers Circumstances, and most

most hearty Applications and Assistances under them, and Prayers to God to accomplish that in their Behalf, which lies beyond their proper Powers to perform for them? And will not these Instances sufficiently explain the Communion of faithful People, which are all set forth in the Revelations of God's Word? But must we needs run to the unscriptural thing of Satisfaction for the full Importance, and definition of it? This is adding to the Oracles of God, and the stating of things we find there: what the Consequence thereof is, let them consider who do so.

Another Place is 2 Cor. 2. which they form into this Argument, *The Apostle mitigated the due Penalty to the incestuous Person, whom he had excommunicated for that grievous Crime, upon the Entreaty and Intercession of the Corinthians.* Ver. 10. *To whom ye forgive any thing, I forgive also, for I forgive any thing to whom I forgive it, for your sakes forgive I it in the Person of Christ.* Now from hence they conclude, *that we may be delivered from the Penalties that belong to our Sins by the Sufferings of other good People, as these are applicable to our account.* But first of all, supposing Prayer to be a laborious Work, as they define Satisfaction, which being the transport of our Souls to Heaven, cannot come under that notion; here is no mention of the *Corinthians* Prayers in this matter: indeed he remitted this publick Censure, or shortned the time of it, *for their sakes*, or for their advantage, that perhaps they might not grow proud of themselves, or contract a hardned and uncompassionate Temper towards any Brother by that means, but it no ways appears that he did this at their request. And besides, if they had addressed him in this behalf, it could not have been reckoned as a Satisfaction, which was thus offered to the Apostle, and not to God, against whom the In-

jury of Sin especially redounds, and to whom a Compensation is chiefly to be rendered. But however that this was a Discipline of the Church, to lead this Person, and all the Members of that Communion to a true Reformation and Holiness of Life, and not a *Satisfaction* upon him, or to be performed by any other Person upon his Account, *which* has no respect to a future Amendment, is very evident, that as soon as it had this effect upon him, it was then relaxed, and he exempt and delivered from it; *ver. 6, 7, 8. Sufficient to such a Man is this Punishment, &c.*

And that last Argument of theirs, that God vouchsafed many Advantages to some for the good Works and Merits of others; as for the Piety of *Abraham* he spared *Lot*; and for the Uprightness of holy *David* almost all the Kings of *Judah* after him, who were abundance of them very ill Men; and several times at the Instance of *Moses* he retrieved the whole People from sudden ruine. And therefore this regard to vertuous Men being allowed in the Dispensation of his Benefits, which is evident from the Scriptures, why should it not be admitted in the pardon of temporal Punishment? And 'tis certain that God has signified this regard to pious Men by more Examples than these, and not only in the collation of Advantages or Benefits, but in the remission of punishment too; but then this was not done in the purchase of their *Merits*, *which* none can possibly arrive at, nor by way of Commutation, or one satisfying for another, which none could ever do upon his own account, but it wholly proceeded from the immense Goodness and infinite Affection of the Divine Nature to Mankind, which takes hold of any occasion of their Benefit, or free exertion of it self towards them.

Thus

Thus I have done with those Texts of Scripture, that either *Bellarmino* or any other of his Communion, that I know of, produce for *Satisfactions*, whether *they* be such as are performed by any Person for himself, or being a redundancy on that account are applied to other People; and I hope sufficiently made it manifest that they bear another sense than what these Authors have put upon them.

I shall now in the last place with as much brevity as may be, shew the Original of these *Satisfactions*, how they began, and were established in the Church. In order to which we must, first, observe the antient Discipline of the Church, that those who were guilty of any notorious or greater Offences were always removed from the Communion of it, and were to undergo a long Exclusion and state of Penance, before they were admitted into it again, which might be a proper means of a true Repentance in themselves, and both a testimony thereof, and a determent to other People from the like Miscarriages (as I observed before.) The time of this Exclusion was often long, according to the nature of the Offences. The great *St. Basil* in his Canons of Ecclesiastical Censures, prescribes a Penance of fifteen years to those that had been guilty of the Sin of Adultery, before they were to be admitted into the Communion of faithful People, as to all the advantages thereof, both of Prayer, and the holy Eucharist: and those who had committed the less instance of that Sin with an unmarried Person, which is stiled Fornication, were not ordinarily to partake of these Advantages till after a Penance of seven years: And so other Sins, as they were esteemed of an higher Nature, or were more influential upon other people from the quality of the Persons acting them, had a proportionable Penance assigned to them, which was always longer and more severe, when

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it was subjected in any of the Orders of the Priestly Function, than when it related to Lay-people, as we might produce many Canons to this purpose concerning Drunkenness and the like; nay, those things that were always reckoned inoffensive, and no matter of Censure at all in Lay-people, when admitted by a Clergyman, were adjudged to great Penalties, as to play at Dice, or enter the Theater, and publick Spectacle, with the like; the pious Fathers of the primitive Times being of opinion, that these were Indecencies to the holy Character, and not consistent with the Sacredness of it; or which being allowed in such Persons would be too much an occasion to those Vices that are commonly the Effects of such Liberties.

Now these Penances, as they were allowed to none, or none were capable of the Benefit of them, but those who were disposed for the Grace of Repentance to relinquish their evil Courses, and no longer persist in them; so they were accomplished by several steps or gradual advances above one another.

Can. ad Am-
phy. 75.

The first was called the Station of weeping (*τὴν πρὸς κλαυσιν*) without the Port of the holy Oratory, where the Sinners were obliged to stand, not being permitted to enter therein, and entreat the Prayers of the happy partakers of that Priviledg, which they often did with floods of Tears in a just resentment of their Offences.

The second step was the place of *Hearing* within the Port, and which extended to the Station of the *Catechumens*, whether they were *those*, who being willing to become Christians from a Pagan State, did only apply for a due Information in the Faith and Morals of that Heavenly Profession; or *those other* that being arrived at a competent notion and knowledge thereof,

thereof, did desire, and had a right to the Sacrament of Baptism: and here the Penitents were used to stand only partaking of the Word preached, and then departing with the *Catechumens*, not being allowed to join with the Faithful in the Church-Liturgy or Common-Prayer.

The third was the place of Subjection or Substration, (*ὑποτάσις*) to which were appropriated the penitentiary Acts, as it is rendred by Translators who were very skilful in this Discipline, *Penitentia*, and the Verb *ὑποκρίσκειν*, *penitere*. The Areopagite explains this of a kneeling down, by which the Penitents submitted themselves to the Presbyter, who was appointed to have the charge over them, without all question for a relaxation of their Penance, that they might sooner come into all the benefits of Church-Communion. But it is more probable that these Acts of Homage were performed to God, and were the effects of a true Contrition. Now these Penitents of this Station were further promoted in the Temple, but only participating of the Exposition or preaching of the Word, departed also with the *Catechumens*, when the Church began their solemn Devotions.

Eccles. Hierarch. cap. 5.

The fourth Station was as it were still a farther Advancement in the Oratory, where these Penitents were conjoined with the Assembly of the Faithful, and imployed in Prayer with them, though they were not admitted to the holy Table, or the Communion of Christ's Body, and most effectual means of applying the saving Benefits of his Passion to us, which was to be at the Discretion of the Minister, when he conceived that in the Degree of their Repentance they were qualified for it. And this is the Sense of that frequent Expression that the Penitents of this Order were re-

ceived into Church-Communion, *χαρις προσφορῆς* (*νομινομένη χαρις προσφορῆς*) that they had the Priviledg of Common-Prayer with those faithful People who were not under any Church-Censure, but were not admitted to a Participation of the Sacrament with them. For whether this *Oblation* relate to the blessed Sacrament itself according to the Opinion of *Zonaras* and *Balsanon* in many Places; or to those Gifts that were usually offered upon the holy Table by every Communicant at the time of receiving, it still carries the same Sense, seeing those that were restrained from the Concomitants of the holy Eucharist cannot be supposed to have enjoyed the free Use and Benefit thereof.

For the further Illustration of these several Degrees, or Stations of Penance, I shall translate two Canons of Saint *Basil*, which will both confirm the former account I have given of them, and also render that more obvious. The first is the 75th of the first Epistle to *Amphilochium*. "If any have defiled himself with his half-Sister either by the Father or Mother's side, permit him not entrance into the House of Prayer, till he refrain from that abominable Practice, and after he's come to a due Apprehension of his fearful Sin, let him *lament* three whole years at the door of the Sanctuary, entreating the Devotions of them that enter, that in an earnest, and Christian Compassion, they would every one supplicate the Lord for him. After this let him be received to the *Station of Hearing* for three other years; and in the Solemnities of the Church, when he has heard the Heavenly Instructions, and Doctrines of the Gospel, then dismiss him, as being unworthy to be a Partner in their Devotions. And afterwards if he request these with Tears, and Weeping, and Address
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“ to God in a due Contrition and Humbleness of Spirit, afford him *the Station of Subjection* for other three years. And when he has shown the proper Fruits of a hearty Repentance, let him be admitted to *the Prayers of the Faithful*, without the Priviledg of an Oblation; and then consorting two years with them in their holy Devotions, let him approach to *the Lord's Table*, and a free Participation of the Benefits thereof.

The other Canon is the 81st. “ Seeing many upon the Incurfion of barbarous People, have shamefully violated their Christian Faith, either by adhering to magical Rites, or partaking in the Heathen Sacrifice, or swearing by their Gods, whether Idols, Sun, or Stars, or the like, let their Discipline be according to the Canons of the antient Fathers. Those that offer themselves to the Gentile Cruelty, and being overcome by the unmerciful Usage and Torments thereof, such as almost make a Necessity in humane Nature, to yield under them, and so are drawn to an Abnegation, let them be excluded three years *in the place of Weeping*, and then only admitted to the *hearing* of the Scriptures for two more, and let them be three years *in the Station of Subjection*, or in the special Acts and Exercise of Repentance, such as may most demonstrate the Sincerity thereof, and then received to the *Communion of the Faithful*, as to their Devotions and publick Prayers. But those that have betrayed their Christian Faith, without this Violence or Impression upon them, in more Freedom of their depraved Will, let them be removed from any common Act with faithful People three years, and be in the *State of hearing* for two, or only have the Benefit of the

“ Word

“ Word preached, and in the *Place of Subjection* for three
 “ more ; and then being conjoynd with the Assem-
 “ bly of the Faithful, as to the exercise of their common
 “ Devotions for three years, let them then come to the
 “ Communion of the blessed Sacrament of Christ’s Body.
 Where we may observe to reconcile this Canon with
 the seventy third, that this holy Father was of Opinion,
 that a Sacrificing to *Demons* in the Heathen Notion of
 them, as supposing them to be middle Deities, and to
 have some share in the Government of the World,
 which perhaps in those less removes from a state of
 Paganism, might consist with some imperfect Acknow-
 ledgment and Faith of Christ, that he was a Superi-
 our Mediator to them ; I say, this Father was of this
 Opinion, it may be upon these Reasons, that a sacri-
 ficing to Demons, was less in the Balance of Sins, than
 an *absolute Denial or Renouncing of Christ*, and there-
 fore to *this* he prescribes a perpetual Weeping and Ex-
 clusion, from the higher Benefits of Christian Assem-
 blies, their common Devotions, and *holy Eucharist*, which
 he does not allow but at the hour of Death to such Per-
 sons when he thinks upon Belief of the Mercy of God,
 it may be administred and afforded to them, whereas
 the Penance to the other was only for a certain time.

And these Penances were not so necessary either as
 to the Measure or Continuance of them, but either
 the Bishop, or some Presbyter authorized by him,
 could relax them, and contract the time of them,
 which they often did upon the Evidence of a *true Re-
 pentance*, when these had obtained their just Efficacy
 upon any Person ; for in regard to *this* they had a dis-
 cretionary Power assigned to them in several Coun-
 cils, which is also contained in the Authority of a
 Bishop, either to remit some part of the Penance, or
 even

even dispense with *one Station* of it, as the Repentance was more demonstrable by the Consequent Fruits of Holiness and Vertue redounding therefrom. And it was likewise very usual in the Approaches of Persecution, as well as in case of extream Sickness, to receive the Penitents into the Peace of the Church, though they had not accomplished their course of Discipline, and afford them the blessed Eucharist, and confirm them against their Sufferings, by the extraordinary Graces of that Sacrament. And these Remissions only related to Canonical Censures, and not a judicial Punishment of Sin to which Purpose they are now applied by a sort of Christians, who stile themselves Catholicks, though directly contrary both in this and many things else, to the sense of the first Fathers.

Concil. Anchy.
can. 5, &c.

Now these Penances or Church-Discipline, as they are proper to subdue the sensual Affections, both by rebating the cause of them in our Natures, and advancing a more cautious habit in our Spirits against new Lapses, or compliance with them, when we must suffer such Severities upon that account; and are also effectual to preserve other People from such Enormities upon the same reflection that these must be expiated in a long scene of Shame and Sufferings; which circumstance of Shame, in respect of many Tempers, is the strongest Inducement to renounce or forsake any thing: I say, as these Penances are expedient to these purposes, as I observed before; so likewise they are absolutely necessary in regard of abundance of People, who would perfectly resign themselves up to their own sensual Appetites, and wholly live according to that stronger Principle of humane Nature, unless they were restrained by this means, which Restraint or Violence

olence upon them at the first may afterwards grow through Custom, into a voluntary Behaviour and free Exercise of their Christian Vertues. Although all People sufficiently know the moral Law, as to the principal Duties of it, that being written upon their Minds, as well as revealed in ten Precepts; and there is no Difficulty concerning this, but only as it falls in more intricate Circumstances some times, which are called Cases of Conscience, and which by the Art of some Men are made more and more intricate too, than ever can happen in humane Life, yet neither the Reasonableness of their known Duty according to the temper and Faculties of Man, nor the Threats of eternal Misery to the Neglect of it in the other World, being at such a Distance, can preserve them in the Practice thereof. And therefore there were always Censures in the Church upon this Advantage, or Necessity of them, which were first established by our Lord himself, *Mat.* 18. 17. And often practised by the Apostles in an extraordinary manner, so as to be attended with bodily Torments, that Men by this means might be forcibly kept from Sin, through a present Shame and Punishment upon it, who would be less wrought withal in a long Prospect of eternal Ruine, and that they might be thus accustomed to the material Exercise or Action of Vertue, which at last would become a Habit in them, and the result of their own choice. And I doubt not but these Censures so carefully practised in the Primitive Church, recovered thousands to a strict observance of their Christian Duty, and a temper of Vertue in their Spirits, who would otherwise have continued loose Persons through their whole Life time. Such an Advantage would the

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restoring of primitive Discipline be in our Church, as it would reduce us to a more Christian State, and remove that Libertinism, and dissolute Living that is among us.

Now these Penances being so beneficial as they were, and such an Advantage to a Gospel-Holiness, began to have too high Expressions bestowed upon them by several of the Fathers, that *they could atone, or satisfy for Sin; appease the Lord, and appease the Judge; and that both the Offence and Penalty thereof could be redeemed and expiated by them* * : though they meant no more than that they were an occasion to free Creatures to forsake Sin, and arrive at such a disposition of Vertue and Religion as must needs be acceptable to God, and had no foundation of Punishment in it, and therefore to derive these Benefits to such People as were under the power of their evil Habits, they often recommended this pious Discipline above the proper Efficacy of it, which does not consist in the bare Action as though that had any merit belonging to it, but in its Influence upon the Mind, as it tends to the Reformation of that Principle, and the acquiring of a better Frame and Disposition in it. But however such Expressions as these are the only ground that the Romanists have from primitive times for their Satisfaction, which they so contradict in their Doctrins about them. The Fathers well understood these Penances only to be Medicines of a vitious Nature, and an external Satisfaction, if any one please, to the Church to repair the scandal of some wicked Action, which was their whole Notion in the matter, as is evident from their Indulgences which were only Remissions of some part of these Penances when they

Chem. Exam.
p. 2. p. 205.

concluded, that they had wrought a true Repentance, and performed the Cure they were sent upon; but they never applied these to the Punishment of Sin, as if they could discharge a certain Proportion or Share thereof, that is the temporal Penalty that belongs to it. This is a novel Doctrine of the Catholick Church now a-days, that is only denominated from one City or Archbishoprick; but was not known in the truly antient and Apostolick Church, which was dispersed over all the World, and maintained a perfect Harmony in every part. And as these Satisfactions did but start up in some late Centuries; So tis likely they were never so explicitly treated of, till the thirteenth, in which the subtile Doctor lived who expressly makes them Expiations for past Sins, and, if possible, is more subtile about them than other things.

*Supplen. 3 part.
Quæst. 14. art.
1.*

Thus we see how this only true and infallible Church is changed from the Primitive Faith, and the Doctrines of the first Fathers. I wish we may preserve our selves from it in such particulars as these, and in the Spirit of Meekness, communicate with one, who acknowledging her self liable to be mistaken, yet is well assured, that she is established as to all her Doctrines, and Usage or Discipline, upon the Scriptures, and the concurrent Sense of the *first Fathers*, who as they were nearer the blessed Apostles, or contemporary with them, by which they could better understand their Institutions; so being such self-denying Persons as they were, are better Authors of any Doctrine, and more to be trusted or relied upon, than a Company of Merchants in Religion, or those that betray designs of Profit in all their Sanctions, which they having been so
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successful in, and having laid such a platform of Secular Greatness, and such a power of Indulgences or Pardon of Sins, without the trouble of Contrition for them, makes the only Inducement (that I know) to become Profelytes to that Church, which is so little Apostolick for those reasons.

T H E E N D.

E R R A T A.

Pag. 536. lin. 19. for *Principle*, read *Spirit*.
550. lin. 22. for *fore*, read *some*.
574. lin. 12. dele *likely*.

L O N D O N,

Printed by J. D. for *Richard Chiswel* at the Rose and Crown
in *St. Paul's Church-Yard*, 1688.

The first of these is the *History of the County of York*, which was written by *John Gough*, Esq. in the year 1790. It is a very valuable work, and contains a great deal of interesting information. The second is the *History of the County of York*, written by *John Gough*, Esq. in the year 1790. It is a very valuable work, and contains a great deal of interesting information. The third is the *History of the County of York*, written by *John Gough*, Esq. in the year 1790. It is a very valuable work, and contains a great deal of interesting information.

The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of their Doctrine

CONCERNING
P U R G A T O R Y.

P A R T I.

I M P R I M A T U R.

Sept. 19. 1688.

Guil. Needham.

THE Council of *Trent* shews her Artifice and Subtilty in no one Point defin'd by her, more, than in her definition concerning *Purgatory*, which, tho she propounds for an Article of Faith, (and that a most important one) yet her Wisdom has thought fit to give no description of it, but leaves it to her Prelates and Priests to tell what it is, and in what Extent to be believ'd.

Again, Tho she Prefaces her Canon with a pretence of a *Purgatory* establish'd in the Catholick Church according to the Doctrines of Scripture, and the Traditions of Primitive Fathers, yet when she comes to give

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Decret. de
Purgat. in ini-
tio.

her own Injunctions about it, she is pleas'd to pass by the Scriptures, and oblige her Bishops to be careful to have it preach'd too, and believ'd by all the Faithful, not as founded in Scripture, but as it has been deliver'd by holy Fathers and Councils. It seems (whatever the later Defenders of it may have found out) that Holy Ghost which directed her, assur'd her of a much better security from Tradition, than foundation in the Scriptures. But was not this Infallible Council all this while much more cautious of her own Honour and Ease, than careful of the Souls of her Profelytes, whose Faith she thus exposes to the uncertainty of Man's Representations? What if any Priest should trump up *Origen's* old *Purgatory*, he may produce a much fairer pretence for it from Antiquity, than can be produc'd in vindication of the present *Roman Purgatory*? and let him but make it appear to be as beneficial to the Churchmen, and there can be no doubt but it shall be allow'd to be as necessary to be believ'd by the Church.

Amongst the Ancient Writers, we meet many strange and unaccountable Fancies this way, and there seems to have been a general Notion amongst them of a *Purging Fire*: But then this was as different from the present *Papistical Purgatory*, as the present Time is, from the Time to come, or as that, which is to purge some only, from that which is to purge and purify all Men: For theirs was a Fire which was suppos'd to burn out at the Day of Judgment, and through which not only Venial Sinners, and such as are defective in some part of satisfaction, but also the purest Saints, Prophets, Apostles, Martyrs, nay, the holy Virgin her self, was imagin'd to endure and pass through: And this *Purgatory* is abundantly prov'd out of the Fathers by *Bellarmino* himself. So that if the Opinion of holy Fathers must guide their Faith;

Bell. de Purg.
lib. 2. cap. 1.

Faith; or if they are to believe now as the Fathers believ'd in this particular, they must have not only a very implicate, but according to *Bellarmino* himself, a very groundless and erroneous Faith; since he explodes these Imaginations of the Fathers for such. But to come more close to the Business in Hand, tho' the *Trent Doctors* were so nice and tender in their Canons, yet we find them more courageous in their Catechism, where amongst the Articles of their Creed they not only number *Purgatory*, but also define or describe to us what it is, *viz.* A *Purgatory Fire*, by which the Souls of the Faithful, after some determinate Torments, are purg'd; or, as the word *Expiare* more properly imports, in which they make satisfaction and amends to God's Justice for the failures which they had not time to repair in this Life; and so become qualify'd to enter those everlasting Mansions, into which nothing that is defil'd shall enter. And no doubt it must be upon this Authority that *Bellarmino* so confidently maintains the punishment of *Purgatory* to be the punishment of Fire, since the Council of *Trent* no ways defines it to be a Fire in her Decree about it. As to the place of this *Purgatory*, whether it be in the Heavens above, or in the Earth beneath, we as yet hear not one word; now for this they are to rely upon their Confessors, and how they will be able to resolve what the Church Representative presum'd not to meddle with, I leave them to judge that can take a view of those irreconcilable Imaginations some of the later of the Fathers and Schoolmen had concerning this Particular. For my part I cannot but wonderfully mistrust the Inspiration, which is pretended to have directed these holy Fathers to believe, and propose to be believed, on pain of Damnation, a Place, of which they dared not to give

Bell. ibid.

Catech. ad
Para. de quin-
to Sumb. Art.
pag. 52.Bell. de Purg.
lib. 2. cap. 10.
Parag. certum
est quarto.

any manner of account at all : Since there is scarce any one Text either in the Old or New Testament, where we meet the word Fire, but what with some fetch, or other their Arguers apply to, and interpret of their *Purgatory*; must it not follow that this Council really mistrust'd the Explications of their own Expositors, that it was satisfy'd *Purgatory* was not intended in, or asserted by those places, since notwithstanding all of them, she hath avoided defining it to be a Fire? Perhaps indeed such a particular assignment of Place as we meet defended by the Cardinal and others, was not so fit for an Infallible Synod to assert; yet since she pretends that her Faith hereof is grounded on the Scriptures, methinks it might well become her Infallibility to have asserted as much as is, according to their own Principles, to be deriv'd from Scripture; and if that be any thing at all, it must be both that it is a Fire, as *Bellarmino* infers from 1 Cor. 3. 15.— *shall be sav'd so as by Fire*; and also that it is a place under the Earth; since almost all of them reason for it, from these words, — *to whom every Knee shall bow, of things in Heaven, in Earth, and under the Earth*: Concluding those *under the Earth* can be none but the Souls in *Purgatory*; for at last, if it be no Subterraneous Prison, what Impudence must it be thus to abuse and misapply this Scripture? So that without misrepresentation, I hope, we may aver, that the Popish Article in this Point, is this, That there is a Subterraneous Place, where after this Life the Souls of the Faithful do abide for some time, till chastis'd with the Torments of its Fire, they have paid Satisfaction for such Sins as they had not satisfy'd for in this World, and which Satisfaction may be hastned, by the Prayers of the Living; since the one is the plain Doctrine of their Catechism, and the other a necessary Inference from

Bell. quo supra.

Phil. 2. ver. 10.

from those Arguments from Scripture, wherewith they themselves defend their *Purgatory*. And therefore we may observe, that the bare Doctrine of a third Place (tho that is as inconsistent with the Scriptures) with which the Author of *Popery Represented and Misrepresented*, would shuffle off this Article of *Purgatory*, will not suit with the Doctrine and Article of the Church of *Rome*; unless it be a place of Fiery Torments, where he that has obtained full pardon for all his Sins, may further satisfy and atone; and out of which he may be pray'd by the Intercessions of the Living. Now then we of the Reformed Church of *England*, not only particularly disown such a *Purgatory*, but also absolutely deny that there is any such state at all for Satisfaction by Torments after this Life. We acknowledg but two States, the one of the Faithful in Heaven, the other for the Unrighteous and Impenitent in Hell; and this we maintain; First, Because the Scriptures speak of no more but these two; besides, since the Church of Christ has never been represented under other Titles than these two, *Militant*, and *Triumphant*: They do necessarily exclude this third *Subterraneous* Church, which is neither *Militant*, because ascertain'd of Salvation, and freed from the Conflicts and Oppositions of this World; nor *Triumphant*, because Scorched and Afflicted with the most exquisite Pains and Torments. Secondly, We reject their *Purgatory*, because it is no other than a Dream and Delusion of Man's Fancy and Contrivance, without the least colour or countenance of the Holy Scriptures to support it; much more, without plain and clear Scripture to recommend and enforce it for an Article of Faith; and this is that we undertake to make good at present. Nor can we more happily discharge this Performance, than by a close Encoun-

ter with our Adversaries, and by laying open the dark Obscurities they depend on, and discovering with what weak and impertinent Misapplications they abuse the Scriptures, fondly ensnaring their own Souls, and other Mens:

The Author I shall the more purposely examine shall be the *Catholick Scripturist*, who as he is the latest, so we may expect to find him the most profound and prepar'd; amongst forty Popish Points boast'd to be made apparent in Scripture, we may certainly expect to have this of *Purgatory*, which is of such incomparable Use and Accomplishment for the Churches Grandeur, most irrefutably display'd and laid open. Now then the Method he observes in proving it from Scripture, is this, first, From Principles of Scripture, necessarily inferring such a *Purgatory*. Secondly, From several express Texts which prove a *Purgatory*.

We shall therefore follow him in the same Method;

First, Discover the Impertinence of his pretended Principles.

Secondly, Shew the Insufficiency of the Texts alledg'd, and that, with this advantage given him, that where we find his judgment and knowledg in the Scriptures failing, (which I assure you labours under many great Infirmities) we will help him with the Texts urg'd and insisted on by those of better Judgments and Knowledg, of his own Party.

Cat. Script. 25.
Point of Purgatory.

The first Principle he pretends from Scripture, is this, That there are Scriptures which teach, that after the Sin it self is forgiven, there do remain some Pains still due, even to that Sin, and therefore consequently infer a *Purgatory*, because that Man to whom the Sin is forgiven, may Die before he has paid those pains in this Life.

But

But may not that Man who has read those Passages of the Prophet, *He has born our Grievs, he has carried* Isa. 53. *our Sorrows; he was bruised for our Iniquities, and wounded for our Transgressions.* And again, *The chastisement of our Sins was upon him:* Wonder what Scripture there can possibly be, which teaches us that there are Pains and Sorrows due for Sin, not comprehended within Christ's Sufferings, but such, which even after his full Pardon and Remission granted to us, must actually be born and satisfy'd for in our own Persons. Why this he attempts to make out by these two Instances.

First, That Original Sin, tho it is effectually wash'd away in Baptism, yet the Infant Baptiz'd is still obnoxious to Death, after such Remission, which is the Punishment due to that Sin. Cath. Scrip.
25. Points of
Purgat.

Secondly, From what we meet with in the 14th Chapter of *Numbers*, where God tells his People, *That tho he had forgiven them their Sins according to his Word, yet that they should not see the Promised Land,* ver. 32. *But their Carcases should fall in the Wilderness.* Ver. 33. *Their Children should wander in the Wilderness forty Tears, and should bear their Fornication, until the Carcases of their Fathers should be consumed in the Desert.*

Now the answer to both these Instances, is clear and obvious: For, first, They speak only of such Punishments, as God for their Transgressions inflicted on the Living in this World, and therefore to infer hence a Punishment necessarily to be inflicted on the Dead, must be Irrational. For, secondly, God may no doubt inflict a Temporal Punishment, as he did on *David*; either as a condition of his Remission, or as an outward Admonition and Mark of our Iniquities for all Generations, whereby to deter and affright them from the like misdoings, and yet this no ways argue a Satisfac-

tion inherent in such a Temporal Punishment; or, that when he pardons us without any such Temporal Afflictions annexed, some Punishment must still necessarily be due by way of a Satisfaction for our Sins, which must unavoidably be paid, either here, or hereafter: What? Because God hath entail'd Death upon all for a Testimony, and outward Remembrancer of our Parents disobedience in this Life, therefore there must be a *Purgatory* for satisfactions hereafter. Is Death a Satisfaction for our Original Sin? Then how comes it wash'd away by Baptism before Death? Or again, Because according to the degeneracy of Man's Nature, such an innocent Baptiz'd Infant may die, Is it more rational to say with this Scripturist, it died for a Satisfaction due to our Original Guilt, which remains after our Remission by Baptism, or to say it died according to the Disposition and Appointment of God, who has made Death a continual Memorandum of that Original Guilt? The Scriptures indeed tell us, that *Death came through Sin, and hath so pass'd upon all*; but they tell us withal, that for a good Christian, such as we may believe a Baptiz'd Infant to be, *to die is Gain*: to be sure they say no such thing as this Scripturist would teach us, to wit, that for some Sins forgiven, and remitted to us through Christ's Blood, there remain some after-pains, for a Personal Satisfaction payable by us in another State. Death no doubt is the consequence of that Corruption which our Parents have deriv'd on us through their Disobedience; but by no means a satisfactory punishment for their Transgressions. And therefore, secondly, Tho God in the same Breath tells his People, *They shall bear their Fornication in the Wilderness forty Tears*, in which he told them he had forgiven them their Sins, yet this proves not that it was upon the

the account of any remaining Satisfaction that God afflicted them forty Years, as the *Catholick Scripturist* infers, (for let him answer me, how a Punishment of forty Years, could be a just Satisfaction to the offended Justice of God, against whom they had then sinned most mortally) but that in this Life God would have them subdued, humbled, and kept in forty Years Straits and Severities for a Curb and Bridle to their Posterities, tho in the mean time those who died in the Wilderness with this Promise of Forgiveness, no doubt slept with their Fathers even in the Bosom of *Abraham*; and thus their own Expositors will teach them that these Tribulations and Punishments, wherewith God sometimes afflicts us in this World, are to keep us humble, and dependent upon his Goodness, to remember us continually of our Miscarriages and Iniquities, and so increase our Repentance and Submission, but no Satisfaction or Recompences to compleat the ultimate discharge of our Debts to his Justice. And therefore certainly it must be the greatest wonder in the World, to hear a Man that pretends to be a Father of the Children of Christ, and one of the Priests of the Lamb, conclude with this *Catholick Scripturist*, that because God threatned the Fathers to punish their Posterity so severely in this Life, because these were the Terms and Particulars upon which he had remitted their Iniquity, therefore it must be reasonable to infer the Fathers themselves, who obtain'd a Promise of Remission before Death, should for a time, nay, *forty Years*, says our *Scripturist*, be tormented in Purgatory, or that they could not be forgiven without undergoing the Pains of a middle State. For all that I see, he may as well conclude *Transubstantiation*, or the *Worship of Images*, from this place and instance, as any the least pretence of a *Purgatory*. And there-

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pag. 233.

fore it will not be worth the while to follow him through the rest of his Instances, since they all tend to the same end, and shew only that there was a present Punishment accompanying an eternal Remission, which was purely in the Justice of God to inflict or abate according to his free Mercy, it relating only to this Life ; but tell us nothing, that such Punishments were so due to the Divine Justice in another World if not undergone in this, that it could not be satisfied without them ; this certainly must reflect on the All-sufficient Sacrifice of our Redeemer, whose Blood is the Propitiation for our Sins, and therefore as his Principle is without Gospel or Divinity, so must the Purgatory founded thereon be without Scripture or Divine Revelation.

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pag. 337.

His second Principle from Scripture is this, "The Scriptures teach that there are venial Sins, *i. e.* such Sins as are light and trivial, which, tho they deserve some temporal Mulct, yet no eternal Torments, and therefore he that dies impenitent in them can't go to Heaven, because nothing that is in the least defiled can enter therein ; nor to Hell, because he deserves not those everlasting Burnings ; therefore a third State there must be, even Purgatory, where he may in some sense be purged, and through his own Satisfaction in enduring its Torments, prepare and qualify himself for Heaven. What incomparable reasoning is here ! which sets a Man above the Satisfaction of Christ's Merits, his Sins being too small to need his Expiation, which finds Remission for a Man dying in Impenitence, that contradicts the whole Current of the Gospel, which teaches us without Repentance there can be no Remission ; and again, to fix a Purgatory, calls in question the Justice and Equity of God himself, who hath pronounced by his Holy Spirit, that he that shall offend

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in the least of his Commands, shall in no wise be his Disciple, and then certainly by no means enter into his Glory.

As to the Instances alledg'd by him of the Midwives preserving the *Hebrew Children*, and *Rahab's* denying, and hiding away the Messengers, what grounds they went upon in their Answers appear not to us, whether God, who is the Disposer of all things, by his Holy Spirit immediately inspired and directed them or no, is not mention'd, but for their incurring such venial Sins as he speaks of, there is not the least Presence nor Circumstance to infer it; the Text says, they *feared God* in that Action, *Exod. 1. 15.* and that because they did so, *he provided for them, and built them Houses.* And of *Rahab* it is recorded, that she was *justified by Works, receiving the Messengers, and putting them forth another way, after she had first hid them,* *James 2. 25.* By which we may conclude they sinned not at all in so doing; but how it proves them guilty of a venial Transgression, when God himself applauded their Performance, I profess I cannot apprehend. I shall make bold to aver, that had there been any unjust Equivocation, or sinful Falsification, God would never have approved, much less by his Holy Spirit commended and rewarded them. These indeed are two of those Transactions which we are to believe well done, because God himself has vouch'd them to be such, but we can take no measures from such dark Proceedings which remain so unaccountable; and now how even Venial Sins could be thus meritorious, as to obtain God's express Favour, particular Approbation, nay Rewards, will take up our *Scripturist's* another labour to make out. In the mean time let us go on and see with what profound Stupidity he toys and trifles with the most terrible

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Denunciations of Christ himself: *Mat. 5. 22. Who-so-ever is angry, says our Saviour, with his Brother without a cause, shall be in danger of the Judgment; and whosoever shall say unto his Brother, Racha, shall be in danger of the Council; but whosoever shall say, Thou Fool, shall be in danger of Hell Fire*: here our *Scripturist* is very pompous and triumphant, and from the pretence of three kinds of Punishments, very confidently proclaims three kinds of Sins, amongst which venial are one, which he will have to merit only a Temporal Punishment, whereas now our Saviour is most serious here in representing the Terrors and Punishments, threatening all the Works and Fruits of our unlawful Anger even in the other World: But what wonder to see so blundering a Jesuit thus ridiculously insulting with such Straws, when the great Cardinal himself lays hold on such inconsistent Conclusions to establish his *Purgatory*? One would think nothing could possibly be more plain than our Saviour's Intention in this place, which was to shew, that tho the Law of Man only censur'd and condemn'd the Murderer, yet the Divine Justice revealed in Christ, will pursue every disorderly Passion, every undue Motion and Operation of Anger, even in a capital manner in the World to come; to which purpose, as Murder was accountable to the Judgment, which had the cognizance of Capital Matters; so says our Saviour, *Who-so-ever is angry with his Brother without a Cause*, that is, is guilty but in the least degree, *shall be in danger of the Judgment*: *whosoever shall say, Racha, shall be in danger of the Council*, which inflicts a yet severer Punishment, viz. that of stoning; *but whosoever shall say, Thou Fool, shall be in danger of Hell Fire*; that is, the highest and most afflicting of all Punishments. Now what can be more plain, than that, as Murder is the highest and most

Bel. de Purg.
lib. 1. cap. 8.

most grievous of all the Effects of Passion, and unjust Wrath, and that which gave occasion to this Discourse of our Saviour; so these three are represented by him as several degrees and approaches towards that dreadful Sin, not different kinds of Sins, as the Cardinal, without the least occasion infers, but different degrees of the same Sin, and so consequently the Penalties annex'd to them not different kinds, but several degrees of the same Punishment, *viz.* all equally eternal, tho' not all equally afflicting and tormenting. *Bellarmin* acknowledges that the Punishments insinuated here, are such as shall be inflicted in the next World, but by an inexplicable fetch, would have part temporal, *viz.* those threaten'd to the first two degrees punishable by the Judgment and Council, and part eternal: but he produces no Reason for his Conjecture, nor indeed does any appear, unless it be these words *Hell Fire*, which tho' I confess, they may be taken literally, yet our Saviour seems to use them here in a metaphorical way, with respect to the Terrors of *Hinnom*, which the Jews even then had in Memory, and by which 'tis probable he took occasion to express the exquisiteness of the Punishment due to the highest degree, since they had no such Punishment among them as burning in a light Fire: but since our Saviour here declares every degree to be Capital, why must not every degree be liable to an eternal Punishment? Did ever any Man reckon Venial Offences amongst Capital Punishments? I will here refer our *Scripturist* to one of his own Fraternity, *Maldonat* in his Comment upon this Chapter: As for the Council, says he, that also comprehends Capital Punishments, nay such, by which eternal Death is signified. I would fain know what Temporal Punishments are to be expected at the Judgment-Seat of God,

*See Grotius
upon the place.*

*Mald. in loc.
deinde per
Concilium capital. pœnam
intelligit per
quam eternam
mortem significat.*

Theophilaet.
in locum ἐνο-
χος ἔσται τῷ
συνεδρίῳ ᾧ
ἀπὸ τῶν Ἀποστό-
λων, ὃ τε ἐξ-
εἴσονται κείνον-
τες τὰς δόξας
καὶ φυλάξας.

but that it is there where this Sentence will be given, *Theophilaet* apparently informs us, explaining the case of the Sinner in the second degree, who is *in danger of the Council*: in danger of the Council (says he) of the holy Apostles when they set judging the twelve Tribes of *Israel*. I doubt that Punishment will be of an eternal duration which they inflict. And therefore because I would refer them to the Authorities most allowable in their own Opinions, which may undeceive them in so weighty a Concern as the wrong meaning of the Scriptures, I must again send them to the same *Maldonate*,

Suarez Tom. 4. in Thom. Disput. 45. §. 1. num. 13. pag. 557. Hic locus non spectat ad hanc Controversiam de Purgatorio, quia valde probabile est omnia illa membra (Judicii, Concilii, Gehennæ) significare æternam damnationem, & poenam majorem, vel minorem, pro qualitate delictorum.

Mald. in Mat. 5. Certum est hoc in loco poenarum & peccatorum gradus, non genera distinguui, quæ tria peccata Christus eadem inferni poenâ, licet non eadem gravitate, digna esse docuit.

with another most applauded Champion of their own Fraternity, and that is *Suarez*, who plainly denies this Text to relate to *Purgatory*, and that for this reason, because 'tis mighty probable those three Particulars (*Judgment, Council, and Hell Fire*) intimate an eternal Damnation, which is greater or lesser according to the quality of the Offence. And then for the Cardinal's three kinds of Sins and Punishments, hear the resolution of *Maldonate* in the place before-cited, 'tis certain, says he, that not the kinds but the degrees of Sins are distinguished in this place, which three degrees Christ has here pronounc'd deserving the same infernal Punishment, tho not the same Weight and Severity of it.

I shall only admonish such Scripturists as these of these two things, and so leave them to a more impartial Reflection on their own Cause, 1. That it is very requisite they should agree amongst themselves about this Text of Scripture, before they lay such stress and weight upon it in so important a Point as an Article of their

their Faith. 2. That they would remember that they are not only *Protestants*, but those of their *own Order* which thus testify against them, how shamefully these have abus'd and distorted this plain Scripture.

And thus we come to his Convincing Words, his few and many Stripes, his Motes and Beams, his Gnats and Camels, which are the remaining support of his Venial Reasonings; to all which, I shall first, give this general Answer, and let our Scripturist make the best of it: That if those Offences express'd in these Terms, and which, for the manner of the expressing them, he concludes to be but Venial, are Sins indeed, then they must be a Transgression of the Law of God, for without Law there can be no Sin. Secondly, If they are committed against any part of the Law of God, then they must be equally Obnoxious to the infinite Wrath and Judgment of God, with other Sins, which are express'd in the most heinous manner. For, since the holy Apostle tells us, *Whosoever shall offend in any one, (tho the most minute particular of the Law) is guilty of all*: Must it not necessarily follow, that such a Minute Transgressor, must also be equally liable to the Punishments due to the whole Law? And then those can never be made appear by Scripture to be other than Eternal; for tho God indeed, does not threaten an equal degree of Sufferings, to unequal Offenders, yet the *wages of all Sin*, is reveal'd to be *Death*, and that too Death Eternal; and we hear of no other Punishment for Sinners of what kind soever in the New Testament, but a *fearful looking for of Judgment, and Fiery Indignation*; but without timely Repentance, a final Exclusion from the Kingdom of Heaven. Our Scripturist indeed insinuates that God and Christ must be Tyrants, and cruel in his Opinion, should they reward

Mat. 12. 36.

ward our lighter Miscarriages with Eternal Pains; but God's Justice has left no comfortable expectation for any Impenitent Sinner whatsoever, dying unrepentant, tho but in the least of Sins; nor indeed do we find any thing offer'd by the Catholick Scripturist himself, to evince the contrary. To pass by his Motes and Beams, which our Saviour calls so, only in comparifon with the more heinous Enormities of the *Pharisees*; can any thing be more Venial, than a few Idle Words? and yet if the Scripture the *Catholick* produces, may be relied upon, I dare aver, all pretence of *Purgatory*, for Venial Satisfaction, is altogether Ridiculous: For I say unto you, says our Saviour, *that every Idle Word that Men shall speak, they shall give an account thereof in the Day of Judgment*: What can be the meaning of this Text, if not this, That every idle word not here repented of, shall be accounted for, at the Day of Judgment? And then where's your *Purgatory-Satisfaction*?

He flutters next with his *many* and *few Stripes*, making the *many* signify eternal Punishment, but the *few* no more than two or three strokes of a Discipline, or such a short Risk in *Purgatory* as may easily be bought off with a small Present to his Confessor at the last Gasps: But can any one be more fit for *many Stripes* than this Jesuit, that blushes not to fool and trifle thus with the Word of God? Do not *Theophylact*, and all Divines (but those that understand no Divinity) understand these Stripes, as the same in kind, but different in their number and portion? Does not our Saviour plainly shew how he will require from us all according to those Gifts and Capacities he has endowed us with, that whosoever offends or neglects Obedience to his Will, must expect the very same Revenges of his Justice, tho not in the same Degree? Is here any thing

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to incite us to sin against God, or neglect the opportunities of amendment in this Life, upon the confidence of Salvation through our enduring a few momentary Strokes in another State? Cannot the Stripes be few and many, but they must needs be Temporal and Eternal? Did ever any Divine before this *Scripturist* suggest, if all were eternal, then they must all be equally many and numerous? What says *Thophylact* upon

Cath. Script.
pag. 242.

the place, "Let us be afraid, my Brethren, for if he who knoweth nothing, is worthy of Stripes, what shall become of us, who knowingly offend? This was his Address to the Doctors of the Church, and may admonish our *Scripturist*, that even an ignorant Transgression of the Law exposes us to the Stripes due to the Law, yea even to the same in quality, tho not in number, as is payable to the most knowing Offender: and therefore, tho this Catholic *Scripturist's* Understanding in the Scriptures can't much endanger him, tho he be in the rank of Doctors, yet he has great reason to beware lest his affected Ignorance don't expose both himself and Followers to the greatest Stripes; for my part, I see no other way for him to escape, but by his honest recanting such wretched Distortions and Violations of the Scriptures, and so confessing, that, as the Scriptures enforce no such Principle as Sins Venial, so neither do they establish any such Place as a *Purgatory* for their Expiation.

Theoph. in locum θελξωμεν
ἀλλοι εἰ γὰρ ὁ μὴ οὐδὲν
γινώσκει, ἄξιός ἐστι πληγῶν, ποῖος
ἀπαλλάξεται ὁ γινώσκων τὰς ἐν γινώσκῃ
πλημμελίαις, καὶ μάλιστα εἰ καὶ
διδοὺς γὰρ αὐτῷ.

And thus I come to his third Principle from Scripture which is this, The Scriptures teach us to pray for the Dead; therefore they teach us there is a *Purgatory*. Now this is as unconcluding in the Consequence, as it is false in the Premises. We deny not, but that Prayer

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for the Dead is of great Date and Antiquity, but we are sure *Purgatory* is never the less a Novelty for that; the Grounds the Ancients went upon in their Prayers for those deceas'd being altogether inconsistent with the present Circumstances of the Popish *Purgatory*. Every body knows what different Conceptions they had of the State of the Dead, some fancying, that tho they slept in Peace, yet they were detain'd in various Receptacles, out of which at the last day they should be removed, some sooner, some later, according to the Guilt and number of their Sins. Others conceiv'd; that tho they enjoy'd a present ease, yet there would a purging Fire flame out at the last day, which should try and purify, and through which both bad and good were all to pass. Now those who were led with such Imaginations as these, I hope, might offer up their Prayers for the happy Resurrection, speedy acquittal at the day of Judgment, and perfect Consummation of the Blessedness of them who were fallen asleep in the sleep of Death, without the least apprehension of a *Purgatory*, where even those which die in the Lord, are in continual Broilings and Torments: It is one thing surely to beseech God to be merciful in his last Judgment, and another thing to entreat him to grant a Relaxation, and deliverance out of present Torments; nay, nothing is more apparent than that the Ancients when they pray'd for those departed out of this Life, thought of nothing less than a *Purgatory*; for if we look into their *Liturgies*, do we not find their Publick Offices for the Dead fram'd in this manner, nay in these very words, "*Offerimus tibi Rationalem hunc cultum, pro in fide requiescentibus, majoribus, Apostolis, precipue vero pro sanctissima Maria Deipara, &c.* We offer unto thee

Basil. & Chrys.
Sost. in Liturg.

“ thee, O Lord, this our reasonable Sacrifice for them
 “ that rest in Faith, our Fathers, Patriarchs, Prophets,
 “ and Apostles, but more especially the most holy Vir-
 “ gin. And therefore certainly here’s no appearance
 of the Notion of a *Purgatory*, which not only de-
 priveth of present Rest; but abounds with such Tor-
 ments as neither Prophets nor Apostles, much less the
 Holy Virgin, could, according to their own acknow-
 ledgments, be expos’d to. And indeed whoever takes
 a view of that short Chapter in *Epiphanius*, where Epiph. Heret. 75. cap. 7.
 he justifies the Church in this particular against *Aerius*,
 must conclude that Prayers for the Dead, and *Purgatory*,
 are no such reciprocal Principles, but that
 the one may be made without the least
 supposition of the other. His first and main
 reason for them is this, That they which
 are present at the Prayers, may hereby be-
 come assur’d that the Dead are not reduc’d
 to a Non-Existence, but still alive and in being with
 God himself: which is inconsistent with their Notion
 of *Purgatory*, which is this, That the Souls of the de-
 parted are therein detain’d from God’s blessed Presence.
 2. He not only shews it done to distinguish the faith-
 ful Servants of Christ from other Men, but also Christ
 himself, who is not to be prayed for, from the best of
 Saints. And when he reckons up the differences between
 Christ and those they pray’d for then, he describes Epiph. Ibid. xj. c. 12. c. 13. c. 14. c. 15. c. 16. c. 17. c. 18. c. 19. c. 20. c. 21. c. 22. c. 23. c. 24. c. 25. c. 26. c. 27. c. 28. c. 29. c. 30. c. 31. c. 32. c. 33. c. 34. c. 35. c. 36. c. 37. c. 38. c. 39. c. 40. c. 41. c. 42. c. 43. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100. c. 101. c. 102. c. 103. c. 104. c. 105. c. 106. c. 107. c. 108. c. 109. c. 110. c. 111. c. 112. c. 113. c. 114. c. 115. c. 116. c. 117. c. 118. c. 119. c. 120. c. 121. c. 122. c. 123. c. 124. c. 125. c. 126. c. 127. c. 128. c. 129. c. 130. c. 131. c. 132. c. 133. c. 134. c. 135. c. 136. c. 137. c. 138. c. 139. c. 140. c. 141. c. 142. c. 143. c. 144. c. 145. c. 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c. 1130. c. 1131. c. 1132. c. 1133. c. 1134. c. 1135. c. 1136. c. 1137. c. 1138. c. 1139. c. 1140. c. 1141. c. 1142. c. 1143. c. 1144. c. 1145. c. 1146. c. 1147. c. 1148. c. 1149. c. 1150. c. 1151. c. 1152. c. 1153. c. 1154. c. 1155. c. 1156. c. 1157. c. 1158. c. 1159. c. 1160. c. 1161. c. 1162. c. 1163. c. 1164. c. 1165. c. 1166. c. 1167. c. 1168. c. 1169. c. 1170. c. 1171. c. 1172. c. 1173. c. 1174. c. 1175. c. 1176. c. 1177. c. 1178. c. 1179. c. 1180. c. 1181. c. 1182. c. 1183. c. 1184. c. 1185. c. 1186. c. 1187. c. 1188. c. 1189. c. 1190. c. 1191. c. 1192. c. 1193. c. 1194. c. 1195. c. 1196. c. 1197. c. 1198. c. 1199. c. 1200. c. 1201. c. 1202. c. 1203. c. 1204. c. 1205. c. 1206. c. 1207. c. 1208. c. 1209. c. 1210. c. 1211. c. 1212. c. 1213. c. 1214. c. 1215. c. 1216. c. 1217. c. 1218. c. 1219. c. 1220. c. 1221. c. 1222. c. 1223. c. 1224. c. 1225. c. 1226. c. 1227. c. 1228. c. 1229. c. 1230. c. 1231. c. 1232. c. 1233. c. 1234. c. 1235. c. 1236. c. 1237. c. 1238. c. 1239. c. 1240. 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which the present Defenders of it now do. 3. He tells us that Prayers offer'd for the Dead are indeed profitable for them, tho they take not away all their Sins. Which shews that in his time they hop'd by them in some measure to remit, and take away the Sins of those for whom they pray'd, and

Epiph. Ibid. αἰσθαῖν ὅτι ἢ
 ὡς αὐτοὶ γινώσκοντες εὐχὰς εἰς τοὺς
 τε θάνατον αἰπαυμάτων μὴ ἀ-
 πεκρίσει.

so consequently that the Prayers then made in the Church, had no resemblance at all to such as now suppose a *Purgatory*, because these neither respect nor entreat for the Remission of Sins or Guilt, which is all obtain'd and perfected in this Life, before their coming thither; and therefore tho *Epiphanius* tells us they pray'd for the Wicked that God would extend his Mercy to them, yet it was the Mercy of remitting their Sins, not delivering them out of some Punishments they endur'd for a time for want of a full Satisfaction. And since the Just, such as Patriarchs, and Apostles, were alike mention'd with the Wicked, nothing can be more plain, than that they pray'd for the

Ibid. ὡς μὲν ἀμαρτανῶν
 δεόμενοι, ὡς δὲ δικαίων καὶ
 πατέρων, προσφιλῶν, &c.

Dead without the least Apprehension of a *Purgatory*, and so consequently that Prayer for the Dead does not necessarily infer a *Purgatory*. As for his reasoning, why should they pray either for the Souls in Heaven, or those in Hell? 'tis nothing to the purpose, since some of them pray'd for the hastening and perfecting their Bliss at the day of Judgment; others with an Opinion that even the Souls in Hell might perceive some relief and mitigation by their Prayers, which Opinion St. *Augustin* professes he will not strive against, so long as the Wrath of God is acknowledged to remain eternally upon them. And therefore I shall say

Enchirid. ad
 Laurent. cap.
 112.

no

no more, but proceed, to examine what Scriptures they are which teach, and recommend to us Prayer for the Dead.

Now for this purpose he has pitch'd upon two places; the first of which is this: *What shall they do which are baptiz'd for the Dead, if the Dead rise not at all? why are they then baptiz'd for the Dead?* A very dark Text, to clear a very obscure Doctrine. *Why are they baptiz'd for the Dead?* As if he had said, says our Scripturist, To what end do Men do Penance for the Dead, if the Dead rise not? Why to a very good end, may the Jesuit reply, viz. To restore them from the pains of Purgatory; and so the Apostle be never the nearer proving the Resurrection at the last Day, from this Baptism. Again, May we not here demand, why must, *be baptiz'd for the Dead*, be interpreted, doing Penance, offering Prayers, Sacrifices, and Afflicting a Man's self for the Dead; since the *Catholic Scripturist* brings not one Authority for it, and *Bellarmine* renounces the Expositions of the most Celebrated amongst the Fathers, viz. *Tertullian, Ambrose, Chrysostom, Epiphanius, Theophylact*; besides their own Angelical *Thomas*, to assert it? Indeed, our Saviour expresses his own Passion in such words as these, *I have a Baptism to be baptized with*, Luke 12. 50. And so Martyrdom by the Ancient Church, was call'd *the Baptism of Blood*; but what's all this to Prayers and Sacrifices, or indeed to a Man's personal Afflicting himself? Let *Baptizari pro mortuis* signify *affligi*, to be afflicted in the Passive, yet still how shall it imply *affligere*, or to afflict ones self in the Active? Is it the same thing to suffer Afflictions from others, and to afflict our selves for others? Let them shew where ever Baptism, or to be Baptiz'd, is used in this sense through the whole Scriptures: Why, that:

*Brill. de Purg.
lib. 1. cap. 6.*

that *Bellarmino* can do, because the Punishment of *Purgatory* in the Scriptures is called Baptism, as *Matth. 3.* *He will baptize you with the Holy Ghost, and with Fire.* But then this is only said, and not prov'd, and therefore why may not we reply, That that Speech of the holy Baptist, *He shall baptize you with the Holy Ghost, and with Fire,* denotes no more but such a Baptism which Christ fulfilled on Earth; and the word *Fire*, is only expressive of the Efficacy, and great Powerfulness of its Operation. *Chrysostom* explains it thus; and *Theophylact* after him, tells us expressly, when it was that our Lord baptized with this Baptism: What is the meaning of this, says he, *He shall baptize you with the Holy Ghost, and with Fire?* Why, the meaning is very clear; for he sent his Holy Spirit unto his Apostles, and the Fiery cloven Tongues appeared and rested upon them. And indeed nothing can be more clear, than that St. *John* here foretold our Saviour to be the Giver of the Holy Ghost: And that he would manifest his extraordinary Divine Vertue in a visible Miracle when he thus poured forth his Spirit in the shape of Fiery Tongues upon his Apostles. Here is no forc'd or Metaphorical strain; nothing but what many of the Cardinal's own Fraternity accord to.

Chrysostom in locum.
Theoph. in *Lucæ* tertium Caput versum 16. Τὸ δὲ πᾶν ἡ ἀνάλυσις. Τὸ δὲ βάπτισμα οὐ μὲν ἐν πνεύματι καὶ πυρὶ, ἀλλ' ἐν πνεύματι καὶ τῷ τῶν ἀποστόλων φωτί. καὶ τὸ πᾶν ἡ ἀνάλυσις. καὶ πᾶν ἡ ἀνάλυσις. καὶ πᾶν ἡ ἀνάλυσις.

Mald. in *Mat. 3.* Sunt qui per ignem, hoc loco Purgatorium interpretentur sed dubium non est, quin per ignem, Spiritus Sanctus significetur; Coniunctio etenim (&) non est copulativa, sed explicativa. Quæ explicatio est addita, ut non qualiscunque Spiritus Sancti communicatio, sed illa

Thus *Maldonate* upon the place tells us, "Some indeed interpret this place of *Purgatory*; but there can be no doubt, but by *Fire* in this place is meant the Holy Ghost, for the Conjunction (&) is not here to be taken as Copulative, but Ex-

illustrissima die Pentecostes specie ignis quæ facta est, signi-

"plication

"plicative; and this Explication is added to shew that
 "every ordinary Communication of God's Spirit is not
 "signify'd herein; but that most illustrious descent of it,
 "in a Fiery appearance in the Day of *Pentecost*. And
 "that the word, *Fire*, is only demonstrative of the
 "manner and fulness, of that Communication of God's
 "Blessed Spirit, may appear from Saint *Mark*, and Saint
 "*John*, both which express it only by *Spiritu Sancto*,
 "Holy Ghost. Nor is *Maldonate* alone in his

Interpretation, for another of them also, *Ribera* in his Comment upon *Joel*, applies this of the Second of the *Acts*, and thus explains it; *Ye shall be baptized with the Holy Ghost*. "they were so far baptized
 "with the Holy Ghost (says he,) that the
 "whole House was fill'd therewith; and hence (says
 "he) we understand that of St. *Matthew*, *He shall baptize with the Holy Ghost, and with Fire*. I confess indeed, the Fathers sometimes apply the word *Fire* to another meaning; but then, not with respect to *Purgatory*, but the Fire of *Gehenna*; and notwithstanding the Cardinal quotes *Basil* for the other, yet besides a Man's own reading, *Tolet* tells us, that *Basil*, *Hilary*, and *Damasene*, all interpret it of Hell Fire.

And as we have thus refuted the Cardinal's Proof, so shall we easily disappoint him in the Text it self; for why such Strains here, Metaphors, and Fetches? *Baptisari pro mortuis*, i. e. to do Penance, Sacrifice, Pray and Groan for Dead Men. *Salmeron* tells us, the reason why some make use of this Metaphorical Interpretation, is, because if the words should be taken properly here, there could be no solid Argument, whence for the Apostle to conclude a Resurrection, and we know the only reason for such Interpretations, is, the absurdity,

Riber. Com. in Joel 2. Num. 54. & 55. In tantum Spiritu Sancto baptizati sunt, ut repleretur tota domus in qua erant sedentes. Hinc intelligimus illud, Matth. 3. Ipse baptiz. &c.

Tol. in Luc. cap. 3. Sic ignem interpretatur Basil, Hilarius, & Damascent.

Salmeron Com. in 1 Cor. cap. 15. disput. 24. Quoniam proprie.

absurdity and impossibility of the Literal Sense. But is here really any thing of all this in the Case? Suppose some Men out of concern for those who died without Baptism, in a mistaken Zeal would be baptized for them, in hopes the Dead might perceive the benefit of their Vicariate Baptism at the Resurrection; would not such a Custom as this be a good Argument against such Men, that there is a Resurrection? Again, suppose there was such a Custom in the Church (and we can bring great Authorities to confirm there was) that the Catechumens, in all desperate Diseases, or upon a certain prospect of Death, when they were as to this Life (as we say) lost Men, to be look'd upon rather as Dead, than Living, used to receive the Baptifmal Laver; and so *Baptismi pro mortuis*, be interpreted to mean no more, than to be Baptized for such as were accounted for dead Men: How would this weaken the Apostle's Reasoning? Must not an Argument pressed from such a Custom, rather convince such Men, that according to their own usage there must be a Resurrection; than destroy the strength of such an Inference? I shall determine nothing of certainty of so uncertain a Text (unless it be that it signifies nothing to a Purgatory); but thus much *Epiphanius* tells us, That it was in the sense of the first Supposition that Tradition had interpreted those words of the Apostle, *If the Dead rise not, why are they then baptized for the Dead?* And as to the Catechumens, that they by this their usage, declared for the Resurrection of the Dead. That the Apostle alluded to a particular manner of some Men, 'tis plain, by the way in which he expresses it, *Why are they baptiz'd for the Dead?* And why stand we in Jeopardy every Hour? By the one, referring to the manner of

Epipha. Cerinthian. Hæres 28.

Καὶ τοῖς ἑνεκα ἡ παραδοσις
ἡ ἐλθούσα εἰς ἡμᾶς, φησι, ὅτι
τον ἄγιον Ἀποστόλον εἰρηκέναι.
εἰ ὅλως ταῦτα, &c. p. 114.

of

of some particular Men; in the other respecting the general Afflictions of all Christians, suffering, in hopes of the Resurrection: And therefore how a Universal Obligation of praying for the Dead, can be inferred from such a particular Instance, as does not so much as glance at Prayer, I conceive not. All that *Belarmine* replies to this, is this, That *Baptizantur* refers to all the *Jews*, and that our Saviour did chuse here rather to Reason them into the belief of a Resurrection from the old Custom of the *Jews*, who used to pray for the Dead, than the latter usage and manner of Christians: But is not this to answer one Difficulty with another? How prepared the Cardinal was to make out such a Custom amongst the *Jews*, as founded upon the Commands of God's Law in the Scriptures, we may easily conjecture, by his sticking so close to his Apocryphal Canon for it: and if such a Custom was not grounded upon the Law of God, the Cardinal's reply is to no purpose, unless it be, to remember us of this Answer, that, Why are they baptized for the Dead? may be only mentioned here, as an Argument *ad Hominem*, made use of by the Apostle only to illustrate the truth of the Resurrection, no ways delivered as a Truth, and Doctrine, approv'd here, and establish'd, by the Apostolical Authority. 'Tis more than probable that some of them, who had that Custom amongst them, yet still denied the Resurrection, because the Apostle does so pressingly, and with such a vehement Iteration of their own Custom, endeavour to convince them of the certainty of it; but then it must follow, that, let those words signify what they will, they can be no Argument for the Recommendation of what they signify to our use and performance, and so the *Papists* as far as ever from making out this Doctrine of Praying for the Dead, from this Scripture. Nor is this of its being used

*Bill. de Purga.
cap. 6. at con-
tra hanc, &c.*

Baron. Annul.
Tom. 1. Ann.
57. S. 165,
& 166.

only as an Argument *ad Hominem* our own Conjecture, but such a one, as has the judgment of no less a Cardinal than *Baronius* to support it. And now is not this an admirable way of founding Articles of Faith upon such Scriptures, which they dare not trust the Fathers to Interpret, nor yet can accord in their own Explications about them.

But now it will be time to enquire, how much stronger the *Catholick Scripturist* is, in his other Text, which is this: 1 John 5. 16. *If any Man see his Brother sin a Sin which is not unto Death, he shall ask, and he shall give him Life for them that sin not unto Death.* As, when they find the word *Fire*, they presently discover the terrible Flames of *Purgatory*; so where ever they light upon the word *Death*, or *Dead*, they can immediately perceive that advantageous relief of *Praying for the Dead*. Was ever Text so manag'd, as our *Scripturist* has handled this? If he makes any thing of it, I think 'tis only this, that it treats not of Sins Mortal, and Sins Venial. *There is a Sin unto Death*, says the Apostle, *I do not say, ye shall Pray for it; and so we*, says the *Scripturist*, *never Pray for those whom we know to die Unrepentant; and this is the true meaning of the place.* Is this the true meaning? Then let me ask this *Catholick Expositor*, Do you Pray for those whom ye know to live Unrepentant? That is, Do you Pray for those very Sins, which ye know the Sinner has not Repented him of? Yes, that they do, if the *Scripturist* is in the right of it; *For they hold Prayer lawfully and fruitfully made, for all Sins whatever, during the Lifetime of the Sinner.* But how this can agree with the true sense of the place, or be reconcileable with the Apostles meaning, whom he acknowledges to have taught us here, that there is a Sin unto Death, for which, he dares not say we shall Pray, let the *Scripturist* explain. What

Cath. Scrip.
pag. 247.

Cath. Scrip.
ibid.

is the true meaning of this place? when the Apostle insinuates, there is a *Sin unto death*, i. e. of that deadly provocation as shall never be forgiven, and therefore such as we can have no grounds to Pray for. He does plainly teach us we must not Pray for the Dead: when he speaks of a Sin not unto death, he does then as plainly justify us in our Prayers for the Dead. I know not the way of Breeding amongst the Catholick Fathers, but should a *Protestant* Sophister have inferr'd such a Conclusion from such Premisses, he would certainly have been soon his'd out of our Schools. Suppose the Apostle had spoke in the words of this Scripturist, (with which he thinks to salve up all) there is a Sin until death, and a Sin not until death; this would have inform'd us, that there remains no help by our Prayers in this World, for Final Impenitence; and so again, that we are to Pray here for the Penitent in this Life; but it must still remain a Mystery, how the Apostle should hereby suggest, or recommend to us Prayers for the Dead. What is the Apostle doing in this Chapter? Is he not endeavouring to excite and stir us up to Prayer, with the assurance that God will hearken to, and grant us our Petition if we ask any thing according to his Will? *Ver. 14.* Again, does he not here give an Instance what it is God is willing we should ask of him, and tell us, that if we see our Brother sin a Sin, yet if we experience withal, that he relents, and continues not obstinate and unrepentant in his Sin (which certainly brings Death, and shall be pardon'd upon no Prayers or Intercessions) we may pray for such a Sinner, and he shall be rais'd from the death of his Sin, and restor'd unto the Life of Salvation upon our Prayers: What's all this to Praying for the Dead? Does he not strangely manifest his extraordinary Knowledge in the Scriptures when we hear him repeating this, that we may pray for all Sins before the death of the Sinner, as a Reason why St. *John* must necessarily

Cath. Scri.
in the same
Page.

in this place intend Praying for the Dead, since every Novice can inform him that we are no more to pray for all the sins of the living, than we are to Pray for all the sins of the dead, if there be any force in these words of the Apostle: We may no doubt Pray for the Conversion of all Sinners upon Earth, and that God would give them a timely Repentance in this Life, but we must not pray for their Impenitence, or that God would forgive them their Sins Unrepented of; and this must be the Import of the Apostle's Expression, who tells us not, that we are to pray for such Sinners while living; or that we may not Pray for them, when dead; but only that he affirms not, that we may Pray for them at all. But is it not still more admirable, to hear the *Scripturist* proving Prayer for the Dead from this Text? Because the Apostle speaks of their Prayers who knew their Brother to sin not unto Death, that is, as he himself explains it, to have given Signs of true Repentance; which I warrant a Man can't give Signs of true Repentance till he is dead: the words are, *Who sees his Brother sin*, which must suppose, that he that prays, and the Sinner who is pray'd for, are both in the same state as to place, *viz.* in this Land of the Living: and I believe, no Man could have apprehended any thing of the condition of the Dead from this Text, but he that has no Life at all in his Understanding. Good God! may not a Man read his Bible all the days of his Life, without the least apprehensions of a *Purgatory* from such Scriptures as these be? Has not the *Catholick Scripturist* plainly destroy'd his own Undertaking, by appealing to such Scriptures, which as they prove no Prayer for the Dead, so do they, according to his own Measures, lead us to conclude, that there is no *Purgatory*. And thus much for his pretended Principles from Scripture inferring a *Purgatory*.

L O N D O N,

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The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of their Doctrine

CONCERNING
P U R G A T O R Y.

P A R T II.

I M P R I M A T U R.

Sept. 19. 1688.

Guil. Needham.

BUT we have not done yet, there remain still
some ranks of more express Texts, usher'd in
withall the Wit and Artifice of the most ac-
complish'd *Bellarmino*, which may require some
stay, tho give no great stop to this Conclusion, no *Pur-*
gatory in the Scriptures. These are marshall'd into two
Heads, some out of the Old, some out of the New
Testament; out of both which, with great Pomp, he
proclaims there is a *Purgatory*. For the greater Honour
of the Old, he makes his first, and most vigorous at-
tempt out of the *Apocrypha*, as if that Book, which
he himself grants the *Jews* received not, was the best

O o o o

Witness

Bell. de verbo
Dei lib. 1. c. x.
at the beginning.
Hic libri simul
omnes recipi-
untur ab He-
braeis.

Witness of their Faith and Devotion. I shall not spend time now in examining such Proofs as those, which come not out of the Scriptures, but proceed to his more Canonical Quotations, whose Authority is allow'd by all sides. And first; Is it not very strange to find a *Purgatory* pleaded for out of the Old Law, which tho most exprefs and particular in all things relating to Prayers and Sacrifices, yet insinuates not the least Offices, for a deliverance out of that subterraneous Captivity? Have not many of their own Party doubted, and as many openly deny'd there was any *Purgatory* before Christ, and indeed does not the nature of the thing it self abundantly proclaim as much? for to what end should God enjoyn them thus to pray and afflict themselves, for those tormented in such a State, out of which there was no possibility of Relief or Redemption for them then, there having been, according to their own Principles, no entrance for any into Heaven before Christ? Again, after all their Sins were forgiven, which is the case of those in *Purgatory*, what hinder'd, but they were as fit for *Limbus Patrum*, wherein the decess'd are supposed to have been then detain'd from the glorious Vision of God, which must have been Torment enough to every righteous Soul, as any other whatever. But to speak to the Texts themselves alledg'd for proof hereof, *Zech. 9. 11. As for thee also, by the Blood of thy Covenant, I have sent forth thy Prisoners out of the Pit, wherein is no Water;* is one of the strongest and most appeal'd to, and which *Bellarmin* concludes absolutely to refer to a *Purgatory*. But would it not be very expedient these Arguers should determine amongst themselves what is the true meaning of these words before they found an Article of Faith upon them? Was *Limbus Patrum*, where all the

De Purg. lib. 1.
cap. 3. §. novus
locus.

the purest Saints are fancy'd to have resided with Peace and sweet Contentment, so very like or agreeable to *Purgatory*, with all its fiery Pangs and Scorchings, as that God may have represented both in the same Words and Characters? That this use is, and has been made of this Text, to infer the one as well as the other, not only the *Cardinal* acknowledges, but *Becanus* also tells us that *Catholicks* commonly understand it either of *Limbus Patrum*, or our *Purgatory*: and one of their present Champions applies it directly to a *Limbus*; and then may not we with better reason conclude it alludes to neither of those two States which are so irreconcilably different from each other? *Bellarmin's* reason why it must be understood of a *Purgatory*, and not *Limbus Patrum*, is this, because the Lake mention'd here is describ'd to have been without Water, whereas in *Limbo Patrum*, there are the sweet Waters of Consolation and Refreshment: But how consistent is this with his own Descriptions of *Purgatory* in the fourth Chapter of his second Book, where he treats of the state of the Souls held therein? What? Is *Purgatory* without Water, without the least Refrigeration or Comfort? Can they who have obtain'd the certainty of their Salvation, even that certainty which excludeth all Fear, remain without the least Capacity of Ease and Refreshment? Does not the *Cardinal* himself tell us that the Church in the Canon of her Mass prays for those in *Purgatory* under the Denomination of such as sleep in the Lord? And again, that those who sleep in the Lord by reason of their certainty of Salvation, perceive an incredible mixture of Consolation with their Torments: and then, if this reason of the *Cardinal* be no reason at all, why may not the others of them who interpret it of a *Limbus* be esteem'd the

Bell. de Purg.
lib. 1. cap. 3.

Becan. de
Purg. Calvin.
pag. 538.

Touchstone of
Reformed Gospel
pag. 80.

Bell. ibid.

Bell. de Purg.
lib. 3. cap. 4.
§. tertio quia
ad finem cap.
pit.

more substantial Expositors, and so the Papists without a *Purgatory* in Scripture, for all such Passages as this? The meaning of this Text is plain and easy to any one who reads the Chapter, wherein he will perceive, that, tho it may have had some respect to the Redemption of *Israel* out of that horrible Captivity of *Babylon*, where they had been destitute of the sweet Refreshments, the refreshing Streams springing from the true Worship and Sacrifices of God, which were not to be offer'd but at *Jerusalem*; yet it had a more particular Eye to the Redemption of Man out of the bottomless Lake of everlasting Damnation by the strength of that Covenant established in the Blood of Christ: for does not the 9th Verse in these words, *Behold, thy King cometh unto thee: He is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass*; plainly describe to us our Blessed Redeemer hastning to the joyful Triumph and Accomplishment of our Eternal Blessedness upon the Cross? Has not the Holy Ghost, *Mat. 21.8.* applied to, and interpreted this very Prophecy of Christ? In a word, here is nothing in the Circumstances of this place, which, according to their own Principles, is applicable to a *Purgatory*: for first, the Souls therein detain'd can no ways be said to be the Prisoners of Christ, because they are suppos'd to have obtain'd his full Remission before their coming thither, neither can any Soul be said to be deliver'd from *Purgatory* by the Blood of his Covenant since they profess that this Releasement is either to be purchased by the Prayers of the Living, or work'd out by our own Personal Pains and Torments.

Another place alledg'd by the Cardinal for proof hereof, are those words of the Psalmist, *Psal. 66. 12. We went through Fire and Water, and thou broughtest us out into*

into a wealthy place. The former Text asserted a *Purgatory* by marking out to us a Lake wherein is no Water; behold here both Fire and Water conspiring to make up a *Purgatory*. We may observe here, that tho *Belarmine* is most positively confident in his Vindication of the Texts cited out of the Apocryphal Books, yet as for those brought out of the Canonical Scripture of the Old Testament, he neither justifies them with one Argument, nor yet avouches any one of them upon his own word; as to this before us he says nothing for it, but that among divers Explications *Origen* understands it of a *Purgatory*: but whoever examines *Origen's Purgatory*, will find his Notion can give but little advantage to the Chimera *Bellarmino* undertakes to maintain, neither will the Cardinal abide by the Explication of *Origen*: and therefore we will answer him here in the words of an applauded Bishop of their own, utter'd by him upon the occasion of their misusing this very Text to this purpose. "I approve not such trifling as this (says he) which explains these words "of *Purgatory*. Indeed if we read the Psalm, it is unaccountable to imagine how any Men could possibly produce such a Text for such a Doctrine, wherein there appears not the least relation to, or countenance for a *Purgatory*, unless it be in the word *Fire*; and they may as well derive it from Hell Fire, as that Fire and Water herein represented: For does not the Psalmist in the fore-going part of this very Verse repeat before the Almighty, *thou suffered'st Men to ride over our Heads?* and does that look like a State of *Purgatory*? Again, does he not in the 9th and 10th Verses shew how God had proved and tried them as the Silver is tried; and Verse 13, 14. manifest before the Lord that he would now go into his House with *Burnt-Offerings*, and pay him those

Rossen. in
Luth. Artic. 37.
Quod alii sic
nugantur non
probo.

†

Vows

Vows which he had ſpoke with his Mouth, and promiſed with his Lips when he was in thoſe Troubles. Do not all theſe Circumſtances abundantly evince that the Fire and Water through which God had now brought them into the preſent eaſe and enjoyment of this World, was that Fire of Afflictions, Miſeries, and Neceſſities wherewith he had chaſtiſ'd and viſited them in this Life? And therefore conſequently that the only Inference deducible from theſe words muſt be, that of the Holy Ghoſt, through much Tribulation we may enter into the Kingdom of God. And thus have we this Text explained by *Ribera* a Jeſuit in his Comment upon the laſt Verſe of the 13th of *Zechary*, where he interprets thoſe words, *I will bring the third part through the Fire, and will refine them as Silver is refined, and try them as Gold is tried, &c.* thus, This ſhews, ſays he, that Chriſtians ſhall be exerciſed, tried and approv'd by Temptations and Miſeries, as we read *Pſal.* 66. ſo that we may paſs through the Heat and Terrors of this Fire and Water, and yet be never the more in danger of the Parchings of their *Purgatory*: What Jeſuitical Theology is this, to interpret ſuch Diſcourſes as relate to Afflictions and Trials in this Life, ſo as to eſta-bliſh thereby the fictitious Pains and Torments of the Dead?

There are ſeveral other Texts and Places alledg'd by the Cardinal to the ſame purpoſe, as 1 *Sam.* 3. *The Inhabitants of Jabish Gilead when they heard what the Philiftines had done to Saul, faſted ſeven days*; and 2 *Kings* 1. where it is ſaid, *David wept until Even for Saul and for Jonathan, and the Men that were with him.* “For tho indeed, ſays *Bellarmino*, all this might “have been the Effects of Grief and Sorrow, occaſion'd “by that diſmal Slaughter, yet it is credible it was to

†

help

Rib. Com. in
Zech. 13. Num.
17. ſignificat
Populum
Chriſtianum
variis tentati-
onibus exer-
cendum atq;
probandum, ut
fiat quaſi au-
rum puriſſi-
mum, ut *Pſal.*
66. *Transvi-*
mus, &c.

“help and ease the Souls of the Dead, it seeming irrational for them to weep and fast seven days together upon any other account. But first, is it credible that it was to help out of *Purgatory*? then it is not certain and demonstrable, as those Inferences which are to confirm and make out Articles of Faith ought to be: for tho it be credible to any one who inspects his reasoning, that the Cardinal was here conscious of his own trifling, yet I suppose they won't infer it to be Demonstration. 2. Why is it credible that upon this News they were struck more with the thoughts of the Torments of *Purgatory*, than with the Apprehensions of the Disgrace and Ignominy redounding hereby to the People of *Israel*, whose Prince thus became a Prey and Sacrifice to their Enemies, which they knew was an evident Manifestation of God's Wrath against them? The Text plainly lays before us the grounds and reason of this Fasting, that it was for the House of *Israel*, and because they were fallen by the Sword, *ver. 12. i. e.* because the Name of *Israel* would hereby be reproached among the Heathen; not because their deceased Friends were to be tormented with the Pains of the Dead in *Purgatory*. And therefore put the case it might have been irrational only for a Testimony of Sorrow, as the Cardinal suggests, to have fasted seven days, yet I hope 'twice seven days could not have been too many to have manifested the sense of their Sins, which had thus provok'd the Almighty to deliver them and their King with Infamy and Slaughter unto the Will of their Enemies. But *Bellarmin* attempts farther to clear his Argument, that it was for the good of the Dead in *Purgatory* that they fasted seven days, from the use and custom of *David*, who us'd to fast and pray for the obtaining some Gift or Blessing from God,

God, as in the case of the Child, for whom he ceas'd praying when dead, and all hopes of enjoying him in this World were perished. But not to oppose the Cardinal in his Conjecture, how can this possibly make out a *Purgatory*? *David* and the People no doubt propos'd the obtaining of something by their Prayers and seven days fasting; but why must that necessarily be the ease and deliverance of the Souls in *Purgatory*? Was there nothing else to be obtained here? What may we think of God's acceptance of their Humiliation? What of their Endeavour herewith of appeasing the Wrath of God, and an obtainment of the Reconciliation of his Mercy and Compassion for the future? Was any thing of this kind also irrational? When *David* ceas'd his fasting upon the Death of the Child, did he not teach us that the advantage and benefit of our Prayers extend not to the Dead? Is it not a very strange thing that a Man can't mourn or lament for the loss of a Father, Brother, or a deceas'd Friend, but such Sorrow must immediately point out and direct us to a *Purgatory*? The holy Apostle *St. Paul* indeed comforts and solaces such as sorrow for the Dead, and endeavours to restrain and moderate their Grief, but it is by assuring us the Dead are but asleep; notwithstanding the suitability of the opportunity, he gives not the least hint of any racking Pains they endure in the way to rest; neither does he bid us comfort our selves with the hopes or assurance that our Prayers and Intercessions shall obtain, or hasten their Release out of them: so that we may conclude the Apostle's Thoughts were far different from those of the Cardinal, applying the sense of our Sorrows for the Departed to the apprehensions of a *Purgatory*.

Another

Another Text produced by the Cardinal is out of Micha 7. 8, 9. *Rejoyce not against me, O mine Enemy: when I fall, I shall arise: when I sit in darkness, the Lord shall be a Light unto me. I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me.* If we mind the whole Chapter, the sense and proper meaning of it will appear to be this; the holy Prophet in the first part of it represents the great Sins and Iniquities of *Jerusalem*, that such was the degeneracy of *Israel* that *the best of them was become a Briar, and the most upright sharper than a Thorn-hedge*, ver. 4. that therefore God's Vengeance and Destructions were upon them to pursue their Transgressions with his Justice. And then again, as is usual in all the denunciations of God's Wrath against his People, in the Person of *Jerusalem* the Holy Prophet manifests some Remains of the Divine Love and Mercy still reaching towards them, admonishes *Babylon* not to insult over her; for tho she was now laid waste and destroy'd by her, yet should she be rais'd again and become rebuilt in Glory; tho she should thus bear the Indignation of the Lord, for this reason, because she had sinn'd, yet afterwards upon her Repentance and Amendment should God plead her Cause against her Enemy, (*viz. Babylon*) and execute Judgment for *Jerusalem*, repair those Wounds and Breaches now made in her, in the ease and glory of her Posterity. This is the plain and proper import of the Chapter, and therefore this place can respect only the present Miseries and Afflictions befalling us in this Life. As to *Purgatory*, here is not so much as any one Circumstance which resembles it: For first, the Wrath of God which *Jerusalem* now bore, was that utter'd against the heaviest Sins, and most intolerable Apostacy from his Law,

even those mortal Sins which condemn not to *Purgatory*, which were not to be purg'd or done away by its hercest Satisfactions. 2. 'Tis no ways agreeable to the Souls in *Purgatory*, to have the reason of their Fall and Condemnation thither, represented with such Aggravations of the greatest Sins and Transgressions, because they are releas'd from the Guilt of Sin in this Life; and sent thither only to recover some unwary slips and venial Deflections. As for the Cardinal he only mentions this Text to make up his number, says nothing for it himself, throws his own delusion upon St. *Jerom.*

Ribera. in locum: Ita Hieronymus & alii. Ne lateris, O Babylon, de ruina mea, quæ mihi nunc à Prophetâ prædicta est, eadem à te expugnata, sed iterum ædificabor.

whom yet *Ribera* in his Comment upon the place cites in favour of the quite contrary Explication, *viz.* the very same Exposition which we have given before.

Another of his places cited is the 9th Chapter of *Isa.* the 18 Verse, *Wickedness burns as a Fire, it shall devour the Briars and the Thorns.* The clear sense and meaning of the Prophet in this place, is apparent enough from *vers.* 9. where he begins the description of the Pride and Haughtiness of *Israel*; and admonishes them of the Vengeance of God pouring forth all her Enemies upon her; and therefore when he tells us in this Verse that Wickedness burneth like a Fire, it is the Wickedness of these Enemies of *Israel* whom the Prophet meaneth, and whom God would now permit to devour not all the People, *viz.* not those who yet worshipp'd and obeyed aright, but *the Thorns and Briars*, the most lewd and sinful Persons amongst them. But now how the devouring the Thorns and Briars, which denote the most grievous and mortal Sinners, can intimate those Venial Transgressions which the Fire of *Purgatory* may consume, wear away, and satisfy for, I shall leave to these Framers of a *Purgatory* to explain.

Another

Another Text still is out of the 3d Chapter of *Malachi*, and the 3d Verse, *And he shall sit as a Refiner and Purifier of Silver, and he shall Purify the Sons of Levi, and purge them as Gold and Silver.* Who this Refiner and Purifier is whom the Prophet speaks of in this Chapter, it is plain in the first Verse, *viz.* The Lord, even the Messenger of the Covenant renew'd by the Father in his Son Christ, whom our Fathers before, and all Christians now delight in. 2dly. The end and purpose of this Purification and Refining by Fire, is also clear in the latter end of the 3d Verse, *viz.* *That they may offer unto the Lord an Offering of Righteousness.* And therefore, thirdly, the Persons to be thus refined and purified, by the efficacious operation of this Fire of God's holy Spirit, could be none but the Sons of *Levi*, the Priests and Congregations of *Israel* conversant in this Life at the time of Christ's coming and Appearance, the end of this Refiner being to prepare and qualifie such, to pay those Sacrifices and Oblations as may become pleasant unto the Lord, *ver. 4.* In a word, the Prophet in this place foretels the Expiation, and cleansing of our Hearts by the Holy Ghost given by Christ, and therefore he is said by the Fire of his holy Spirit to warm our Souls, to purge and cleanse them, as the Fire purgeth and cleanseth Metals, by separating and throwing off their Dross; and in this sense the Spirit of Christ, *i. e.* by which he is said to renew and purify us from our Corruptions and Filthiness, is frequently by the Prophets entituled the Spirit of Fire, and the Spirit of Burning, particularly *Isa. 44.* which place also is alledged for the Confirmation of *Purgatory*, but with what ground, let the Cardinal determine, who in his Argument from this place, acknowledges the Refining and Purging mentioned in this place, to relate meerly to the Living, whereas that

Bell. de Purg.
cap. 3. §. 10-
cus decimus.

respects only the Dead: For he may as well infer the Dead to be the Living, as from this Purifying the Living by the Spirit of God, conclude a Purging and Satisfying for the Sins of the Dead in another state. And thus we have taken a view of their whole Force and Strength in the Old Testament; and I persuade my self there cannot be a greater Argument of the weakness of their Cause, a clearer Refutation of their shameful Obtrusions of this State on the Faith and Belief of a Christian Conscience, than what the naked recital and examination of their own Proofs must necessarily evince.

I proceed now to their Conclusions and Deductions from the New Testament.

The first Text which we meet cited by *Bellarmino*, is *Mat. 12. 32. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, nor in the World to come.* The main stress of the Argument from these words lies in that Expression, *Neither in this World, neither in the World to come*; that is, as *Bellarmino* and his Followers understand it, *neither in this World, nor in Purgatory.* Indeed *Saint Augustine* seems to infer some future Remission of Sins after this Life from this Text, but what Remission, or of what Sins, he declares he dares not aver; so that his Conjecture was far from the Cardinal's present imagination of a *Purgatory*, which determines what is remitted, *viz.* the guilt of some light Miscarriages; and also the way how it is remitted, *viz.* by a determinate endurance of Pains and Torments.

Secondly; Whatever Remission that holy Father conceived should be hereafter, it could be only a thing probable and conjectural, and therefore no ground for an Article of Faith, (which he tells us is to be founded on plain and indubitable Scripture) because he himself

was both Doubtful and Uncertain of it; as is apparent in Four distinct places of his Writings*. I confess it seems very strange to me how the World to come should here signify *Purgatory*, which is fix'd in an intermediate space of time between a Man's Death, and the Resurrection; since the Scriptures do so generally understand by it the Day of Judgment, or the Time after the Resurrection; as we read particularly *Luke the 20. ver. 35. Those that shall be accounted worthy to enjoy that World, and the Resurrection from the Dead.* The coming of Christ to Judgment is every where represented to us as the End of this World, so that the other must Commence from the time of his coming to Judgment; and this, † if considered, will take off all pretences of Impertinence in these words of our Saviour, without that *Purgatory Remission*, which the Cardinal infers as a *Salvo* for our Saviour's Discretion in expressing himself in these Terms, *Neither in this World, neither in the World to come*; for is it any Impertinence or Uncouthness to say, Blasphemy against the Holy Ghost, is a Sin of that dreadful account, as shall neither be allowed Pardon in this World by the Absolution of Men, nor be pronounced or proclaim'd Pardon'd by Christ himself at the Day of Judgment; when he shall perfect and consummate the Remission or Punishment entred here on Earth, when he shall call the Righteous, *Come ye Blessed*, give the final Impression to their Pardon; but against the Ungodly pronounce, *Go ye Cursed*; eternally bind up those Sins which have, or ought to have been bound on Earth. And that which may confirm this Explication, is the Use and Manner of the Scriptures themselves, which all along express the time for the retributions of Rewards and Punishments to be the Day of Judgment, as *Mat. 25. 32, 33.* and indeed, this is elegantly explain'd

by

**St. Aug. Enchirid. ad Larentium cap. 66, & cap. 68.*

Juxta finem in 8^o quæst. ad Dulcit.

Quæst. 1. de fide & operibus, cap. 16.

†*De Purg. cap. 4. & Respondeo non sequi &c. sed tamen sequi secundum Regulam prudentiæ; quia faceremus Dominum ineptissime loquutum, inepte enim diceret hoc, &c.*

Bell. ibid cap. 5. ad secundum dico in fine. Et tamen dicuntur hæc eadem fieri in novissimo iudicio, quia tunc fient coram toto mundo manifestissime, & cum summo honore justorum & ignominia impiorum, &c.

by the Cardinal himself, shewing us, how tho a particular Sentence passes upon every Man in the day of his particular tryal after Death, yet the same is said to be done at the last Day, and that properly too, because then it is published before the whole World to the greatest Honour of the Righteous, and the highest Infamy and Reproach of the Ungodly: And does the Scripture any where suggest to us under the title of the World to come, any place or state distinct from Heaven or Hell, so that without inferring a third place in the World to come for Remission of Sins, according to *Bellarmino* himself, our Saviour's manner of speaking, may be allowed most clear and expressive.

Secondly; Since Blasphemy against the Holy Ghost is here expressed a Sin of the most unpardonable provocation to God, since our Saviour repeats it with the highest Abhorrency, telling us twice, that tho all other Sins and Blasphemies may be forgiven, yet still that against the Holy Ghost shall not, may we not very agreeably to the whole Narration, here aver, that our Lord makes use of that Expression, *Neither in this World, nor in the World to come*, rather by way of Aggravation, or to express still the greater heinousness of the Sin, than tacitly to infer, that there remains a Remission and Forgiveness of other Sins in the World to come; rather to shew that this Sin shall be eternally Unpardonable, or as *St. Mark* expresses, *ver. 14.* never be forgiven at all, than to teach us that other Sins and Transgressions not forgiven in this, may yet be remitted in the World to come, and that too, before we enter into the other World, which is the case of Remission had by *Purgatory*. All that I find reply'd by the Cardinal to this, is, That by a like Aggravation we may shuffle off Hell it self, and call it an Aggravation when our Lord condemns the Wicked, *Go you into everlasting burn-*

Bell. de Purg. cap. 4 §. ac contra, &c.

burnings; but by what Logick, or from what Premisses he draws his Conclusion, it is past my Capacity to Conjecture: Our Lord in divers places, and upon several opportunities expressly tells us, *That the portion of the Wicked shall be everlasting Burnings*: Well, therefore when he says, *Blasphemy against the Holy Ghost shall not be forgiven, neither in this World, neither in the World to come*, he must either be understood to insinuate a Remission of Sins in Purgatory, or we may as reasonably conclude that there is no such Punishment as Hell Fire. Is not the Cardinal more Impertinent in this Induction, than he would infer our Saviour's Expression to be, were there no Purgatory-Remission after this Life? That this Expression is Hyperbolical and Figurative, St. Mark manifestly insinuates, briefly comprehending this more Figurative and ample Circuition of St. Matthew in that short speech, *Non remittetur in Aeternum*, shall never be forgiven. Indeed, Bellarmine says, St. Mark is no fit Interpreter of St. Matthew, but his reason for it is beyond the Cardinal himself, viz. Because St. Matthew writ more copiously and largely, and St. Mark's Gospel is but a Compendium of Saint Matthew: As if that Man which Contracts another Man's meaning, and that too by the guidance of an Infallible Spirit, were not to be allowed a Competent Judge of his Intentions. Or, again, As if the more Flourishing and Rhetorical, were to determine and over-rule the more Concise and Comprehensive. 'Tis certain St. Mark, who was guided by the same Spirit with St. Matthew, has delivered nothing different from, or discordant with St. Matthew's meaning; and therefore since the whole tendency of the Scriptures may incline us this way, and St. Mark has explained it to this purpose, must it not be most consequential to infer, that, *To be forgiven neither in this World, nor in the World*

Bell. quo supra
§. Respondeo non
debere.

Ecllerm. *ibid.*

World to come, imports no more but this, *shall never be forgiven*. As for this Induction which the Cardinal makes, either our Saviour spake the words as Saint *Matthew* relates them, or as *St. Mark*, or as both: If as *St. Matthew*, or as both, we have gain'd our Point, it will in no measure advantage his Cause; for tho he spoke the very words of *St. Matthew*, yet he meant no more by them than *St. Mark* has explained: So that by consequence they are very far from evincing a Third Place for Remission of Sins after Death; or Instructing us, that that Remission in the World to come, which he here denies of the Sin against the Holy Ghost, he tacitly insinuates to be competible to other Sins. The Cardinal himself acknowledges such an Inference as this to be no good Logick; and to argue by way of Instance: When the Scriptures affirm Hypocrisie is a Sin so hateful to God that he cannot bear it, may we rationally infer, that there be some other Sins of that nature, that his Infinite Purity can bear with them? Is it not more clear to affirm, that by this Expression the Scriptures only manifest the grievousness of this Sin of Hypocrisie, no ways tacitly affirm God can endure and bear with other Sins? So that according to the way of the Scriptures themselves, we may say that our Saviour in these words only aggravates the Odiousness of the Sin against the Holy Ghost, shewing it shall never be forgiven, but no ways advises us that there are other Sins which may be forgiven, if not in this, yet in the World to come. As to what the Cardinal alledges of the Impropriety of this Expression, *Neither in this World, nor in the World to come*; if there were no Remission in the World to come, it is Impertinent and to no Purpose, since those words do fully answer the purpose of our Saviour, and with the greater vehemency

Ibid.

mency deny all Remission whatever to that Sin: And although it would be improper to say, I will Marry neither in this World, neither in the World to come, because there is no such thing as Marrying and giving in Marriage there; yet it follows not that it must be as improper to say it shall neither be remitted in this World, neither in the World to come, because tho there is no Remission for Sins not remitted in this World, yet all Remission is said to be confirmed there, and the Scriptures usually acquaint us our Final Doom and Sentence shall be pronounced at the Judgment Seat of Christ.

Thirdly, That this Text advantageth not the *Papists Purgatory*, is farther clear, because it treats of the Remission it self of Sin, not satisfaction for some light failures, which is the chiefest Remission of their *Purgatory*. All that the Cardinal has to reply here, is no more but this, That in *Purgatory* there is also a Remission of Venial Faults. To which I answer, That Venial Sins, as they call them, have nothing to do with this place; for since they are the most Mortal Sins and Blasphemies, to which our Lord here compares the Sin against the Holy Ghost, declaring that tho they might be forgiven, yet this should not, neither in this, nor in the World to come: Must it not follow, that if any Remission in the World to come be to be inferred from these words of our Lord, it must certainly be a Remission of Mortal Sins; and so the Cardinal as far to seek as ever for the establishment of his *Purgatory*, since from thence they profess all Mortal Sins excluded, so as that there is no Remission at all for them there. The Cardinal makes an offer of a return to this, but it is such a one, as may quite end the Controversie of a *Purgatory* from this Text; for he says, Our Saviour

*Bill. ubi supra & tertio Respon-
deo Christus loquitur de per-
fecta Remissione quæ comple-
ctitur Remissionem culpæ, &
pœnæ, quomodo gravissima
peccata remittuntur in alio se-
culo quia ibi completur eorum
Remissio.*

spake here of a compleat and perfect Remission, which comprehends the Remission both of the Sin, and the Punishment, in which manner the most grievous Sins are said to be Remitted in another World, for this Reason, because their Remission is compleated there. But, first, What's all this to Venial Sins, or the Remission had in *Purgatory*, which according to his own Principles, has nothing to do with grievous Sinners? Again, How can the completion or perfection of all Remission belong to *Purgatory*, when the Scriptures every where refer it to the last Judgment by Christ? Secondly, If the most grievous Sins are said to be remitted in the other World, for this Reason, because their Remission is compleated there, then why may not this Expression, *Shall be forgiven neither in this World, neither in the World to come*, signifie one and the same Remission, the one, *viz.* That *in the World to come*, being only a Confirmation, and Completion of the other? Thirdly, If the Remission *in the World to come* be the same with *that in this Life*, only in a higher and more comprehensive Perfection compleating it, then how can these words infer a third State for Remission of such Sins as are no ways Remitted in this World. Indeed according to the Doctrine of Christianity, tho not according to the Doctrine of the Church of *Rome*, the Remission of the Punishment always accompanies the Remission of the Sin, but yet it will not follow that this Text of Scripture which treateth of the Remission of Sins only, is agreeable or applicable, much less demonstrative of their *Purgatory*, wherein they pretend only to a Remission of Punishment, and some Penal Satisfactions for such Sins as are already Remitted

in this World. And thus I think by the help of the Cardinal, we have sufficiently disappointed them of the assistance of this Text in the support of their *Purgatory*.

The next place alledged, is 1 Cor. 3. 15. *Shall be saved, yet so as by Fire.* The Cardinal tells us this is one of the obscurest, but yet most profitable Texts; so illustriously manifest is their Cause in the Scriptures, that its highest Advantages, are the deepest Obscurities; and its clearest Light treasured up in the profoundest Darknes. He also tells us it is reckoned by St. *Augustine* amongst those difficult Sentences St. *Peter* speaks of, which many *wrest to their own destruction*; and therefore we may all conclude what an incomparable Foundation it must be whereon to bottom an Article of Faith. If we consider the Circumstances of the whole place, we shall find them in no respect suiting with their *Purgatory*: For *Verse* the 13th, the Apostle tells us the Fire here spoken of, is that whereby *every Man's Work shall be made manifest*, and therefore consequently, that all Men both bad and good, both Apostles and others, shall pass through the Tryal and Examination of that Fire here mentioned; which agrees, not with their notion of *Purgatory*, from which Apostles and Saints are wholly to be exempted. 2. As the examination of this Fire extends it self to all Men, so is its Force and Operation said to exert it self upon the Works, not the Persons of every Man, as in the latter part of the 13th verse, *The Fire shall try every Man's Work of what sort it is*; and so again *Vers. 14, 15. If any Man's work abideih, or if any Man's work shall be burnt.* Whereas the Fire of their *Purgatory* has nothing to do with the Works of Men, which are supposed to be accepted before an entrance therein, but wholly

*Bell. de Purg.
cap. 5. lib. 1.
in initio.*

Bell. de Purg.
lib. 1. cap. 5.
Tertio quia
Græcus, in the
end of the Pa-
ragraph.

Bell. *ibid.*

exerciseth its Sting and Punishment upon the very Souls of Men. 3. If we consider the Day which shall thus declare our Works, we shall perceive that can no ways agree with their *Chimerical Purgatory*: For tho the Text tells us it shall be revealed in Fire, yet some interpret this Revelation by Fire, of the final Conflagration of the World; others, of such a one as shall flame out at the day of God's final Judgment; the last of which *Bellarmino* acknowledges to be the general Opinion of the Fathers, and also admits of, and allows it, for the most true. Now, how from this Fire which shall be revealed at the Day of Judgment, we may infer a present Fire purging, and cleansing the Souls of Men immediately after their departure out of this Life, I confess I want the Cardinal's dexterity to make out? I suppose, according to their own Principles, the Fire of *Purgatory* shall be no more then (whatever it is now) at that last Judgment, and therefore how this Description or Insinuation of that examining and determining Flame which shall thus search, and prove the works of all Men then, can declare or manifest to us this Purging Fire at present, out of which Millions shall have escap'd before, and into which perhaps Millions shall never enter, *viz.* All remaining here in the Flesh at that terrible Day of the Lord, some of the Cardinal's Disciples would do very well to explain to us. As to all the particulars of this Text, such as are Foundation, Builders, Gold, Silver, Wood, Hay, Stubble, nay, the Fire which shall try every Man's work what sort it is, the Cardinal with Protestants interprets to have an Improper, and Metaphorical meaning, and then what agreement can this Clause bear to the rest, if taken properly and in its littler signification? *Bellarmino* confesses one or two apparent Equivocations in his own

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Expo-

Exposition, Understanding, *whose works the Fire shall try*, of a Metaphorical, and Figurative Fire; *shall be saved so as by Fire*, of a Material and Afflicting Fire: But it is the Incoherence of his own Imaginary Doctrines, not any variation in the Text it self, which forc'd and oblig'd him thereunto: For if we understand the whole in a Metaphorical way, we do no violence, but altogether clear up the Apostles meaning; for as to that Clause *ὡς διὰ πυρός*, *so as by Fire*, upon which all his stress depends, This certainly clearly manifests that Fire is here mentioned only Figuratively, or by way of likeness, or resemblance; as who should say, his works shall perish in the Fire, but the Workman shall escape, yet with that difficulty and hazard, as if that Examining Fire had got hold on and been ready to devour him; now the Cardinal acknowledges that Examining Fire to be Metaphorical: Indeed the Apostle seems carefully to have obviated the Impropriety of the proper acceptation of that word *Fire*, here, by the interposition of that Particle (*ὡς*), nor can the Grammatical Construction any ways help out the Cardinal's imagination of such a Material Fire, which by its Pains and Tortures should actually save and restore the Person Tortur'd therein unto Life. As for what the Cardinal alledges from those words, *If any Mans work shall be burnt, he shall suffer loss*, inferring that it meaneth that such a Person shall receive a Punishment: Tho a Loss and Punishment are very different things; the one being inflicted on us by another, the other many times the effect of a Man's personal Negligence, and Error; yet if we agree with the Cardinal in this *Punitilio*, it will not follow, that the Punishment referr'd to here, must necessarily be a Punishment by Fire; is not the loss of all his Labours, and the experiencing them

Ibid. §. secundus
do ignis iste,
in the end.

Bell. *ibid.* §.
Denique se-
quereur, in
the beginning.

them, to be rather the works of Damnation than leading to a Reward, a very heavy Punishment? As for any other, there is not the least colour or pretence from the words. The most material Objection I find made to this Explication is this, That if the words, *So as by Fire*, are not to be understood of a Material and Tormenting Fire; then those Builders who are said to Build, Gold, Silver, and precious Stones, may as properly be said to escape so as by Fire, as the raisers up of Hay, Wood, and Stubble; and so that distinction which the Apostle plainly suggests to be between them Insignificant, and to no Purpose. But this is easily removed, if we observe, that, tho they are all subject to this Fire of Trial and Examination, yet they are not all Obnoxious to the like hazard and danger by it; for tho it consumes and destroys the one, (*viz.* the Wood, Hay, and Stubble,) yet it does but illustrate and make more manifest the Worth and Perfections of the other, *viz.* the Gold, Silver, and Precious Stones. As I suppose two Men of unequal Qualifications, may run through the same Examination, tho the one with no hazard, but rather advantage to his Reputation; So that as Wood, Hay, and Stubble, which refer to such false, and unwarrantable Doctrines as shall be accountable for, at the Fiery Examination of God's fiercest Judgment, bear no relation at all to Venial Sins, which a small Penance, perhaps a supernumerary *Ave Maria* may wipe off in this Life, or at most a few Pangs in *Purgatory*, clear us from, long before that terrible Day, which shall declare our Works. So is the Fire here mentioned to try every Man's work of what sort it is, far from the nature of their *Purgatory* Scorplings, because they are only to Purge and Satisfy, these to Examine and make Tryal; in a word, the one is a *Probatory*,

ry, the other a *Purgatory Fire*. There are those indeed which interpret this Fire of those Tribulations and Afflictions wherewith God often examines our Works and Doctrines in this Life, particularly St. *Augustine*; and *Gregory the Great*, whose Dreams and Delusions seem to have given the first occasion to this *Chimerical Purgatory*; but I shall not determin the time when God will exercise and examin us with this *Fiery Trial*, it being sufficient to shew, that the nature of this Examining Fire, let it happen when it will, is no ways suitable to that Imaginary one, fancied to be now burning in *Purgatory*, the property of that being to Try works, but the efficacy of this to Afflict and Punish Souls: And that this place is thus to be understood Metaphorically, we might Confirm by divers of their own Expositors: Besides many pressing Arguments urged by *Erasmus*, to evince that it makes neither for Venial Sins, nor a *Purgatory* for which *Bellarmino* declares it so profitable, *Suarez* cites *Sedulius*, *Lyranus*, *Cajetan*; and others, Interpreting it almost in our very words, tho indeed he himself will have the whole place understood of a Proper and Material Fire; but he brings no better Inducements to determin us on his side, than *Bellarmino* offers to make out, that tho Fire in one part of the Text must be meant Allegorically, yet *so as by Fire*, must necessarily be taken in a Literal and Proper meaning: Indeed the Instance by which the Cardinal undertakes to make it appear to us, that it was the manner and custom of St. *Paul*, thus to use the same word in divers senses in the same sentence is most Remarkable, and does abundantly Evince, that the Cardinal's Wit was more put to it to make out this Point, than his Conscience concern'd for laying down the Truth: The Text appeal'd to is this, *He hath made him Sin for us,*
who

Eraf. in locum.

Suarez Tom. 4. in Thom. disput. 45. §. 1. num. 25.

Ibid §. 1. num. 28.

Bell. quo supra §. secundo dico non esse insuerum, &c.

who knew no Sin; here the word *Sin* is to be taken in as different an acceptation as the word *Fire* in the former place: What? Was he made *Mortal Sin*, who knew only *Venial Sins*, or how is Sin here taken in a different meaning? Indeed *to be made Sin*, and *to know Sin*, have different meanings, but then they are also different Sentences; but as for the word *Sin*, that imports the very same in relation to them both; as to his being *made Sin*, it means no other than that that Spotless Lamb was sent by God to be the Sacrifice for our Mortal Sins; and the Punishment he under-went shews, that the Sins imputed to him, or for which in our stead he accounted, were those very Sins which he knew not, that is, which he had not been personally concerned in committing. What Agreement is here with Sins different, such as *Mortal* and *Venial*, with a resemblance of a Metaphorical and a Proper Fire? Or because we meet the one Expression, what countenance can it give to the other Inference and Deduction; they were the same mortal Transgressions which the Apostle intimated in the one place, and it was no doubt one and the same Metaphorical Fire which he represents and alludes to, in the other: But thus it is when Men will appeal to Scripture for the confirmation of such Doctrines, as differ from the very Spirit and Letter of the Scriptures, that they are compelled to such irrational and unconcluding Misapplications.

And thus I proceed to another place insisted on for the justification of a *Purgatory* by the Cardinal, and that is *Mat. 5. 25, 26.* *Agree with thine Adversary quickly whilst thou art in the way with him, lest at any time the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison. Verily I say unto thee, thou shalt by no means come out thence un-*

til

til thou hast paid the utmost Farthing. How ! Shall he by no means come out thence, until he himself has paid his utmost Farthing ? Then how can this Prison be imagined to be *Purgatory*, out of which, by the means of the Prayers, and Masses of the Living, the Dead are every day supposed to come forth, discharg'd from all Payments to be made by themselves ? *Bellarmino* tells us, *St. Chrysostom* understands this place in its Literal meaning, that is, as having respect purely to enforce Peace and Reconciliation with our Neighbour in this Life ; and *Emanuel Sa* testifies, *St. Jerom* explains it of a Reconciliation and Peace to be made with our Enemies in this World. If we consider the Design of the whole Chapter, which was an enforcement of those Christian Vertues, whereby we might ensure to our selves Peace and Happiness here in this World, as well as Comfort and Felicity in that which is to come, we shall perceive no Inconsistency, or Impropriety in such an Interpretation ; for tho *Bellarmino* insinuates Christ would not have so positively inferred, *He should not go thence, till he hath paid the utmost Farthing* ; had he meant only the Imprisonment of Offenders against the Law of Man in this World, out of which they most frequently escape, without such Payment ; yet as *Theophylact* upon the 12th Chapter of *St. Luke* suggests, this might be for the greater Terror, and more effectually to allure mean and carnal minds to Love and Agreement, with the frightfullest prospect of those Severities they seem most to dread ; I say, it may very consistently and agreeably to our Saviour's intention in the Chapter, thus be taken in its most Obvious and Literal meaning : But it is, and hath been often explain'd in an Allegorical manner, but yet with no regard, or advantage to their *Purgatory*, as shall plainly be evinc'd

Schol. in loc.

Maldon. in Matth. 5. 25. Adversarius noster est ille quem læsimus, quem raca aut stultum appellavimus, qui actionem apud Deum contra nos habet: Via est hujus vitæ tempus: Judex Christus, qui dicturus quod uni ex his minimis fecistis, mihi fecistis: Minister Dæmon malus, qui in torquendis damnatis Deo ministerium præbet: Carcer Infernus: quadrans minima culpa ad quadrantem solvere, pro summo Jure puniri proverbio dicebatur. Et postea quod autem dicit, nos inde non exituros, donec ultimum quadrantem persolvamus, non significat, ut ait Augustinus, exituros postea, sed nunquam exituros: Quia qui in inferno sunt, cum semper debitas pænas solvant, quia pro quolibet mortali peccato infinitas pænas debent, nunquam persolvunt.

Stella in Luc. cap. 12. Non intelligas quod aliquando exierit, quia donec particula in Sacris literis æternitatem significat, &c.

out of their own Expositors. Thus *Maldonate* in his Comment upon the place, gives us this clear and familiar account of it: Our Adversary here intimated, says he, is that Man whom we have offended, whom we have abusively called *Racha*, and *Fool*; for which he shall implead us at God's Tribunal: *The way*, is the time of this Life; the *Judg*, Christ, who shall then tell us, what we have done to the least of his, we have done to himself: The *Officer* is the Devil, or some evil Spirit by whom God afflicts Sinners; the *Prison* is *Hell*; and *the last Farthing*, the least Sins and Offences: And that this expression of *paying the last Farthing*, is proverbially used, to signify one to be punished after the utmost Rigour. And then further, when our Saviour tells us, *He shall not go thence till he has paid his last Farthing*; his

meaning, says he, is not, that they should go out afterwards, but as *St. Augustine* expresses it, that he shall not go out at all, for this reason, because those in Hell for every mortal Sin stand indebted in infinite Punishment, which 'tis impossible they should ever be able to satisfy. And *Stella* in his Comment upon the 12th of *St. Luke*, farther explains the same in this manner; If a Man, says he, should infer from these words, *until he has paid*, that when he has paid he shall be released, he would not *err*, but then

this would be the same as never: Because there is no end of Infinite, and this Particle *Donec* in Scripture, signifies Eternity; and to oppose an equal match for the

the Cardinal, *Tolet* (who was both a Jesuit, and the first Cardinal of their Order) in his Comment upon the same place of *St. Luke*, explains it to the very same effect, telling us that it is to be applied to that Man who dies without Remission obtained in this Life, he shall certainly be sent to the Prison of Hell until he satisfies his Debt; not that he shall one day satisfy it, and so be released, for that shall never be, neither shall he be released for ever; but our Saviour uses this way of expression to shew, there is no other, and so by consequence no way at all of escaping or getting out. And this is most proper and agreeable to the Parable. And thus you see not only we *Protestants* in favour of a Heresie, but some plain-dealing Jesuits in vindication of the Truth, do honestly confront the Cardinal in his Proofs of a *Purgatory*.

The main Particulars on which he grounds the strength of his Reasonings from this Text, are these two: 1st. Our Saviour's making use rather of the Similitude of a Debtor, which relates I warrant to Venial Sins, than a Murderer, or an Adulterer, whose Offences are mortal indeed. The 2d. The force of this Particle *Donec*, which he would have to signify a time of Releasement after Payment. But to the first, Did not the Cardinal remember his *Pater Noster*, and that Christ himself has there comprehended the most mortal Offences under that expression, *forgive us our Debts*? Can any Sin be believed more mortal than those which are there numbred amongst our Debts to God? Had the Cardinal been more intent upon his prayers, he could never have been so zealously bent towards the maintaining such

Ann. 89, & 90. Applicatur dictum ei qui ante Tribunal Dei comparebit sine penitentia & remissione peccati in hac vita facti, mittetur profecto in Carcerem Inferni, quousque satisfaciatur debito, non quod aliquando satisfaciatur, id enim nunquam fiet, nec eripietur in aeternum, sed id solum dicitur quod non aliter liberabitur & iste sensus est germanus & Parabolæ accommodatus.

Errors, with such Triflings as this. As to the 2d. The force of that Particle *Donec*, Is it not a wonder to see so great a Cardinal sheltering himself with so ignorant a Shuffle? Is not this word frequently used in the Scriptures with respect to Eternity, as *Psal. 110. Sit thou on my Right Hand, until I make thine Enemies thy Footstool?* Were his Enemies no sooner to be made his Footstool, but Christ was to be displac'd from the Right Hand of God, or do these words oppose his eternal continuance at God's Right Hand? This I think no Christian will affirm that believes the *Nicene Creed*, when it obliges us to confess his Kingdom shall have no end. Again, The use of this Particle is so frequent in Scripture, that *Theophylact* in his Comment upon the first Chapter of *Matthew*, tells us 'tis the Propriety of the Scriptures to use it in this Latitude, and from the force of *Donec peperit*, with *St. Jerom*, concludes *Joseph* never knew *Mary* at all; to be sure they signify not that he knew her afterwards, which I suppose the Worshipers of the holy Virgin, and Defenders of her perpetual Virginity, will no ways oppose. And as for the Inference the Cardinal draws from these words, *He knew her not till she had brought forth*, viz. That they signified she should certainly bring forth: Whatever it was to his purpose, yet it was no ways agreeable to the Scope of the place, which was now to signify the entire Chastity of her Virginal Purity, when she Conceiv'd and brought forth our Blessed Lord; not to demonstrate his Birth, or that she should bear him: And therefore I shall conclude the Controversy from these words, with the words of *Janse-nius*, telling us, first, That no Man can just-plead for a *Purgatory* from this place. And again, That the design and tendency of the

Janfen. Concord. in locum,
cap. 20. pag. 180. non potest
quis recte ex hoc loco urgere
probationem Purgatorii, &c.
vid. locum.

the Parable, sheweth that the Particle *Donec* manifests not that the Debt here mentioned shall one day be paid, but that the extreamest Justice shall be executed upon such a Debtor; and that he that shall unjustly offend his Neighbour, and so make him his Adversary, and afterwards will not endeavour a Satisfaction and Reconciliation whilst he is in the way here in this Life, but defer all till the Day that God cometh to Judgment, shall then feel the fear-fullest Judgement of God; and because he must be incapable to pay the Debt then, be tormented with everlasting Punishment. This is clear without Force or Straining, and therefore this Prison far different from the Goal of *Purgatory*.

And thus have I done with the Cardinal: But there have been other Wits at work since, and attempted to strengthen their Arguments with such Additions as these, the 1st of *Peter* the 3d Chapter the 19th Verse, *By which also he went, and Preached to the Souls in Prison, which sometimes were Disobedient, when once the Long-suffering of God waited in the days of Noah.* Our Modern Arguers now, conclude here is a clear and manifest Illustration of their *Purgatory*, in this very dark and mystical Insinuation of Christ's Preaching in that very Spirit, by which he was raised from the Dead, to the Spirits in Prison in the Days of *Noah*. *Bellarmino* indeed in his Fourth Book *De Christo*, and the Thirteenth Chapter, makes use of these Words to prove Christ's Descent *ad Inferos*; contrary to the Exposition and Opinion of *St. Augustine*, but he brings them not to establish his Reasonings about *Purgatory*

Salm. in loc.

story, and therefore we may conclude him most inclinable to the opinion of *Salmeron*, who tells us, That tho some understand them of a *Purgatory*, yet they are much more to the purpose of a *Limbus Patrum*: And indeed *Salmeron* urges them as a manifest Demonstration of a *Limbus*, against *Beza*, taking them in another Sense: But if they are so manifest for a *Limbus*, with what Face can they thus distort, and apply them to evince a place so different from it as *Purgatory*? Tho the place is Obscure and Difficult, yet it is not so Intricate, but that we may clearly perceive it has nothing to do with *Purgatory*: For, first, It is clear from the words, that the Spirit in which he is said here to preach to the Souls in Prison, was that very Spirit by which he was raised from the Dead, which could be no other but as *Oecumenius*, cited by *Salmeron* in his Comment upon the place, explains it, the Spirit of his Divinity: By reason he could not be raised from the Grave by virtue of any other Spirit whatever; and therefore this Preaching could have no relation at all to Souls in a separate State: Which if he visited, it was in the Spirit of his

Bell. de Christo lib. 4. Para.
expolit. 2.

Suarez Tom. 2. in Thom.
Quest. 52. Art. 1. Disput. 42.
Sect. 1.

Soul; and therefore *Bellarmino* concludes, that the Spirit here mentioned signifies his Soul; And *Suarez* avers the true meaning of the Text to be this, *Solâ anima Christum predicasse*, That Christ preached in his Soul only: Which is in direct words to contradict the holy Apostle, telling us, That being put to Death in the Flesh, he was quickned by the Spirit, *ver. 18.* by which Spirit he went and preached to the Spirits in

in Prison, which sometimes were disobedient in the days of *Noah*; which manifestly suggests to us, that this going forth to Preach, was in the Spirit of his Divinity, and before his Appearance in the Flesh; and therefore no ways to be understood of his Preaching the Gospel after his Death, and before his Resurrection, to those who remained in certain Receptacles of the Earth. But secondly, That they were the Souls of Men living in this World, and not the Souls of those Departed, to whom in this Spirit of his Divinity Christ is said here to have Preached, further appears from the very Text, which tells us, *That the Souls to whom he Preached, were such as were then Disobedient*, and that the time of their Disobedience, *was before the Flood, when the Ark was building*: And therefore that *Long-suffering of God*, which St. Peter speaks of, must denote Christ's Patience, who had call'd those Men, living thus in disobedience, to Repentance by his Holy Spirit, Preaching to them by the Tongue of *Noah*: And giving them farther Testimonies of his Love, and Mercy to them by that *Preacher of Righteousness* in the time that the Ark was a Building, which was a fair warning of their approaching Destruction, and therefore might well have won them to Repentance. What is there here any ways agreeable to the Souls of the Dead? Besides, Since they were *the disobedient to whom Christ is said to have Preach'd in his Spirit*; it is manifest that according to their own Principles it could not be those detained in *Limbo Patrum*, for they were the obedient Preachers of Righteousness themselves, viz. *Noah, Abraham, Isaac, &c.* Nor could it be the

the Souls in *Purgatory*, for beſides, that there could be no ſuch ſtate before Chriſt had opened unto us the Gate of Heaven; to what end or purpoſe could he have Preached to theſe who muſt have obtained his full Remiſſion of all their Sins in this Life, who wanted no knowledg of Righteouſneſs, only ſome few ſatisfactory ſtroaks to introduce them into Paradife.

To conclude, Tho we take the words in the meaning which their own Expoſitors put upon them, yet we cannot poſitively infer there is a *Purgatory* from them, becauſe at laſt they may more clearly be underſtood of that Priſon, wherein they imagine the Righteous Patriarchs themſelves to have been detain'd; nor that theſe could ſtand more in need of ſuch Preaching who are expreſſed by God's Holy Spirit both to have known before, and to have rejoyced when they ſaw the Day of Chriſt; as the Apoſtle fully explains to us, when he tells us how *Moses eſteemed the Reproach of Chriſt greater Riches than the Treasures of Egypt*. And therefore we may with the moſt reaſon conclude this Preaching was neither to the Souls in the one place, nor thoſe in the other: And that from this Text can be made out, no ſuch place as either of them is fancied to be.

Acts 2. 24. is alſo cited by ſome of them, the words are, *Whom God rais'd up, having looſed the Pains of Death*: The ſenſe of which, as they explain it, is this, That when Chriſt died, and deſcended beneath in the Earth, he freed many from their

their Pains and Torments; not the Damn'd, because they are past all deliverance; not the Saints, because they endure no pains at all; therefore the Souls in *Purgatory*. But do the words intimate the least glimpse of any such releasement performed here by Christ? Do they not tell us expressly, that the Person loos'd was the Lord Jesus himself, whom they had crucified, *vers.* 23. And moreover, that the Pains from which he was loos'd, were those of Death, *ὡς ἴνα, τῷ θανάτῳ*, as the words are in the Greek, by which 'twas impossible he should be holden. What's all this to *Purgatory*, or the releasement of Souls from its fiery Terrors? What a strange Zeal is here for a *Purgatory*, that can't allow of our Lord's Resurrection from the Dead, without his leaving such a State behind him?

Again, *Luke 32. 42.* Lord, remember me when thou comest into thy Kingdom; is applied to the same purpose, though the Thief, when yet alive, made this Request to our Saviour, yet this must necessarily argue an Opinion of a Remission after this Life; and though our Lord answers him, *To day thou shalt be with me in Paradise*; yet this disproves not a *Purgatory*, but must be look'd upon as an extraordinary Case that he escap'd that Prison, and an exemption to that general Rule of a *Purgatory*, which yet never was establish'd in the Gospel.

Again, when the Apostle, *Phil. 2: 10.* tells us, That at the Name of Jesus every Knee shall bow, of things in Heaven, and things in Earth, and

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things under the Earth, he most convincingly informs us of a *Purgatory*; by reason (as they interpret it) those under the Earth, must necessarily be understood to be the Souls tormented there. But what Shifts are these, to advance an Article of Belief? Does not the Apostle here represent unto us the universal Sovereignty of Christ? And bowing of Knees here mention'd, denote that subjection, which not only every humane Creature, but even the Inanimate, nay the very Devils, trembling and quaking, confess due to Christ? Why must those in the Earth necessarily be the Souls in *Purgatory*? Are there not many Men, Women, and baptiz'd Infants, dead in the Faith, whose Bodies lie therein cover'd, besides many living Animals and Vegetables, which are frequently said in Scripture, to bow to, and glorify God in their kind, and according to the consistency of their Natures? Is not this sufficiently explain'd to us in the 5th Chapter of the Revelations at the 13th Verse; *All Creatures which are in the Heavens, and in the Earth, and in the Sea, and all that are in them, heard I saying, Praise, and Honour, and Glory, and Power, be unto Him that sitteth upon upon the Throne, and unto the Lamb for evermore*? And sometimes we hear Holy David in like manner calling upon the Sun and Moon to praise the Lord with him. What Creatures are those in the Sea, which shall knowingly, and with a sense of veneration glorify Christ? May they not as reasonably fix a *Purgatory* in the Moon, or in the Waters, as in the Earth, from such Texts as these are?

I shall conclude all with that in the 21st Chapter of the Revelations, at the 27th Verse, and there shall enter into it no unclean thing. From whence they infer, that the Souls of the Faithful that are spotted with Sin, must be purg'd in the next Life, before they enter into the Kingdom of God, and so consequently a Purgatory. We need here but repeat the whole Verse for an Answer; which runs thus, *And there shall enter into it no unclean Thing; neither whatsoever worketh Abomination, or maketh a Lie, but they which are written in the Lamb's Book of Life.* For does it not clearly appear whom the holy Apostle meant by the *Unclean*? Were they not the workers of Lies and Abominations, or such whose Impenitence had excluded them the Lamb's Book of Life? And will this agree with the State and Condition of Purgatory, which receives not any thing unclean, but those just Persons who have obtain'd remission through his Blood, who are stop'd therein, not for any purification of Sins retain'd, but to make payment and satisfaction for some Debts forgotten to be discharg'd in this Life? I hope those Souls therein detain'd, are not such as are excluded the Lamb's Book of Life. Besides, though the Heirs of Salvation are yet unclean, still I hope Faith, with the Blood and Merits of Christ, are much better Refiners and Purifiers than the Fire of Purgatory: When once our Sins are purifi'd and cleans'd hereby, there is no fear we shall be bound by the way, or detain'd from the Kingdom prepar'd for us; since the Holy Ghost has so fully assur'd all such, *If our earthly House of this Tabernacle were dissolv'd,*

dissolv'd, we have a Building of God, a House Eternal in the Heavens, 2 Cor. 5. 1. So far is this Doctrine of a Purgatory from being clear or apparent in the Scriptures, that he must want common Sense that shall be perverted by such illogical Deductions as are made in its behalf.

T H E E N D.

E R R A T A.

P A R T I.

PAge 579. line 15. for *now*, read *no*.

P. 603. l. 1. r. *of the place this?*

P. 604. l. 17. f. *which*, r. *what*. l. 18. r. *is dead?*

P. 697. l. 29. f. *ones*, r. *owns*.

P A R T II.

PAge 605. Marg. f. *hic*. r. *hi*. f. *recipiuntur*, r. *rejeciuntur*.

P. 615. l. 3. f. *Siver*, r. *Silver*.

L O N D O N,

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(641)

The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of their Doctrine

FOR
Prayers in an Unknown Tongue.

PART I.

IMPRIMATUR.

Octob. 4. 1688.

Jo. Battely.

THE common Pretence of the Doctors of the Church of *Rome*, against allowing to the People the use of the Holy Scriptures, is their being so extreamly liable to be misunderstood, and to have false and corrupt Senses imposed upon them. And indeed, whosoever impartially considers the wild and extravagant Senses which they themselves impose upon sundry Texts of Scripture, in defence of their own unscriptural Doctrines, will be very much tempted to suspect, that their Design was to make Instances of the truth of this their Pretence, and to convince the World how liable the Scripture is to be abused, not only

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ly by the common People, but also by Men of Wit and Learning, when once they are list'd by their Interest to serve a bad Cause: And to strengthen this suspicion, I know no greater Argument, than their vain and impotent indeavour to justify from Scripture this most uncharitable and unchristian Practice of their Church, *viz.* their concealing from the People their publick Offices of Prayer in a Language that they do not understand: To expose the vanity of which Attempt, and let the World see what miserable Shifts the managers of it are put to, is the Design of the ensuing Papers; in which I shall,

- I. *First*; Examine the more general Proofs from Scripture which they urge for it.
- II. *Secondly*; Consider the particular Texts of Scripture by which they defend it.
- III. *Thirdly*; Produce our Scripture-Arguments against it.
- IV. *Fourthly*; Answer the Objections by which they endeavour to invalidate the Force of these Arguments.

First; I shall examine those general Proofs from Scripture which they urge for it. And for this Matter, we need seek no further than the *Catholick-Scripturist*, and the *Touch-stone of the Reformed Gospel*, which two Books are Collections out of *Bellarmino*, and other Popish Writers, of such Scripture-Proofs as they have pressed to serve and defend the disputed Doctrines and Practices of their Church; and the latter of which hath done little else than just recited the former, and this, in my Opinion, with far less strength and advantage; so that when we have answered one, we have answered both.

Now

Now as for the *Catholick-Scripturist*, the most specious Arguments which he urges in defence of their Latin Service (and which is wholly omitted by the *Touch-stone*) is the Practice of the Jewish Church; which from the Babylonish Captivity to the Time of Christ, had all her Scriptures, and as he tells us, *all her publick Service and Prayers (which was all taken out of the Psalms, the Law, and the Prophets) in that very Language in which they were written, viz. in the Old Hebrew, that is, in a Language well known indeed to the common People of the Jews, before their Transmigration into Babylon; but in their Captivity at Babylon, they lost the knowledge of their Old Hebrew Language, and consequently had all their Scriptures and Publick Service read in a Language unknown to the common People, and this for fourteen Generations—And this, saith he, before the Eyes of Christ and his Apostles, and they never did in the least reprehend it.* Which Argument, though it seems plausible enough at the first, I doubt not will appear, upon a more intimate enquiry, lighter than Vanity: And therefore in Answer to it, I shall briefly propose these four Things to the Reader's consideration.

Vid. Bellarm.
lib. 2. de verb.
Dei. cap. 15.

First; That long before this Captivity, God himself delivered the Scriptures, and consequently the publick Offices of Prayer contained in them to the Jews, in their native and vulgar Language; for it is agreed on all hands, that the Ancient Hebrew, in which God delivered to the Jews the Book of the Law, the *Psalms*, and the greatest part of the Prophets, was before this Captivity, the vulgar Language of the Hebrew Nation, which is a much better Argument that God would have the Publick Prayers of his Church performed in a known Language, than this pretended Practice of the Jewish Church is, that it is all one to God whether

they be performed in a Language known or unknown: for supposing it were true, that the common People of the Jews did, under this Captivity, forget their Old Hebrew Language, and consequently that they understood not their Publick Prayers, which were still continued in Hebrew; all this was accidental, and argues no more, than that God did permit the Jews to lose their Original Language, and consequently to offer up their Publick Prayers to him in a Language which they did not then understand. And what then, doth he not permit a great many things which he doth by no means allow? Notwithstanding this permission, it might, for any thing that appears from it, be in God's esteem either a great Fault in their *Rabbins*, that they did not translate their Publick Prayers into the New Vulgar, or a great Fault in the People, that they did not take care to transmit to Posterity their knowledge of the Old Hebrew, and perhaps it might be a Fault in both. And doth it follow, that because God permitted them to be faulty, therefore he approved their Fault? The Question is, Whether God did approve this their Practice, or no? and till it appears that he did, God's permission of it is a very fallacious Proof of his Approbation. For it's evident from the many severe Animadversions our Saviour made upon the Practices of that Church, that God for a long time did permit a great many Corruptions in it; and for all that yet appears, this may be one of them, and a very great one too; and till such time as it's proved to be no Corruption, no Argument of the lawfulness of it can be fetch'd from God's Permission. Allowing therefore the Matter of Fact to be true, *viz.* That the *Jewish* Church for Fourteen Generations celebrated her Publick Services in a Language that was unknown to
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the People, it's certain that for several Generations the *Roman Church* hath practised the same: Why then may we not as well argue the lawfulness of it from the practice of the later Church, as of the former, and so bring the thing in Question for a Proof of it self, than which nothing can be more extravagant from all the Laws of Disputation: But *this*, saith our Author, *was practised in the Jewish Church before the Eyes of Christ and his Apostles, and they never did in the least reprehend it.* Supposing this at present to be true, which (as I shall shew by and by) is notoriously false; yet even from hence there is no necessity of Consequence that therefore the thing is lawful, until it be first proved that there is nothing can be unlawful but what our Saviour or his Apostles have expressly reprehended; and this I doubt can never be proved: For how doth it appear that our Saviour reprehended every single Corruption in the *Jewish Church*? And if he did not, it's possible that this might be one of her Corruptions, though our Saviour never reprehended it; perhaps there might be some Things in her Worship so very absurd, as that they needed no reprehension, they being a sufficient reprehension to themselves; and among this number of Things, her *praying in an Unknown Tongue*, (supposing she was guilty of it) may, I think, as fairly claim a place as most things we can imagine; so that at best this Argument concludes but contingently. Had our Saviour judged this Practice unlawful, it may be he would have reprov'd it, and it may be he would not, either because he looked upon it as a practice that sufficiently exposed it self, or for some other Reason which we at this distance cannot arrive to: But, on the other hand, God's delivering to the *Jews* their Publick Service in their Native Language, is an unanswerable Argument,

Argument, that it was his Will that they should offer up their Prayers to him in a Language that they understood; for he did not barely permit this to be done, but he himself chose to do it, by the Advice and Approbation of his own All-comprehending Reason, which upon full consultation of what was best and fittest to be done, determined him to inspire those Prayers they used in their own Language, rather than in a Language that was unknown to them; and seeing all Languages are alike known and easy to him, why should he chuse to dictate their Prayers in a known Language, rather than in an Unknown, had it been indifferent to him whether they prayed to him in the one or the other? To be sure his Design in giving them their Prayers in their own Language, and no other, was, that they should pray to him in their own Language, and not in any other which they did not understand; that so understanding all along what they prayed for, their Hearts might be duly affected with the Matter of their Prayers; and if this were his Design, then to be sure Prayers in an unknown Tongue are a direct Contradiction thereunto. God's giving the *Jews* therefore their Holy Prayers in Hebrew, which was then their Native Tongue, is as plain an Argument that it was his Will and Intention that the People should offer up their Prayers to him in a Language which they best understood, as the Church of *England's* publishing her Prayers in *English*, is, that her Members should from thenceforth no longer pray in an unknown Tongue; and therefore, though afterwards, during their Captivity, their Native Language was altered, yet seeing they had no reason to apprehend that God's Will and Intention was altered, they ought to have pursued that, and to have translated their Prayers

Prayers into their own Vulgar, supposing that they had lost the knowledg of their Old Hebrew. They knew well enough that the Reason why God first inspired their Prayers in the Hebrew Tongue, was not because it was Hebrew, out of any particular respect he had to that Language more than to any other, but because it was their Native Language which they all understood; and therefore as soon as they ceased to understand the Hebrew, those who were their Guides and Pastors, ought to have proceeded upon God's Reason, and to have translated their Prayers out of Hebrew into their new Native Language; there being the very same reason why the People should understand their Prayers now when they spoke Chaldee, as there was when they spoke Hebrew. To illustrate this Argument by a plain Instance, The Wisdom of our Ancestors hath thought fit to publish our Statute-Laws in English; for this Reason, because they intended the People should so far at least understand them, as to know how to govern their Actions by them. Now suppose that hereafter *England* (which God forbid) should be conquered by some Neighbouring Nation, and thereupon receive the Language of the Conqueror, and in process of Time the common People (though continuing still under the same Laws) should quite forget to speak and understand *English*; in this case, if the Reason of publishing the Laws at first in *English* were good, it certainly holds as good for the translating them into the New Language of *England*, there being the same Reason why the People should understand their Laws when they speak *French*, or *Spanish*, or *Italian*, as when they spoke *English*. This Consideration I have the longer insisted on, because, if I mistake not, it destroys the whole force of

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our Author's Argument, supposing the whole matter of Fact from which he argues to be true. But then,

Secondly, It is farther to be considered, that it doth not at all appear that in this Captivity the Old *Hebrew* was so universally lost as is pretended, but rather the contrary: For considering that throughout all this Captivity, the *Jews* continued firm and stedfast to their Religion, the Precepts and Institutions whereof were Recorded in no other Language but their Old Native *Hebrew*, they could not but apprehend themselves very highly concerned to preserve and continue it; seeing without it they could have no access to their Sacred Oracles, which for the conduct of their Lives and Actions they had such frequent occasions to Consult: For, for a Nation to lose, or preserve a Language which is the sole Repository of the Religion to which they zealously and devoutly adhere, must doubtless be very far from a thing indifferent to them; it being impossible for Men that are truly Zealous for their Religion, not to be very tenacious of the Language in which its Laws are contained, when they are to be found in no other Language; and this, as our Author grants, was the case of the *Jews*, when they were lead Captive into *Babylon*; whither they carried no other Language with them but their Native *Hebrew*: But then considering the strange, if not Superstitious Veneration which the *Jews* have always retained for the *Hebrew*, it is not to be imagined that they would easily part with it; for they always looked upon it as the peculiar Language of God, and consequently as having in it something more Sacred than any other Language in the World; inso-much that they esteemed the holy Scripture it self to be much more holy in the Original *Hebrew*, than when it was translated into another Language, and that the Nobility

Nobility of those Sacred Books was very much Diminished when any Change was made in their Language or Characters *; and it is likely that they who had so high an esteem of this Language, should be remiss in their care of preserving it, especially considering that it was the only Language in which the Sacred Oracles of their Religion were contained? This to be sure must necessarily render all those who had any sense of Religion very careful and sollicitous to preserve it, and accordingly we find the *Jews* of all Ages to be very careful in this matter: Thus *Theodore* tells us, *Other Nations have their Children speaking quickly in their own Mother-Tongue, but there are no Children of the Hebrews, who naturally speak the Hebrew Tongue, but the Language of the Country where they were Born. Afterwards when they grow up, they are taught the Letters, and learn to read the holy Scripture in the Hebrew Tongue.* And one of their Rabbins in *Pirke Avoth*, tells us, *That they taught their Children the Scriptures at five Years Old*; that is, to read the Scripture in the *Hebrew* Language; and to this day the *Jews* are very careful to teach their Children *Hebrew*, that so they may be capable to read and understand the Scriptures: and if now they teach them *Hebrew* when it is so difficult for them, the Languages where they are Born and Bred, having no affinity with it; how much more would they do it then, when it was so very easie, the *Chaldee* which was the Language of *Babylon*, being of all Tongues in the World the nearest a-kin to the *Hebrew*, its Letters being all the same with the *Hebrew*, and abundance of its words being derived from *Hebrew* Originals: And only differing from them either in their Declension or Formation: What their different Declensions are the common Rules of the *Chaldee* Language

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declare;

*Vid. Dr. Light-
foot, Vol. 2.
p. 803, & 804.

Theod. in
Quest in Gen,
59. 60.

Perek. 1:

*Vid. Euxtorf.
observat. Com-
mun. Lexic.
Caldiac. pre-
fixa.

De Verb. Dei,
lib. 2. cap. 4.

declare; and as for their different Formations, it consists either in changing or transposing the Letters of the Radical Words, or in detracting from, or adding to them, or in the transmutation of the Vowels; the main of all which differences are reducible to a few short and easie Rules*. So that supposing the *Chaldee* to have then the Vulgar Language of the *Hebrews*, yet by reason of the near alliance of those two Languages, they might with as much ease have taught their Children the pure *Hebrew*, as the *Scots* can theirs to understand pure *English*. And is it likely that they who are now so very careful to teach it to their Children when it is so difficult, should then neglect it when it was so easie? But as for that Assertion of our Author, viz. That in this Captivity they lost the knowledge of their old *Hebrew*; though I cannot but look upon it as a most absurd Falshood, yet I confess in him it is very pitiable, it being his misfortune to be imposed upon by much abler Heads than his own; and particularly by *Bellarmino*, from whom he commonly borrows all his Scripture-Proofs and Arguments. But how far this Assertion is from any probable shew of Truth, will, I doubt not, sufficiently appear upon a close enquiry into the matter: For considering the duration of this Captivity, it is hardly conceivable how in such a short space of time they should lose the knowledge of their native *Hebrew*, (though they had industriously endeavoured it); for a Native Language is not soon worn out, but must pass into disuse by slow and insensible degrees: For some considerable time to be sure the generality of the People must continue to speak it, because as yet they can speak no other, and after they have been a little initiated into a new Language, they will for a long time be apt, where they know they are understood,

to be speaking their old, that being as yet much more natural and easie to them, and so it must be a considerable time before they can be supposed to forget it. Thus when the *Jews* were lead Captive into *Babylon*, they carried thither no other Language with them but only their own native *Hebrew*, and therefore some time after they must necessarily speak it, or live in a state of perpetual Silence; and after they had got some smattering of the *Chaldee*, to be sure they express'd themselves in it with a great deal of difficulty; and therefore there is no doubt, but among themselves, and in their Families, they rather chose to converse in their native *Hobrew*, this being as yet far more familiar to them than the *Chaldee*, and by commonly speaking *Hebrew* in their Families, they could not but propagate the knowledg of it to their Children. Now this Captivity continuing but Seventy Years at most, its probable that a great many of the first Generation survived it, and how is it imaginable that they should forget the *Hebrew*, which was their native Language, and in which having yet no other Language they were forced to converse for several of those Seventy Years? by reason of which the next Generation, which made up a great part of those who returned from this Captivity, must also be supposed to have imbibed the *Hebrew* from their Parents, many of whom to be sure, especially of the Ruder sort, had for several Years no other Language to converse in; so that supposing them to have been indifferently affected to their new *Chaldee* and their old *Hebrew* Language, yet must their 70 Years Captivity be elapsed, before they could be so wholly accustom'd to the one as quite to forget the other. And this will yet more evidently appear, if we consider that this very same People continued Captive in *Egypt* for the space of 200 Years,

and yet in all this long Tract of Time they lost not their native *Hebrew*, but, as all agree, brought it back along with them into the Land of *Canaan*. And is it not very strange that they who preserved it in one Captivity of 200 Years duration, should quite lose it in another of 70, when they had all the advantages of preserving it in the later, that they had in the former? There is no doubt but in both they intermingled their *Hebrew* with some words and phrases of the respective Languages of those Countries; and that they did so, is notorious of this later Captivity in *Babylon*, from whence they brought several *Chaldee* words, of which there are sundry Instances in the New Testament, such as *Bethesda*, *Golgotha*, *Akeldama*, &c. which yet are said *εβραϊσὶ λεγόμεναι*, to be so called in the *Hebrew Tongue*, because by common use they were adopted into the *Hebrew*, even as *Deboach*, *Intrigue*, *Embarrassment*, &c. are now adopted into the *English*: But yet the deriving these foreign words into them, render neither the one nor the other a new Language; still the former continued *Hebrew*, as the later continues *English*. And though perhaps every ordinary *Jew* understood not those *Chaldee* words any more than every ordinary *Englishman* these *French* words, yet still the one understood *Hebrew* as well as the other understands *English*: But that the *Jews* retained their knowledge of the ancient *Hebrew* under, and a long while after this Captivity, is evident, not only from the reason of the thing, but from much better authority than can be pretended for the contrary: For the main authority which the contrary Opinion depends on, is that of the Jewish Doctors, many of whom understood very little of their own Antiquities; and though in those Collections of their Writings from whence these Authorities are cited, it

cannot

cannot be denied but that there are some things truly Ancient, yet even these are so notoriously sophisticated with the Inventions of their Modern Rabbins, that there is hardly any relying upon them for the truth of matters of Fact: And yet *Barradius* * quotes one Rabbi *Simon*, who affirms that *Nullo tempore nec scribendi nec loquendi modus mutatus est*; That there never was any time wherein the manner of either writing or speaking Hebrew was altered. Which if true, was a plain Argument that in all those times the Jews had never disused themselves from speaking it: and if what *Durandus* saith were true, viz. That the Jews that were Christned, had their Service in the Hebrew Tongue; it is certain that in that time the Hebrew was the Vulgar Language of the Jews, and that it was so even in St. *Jerom's* time, at least of a great many of the *Palestine* Jews, is evident from that Passage of his about *Paula's* Funeral, † *Tota ad funus ejus Palestinarum urbium Turba convenit* Hebræo, Græco, Latino, Syroque Sermone, *Psalmi in ordine personabant*; i. e. The whole multitudes of the Cities of *Palestine* met at *Paula's* Funeral, and sang *Psalms* in order in the Hebrew, Greek, Latin, and Syrian Tongue. So that it seems in those days the Hebrew was as much the common Language of some Cities in *Palestine*, as the Greek, and Latin, and Syriack, was of others. And St. *Ambrose*, speaking of the Jewish Converts, hath this Passage, * "*Hi ex Hebræis erant qui aliquando Syria Lingua plerumque Hebræa in Tractatibus & oblationibus utebantur*": i. e. These were Jews who in their Sermons and Oblations used sometimes the Syrian, but most commonly the Hebrew Language. From whence it's evident that Hebrew was then more common among them than the Syriack. Against all this, it is objected by *Bellarmino*, and our Author, that when

* *Barradius*
lib. 5. cap. 24.

Lib. 4. c. 1.

† *Hieron. in*
Epitaph. Paul.

* In 1 Cor. 14.

the *Jews* returned from this Captivity into their own Country, *Eldras* was forced by himself and others to make the Law be interpreted to them, *Nehem.8.13*. From whence they infer that the *Jews* did not then understand the *Hebrew* Tongue, in which the Law was read to them. But what if by Interpreting, we understand not construing the words, but explaining the Sense of the Law? Why truly then this doughty Argument vanishes in *fumo*. But that so it is, is evident from *ver.8*. where it is said, that *They read in the Book of the Law of God distinctly, and gave the sense, and caused them to understand the reading*, or meaning of what they read. But still our Author, from *Bellarmino* his Oracle, objects, "That when our Saviour upon the Cross did in the old *Hebrew* of the Psalm say as it was first written, *Eli, Eli, Lama sabachthani*; *St. Matthew* who did write his Gospel in that new kind of *Hebrew* the *Syriack*, which was vulgarly spoken by the *Jews* in those days, is forced to interpret these words, saying, which is being interpreted, *My God, my God, why hast thou forsaken me?* For which reason also he interpreted several other *Hebrew* words, which is a manifest sign that they could not be understood by the *Jews* in whose Language he did write, without Interpretation. But now suppose in the first place that these words of our Saviour upon the Cross were *Syriack*, and not the old *Hebrew*, as our Author from *Bellarmino* will needs have them, why then it will very unluckily follow, that the *Jews* understood not *Syriack*; which yet both he and *Bellarmino* will needs have to be their Vulgar Language in our Saviour's time. For what need had *St. Matthew* to interpret *Syriack* words to the *Jews*, if at that time their Vulgar Language was *Syriack*? But if in stead of *Eli, Eli*, as it is in *St. Matthew*, the words of our Saviour

Saviour were *Eloi, Eloi*, as St. *Mark* reports them, the whole Sentence is *Syriack*: And seeing the later part is so, I should think it more reasonable to conclude the former so too, than to make our Saviour speak two different Languages in so short a Sentence. But suppose that for once we should be so civil as to allow the whole to be *Hebrew*, yet St. *Matthew's* interpreting it, doth by no means infer that the *Jews* of that Age did not understand *Hebrew*: For what if St. *Matthew* wrote his Gospel in *Greek*, and not in *Syriack*, as our Author affirms; why truly then he is utterly undone again, for then all that can be inferred from St. *Matthew's* interpreting those *Hebrew* words, is, that all that understood *Greek* did not understand *Hebrew*, or at most that there were some of the *Helenistical Jews* that lived abroad in *Gentile* Countries, who since the Translation of their Scriptures into *Greek* (which was then the most Universal Language in the World) had quite forgot the *Hebrew*, and that for their sakes it was that Saint *Matthew* interpreted those *Hebrew* words of our Saviour, either of which we may safely grant without the least damage to our Cause, or advantage to our Adversaries. Now that St. *Matthew* did write his Gospel in *Greek*, is the current Opinion of a great many Learned Men both in his Church and ours; which Opinion of theirs is founded upon such Arguments, as I am apt to think will puzzle much Wiser Heads than his to answer: For upon the Rise of the Grecian Empire the *Greek* Language was so far diffused through all the Eastern Countries, that it became almost their Universal Mother-Language, and particularly in *Judea*, where by their own Rabbins it is stiled the *Mother-Language* *, it being in all probability the Language which they ordinarily spoke, when they conversed either with their Brethren

* Vid. *Lightfoot*
Vol. 2. p. 103.

Brethren the *Helenists*, or with Foreigners, even as *Lingua Franca* is now ordinarily spoke by the Natives all along the *Straits* in their Converse with Foreigners, though it be not their native Language; and from *Pilate's* writing the Title, or Accusation of Christ upon his Cross in those three Languages, *Hebrew*, *Greek*, and *Latin*, it seems very probable that they were all three very commonly understood by many, if not most of the *Jews*; for St. *John* tells us, That many of them read it, and it was written in *Hebrew*, *Greek*, and *Latin*: And therefore if they read it as it was written, they read it in all those Languages, and consequently understood them all: For as for the *Greek*, *Cicero* tells us, That it was understood almost among all Nations*. And St. *Jerom*, speaking of the *Galatians*, tells us, "Ex-
 cepto Sermone Græco quo omnis oriens loquitur, propriam linguam, eandem habere quam Treviros †, i. e. That besides the *Greek* Tongue which all the *East* spoke, they had their own proper Language, which was the very same with that that was spoke at *Trevers*. And as the *Jews* commonly spoke and understood the *Greek*, so they preferred it before all other Languages in the World but the *Hebrew*, styling it the fairest of the Tongues which belong to the Sons of *Japhet*, and affirming that the Law could not be translated according to what was needful for it into any other Language but *Greek* †. Seeing therefore the *Greek* was so universally understood, and so highly celebrated by the *Jews* of that Age, it's highly probable that St. *Matthew*, who wrote his Gospel purely for the *Jews*, chose rather to write it in this Language than in any other, this being most universally understood by them, it being the Mother-language of the *Helenistical Jews*, and a Language which a great part of the *Hebrew Jews* understood and could speak upon

* *Cicero* pro Archia.

† In Proæm. 2. lib. Comment. Epist. ad Galat.

† *Lightfoot*, Vol. 2. p. 103.

upon occasion ; besides which, in most of those places which St. *Matthew* cites out of the Old Testament, he follows the Greek Translation of the LXX, and not the Original *Hebrew*, which in all probability he would not have done had he wrote in *Hebrew*, the latter being of much more Authority among the *Jews* than the former ; upon which account it would doubtless have been more adviseable for him, had he wrote in *Hebrew*, to transcribe the *Hebrew* Text, than to translate the *Greek* Text into *Hebrew*. Upon these and some other Reasons, a great many Learned Men are of Opinion that St. *Matthew* wrote his Gospel in *Greek* ; and if this be true, then all the sputter that *Bellarmino* makes about his translating *Hebrew* Words, amounts to no more than this, that the *Helenistical Jews*, a great part of them at least, and *Gentile Greeks*, did not understand *Hebrew* : And this, if it be worth their acceptance, we readily grant, and much good may it do them, provided always that the *Hebrew Jews* who had their Scriptures in *Hebrew*, may be allowed to understand *Hebrew*, as there is no doubt but the *Helenistical Jews* did *Greek*, who had their Scriptures in *Greek*, for then both of them must have had their Service in a known Tongue.

Thirdly ; Supposing that after this Captivity the *Jews* did not understand *Hebrew*, yet the reason why they translated not their Scriptures, wherein their Publick Service was contained, into their New Vulgar, was peculiar to themselves, and such as is by no means justifiable upon Christian Principles. There was a superstitious Opinion, of very ancient Date, received among the Divines of all Religions, that some Languages were in themselves more Sacred than others, and hence it was that in their Religion they retained certain Names which they called ὀνόματα ἁγία, i. e. Names

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without signification, such as *Mew, Threw, Mor, Phor, Fax, Asaph, Threnx, Zoock*, and the like; which being borrowed from those Sacred Languages, they thought unlawful to translate, and so at last lost the signification of them. And *Iamblicus* in answer to that Question, Why among the significant Divine Names they preferred these barbarous Ones before their own, tells us, * ἔτι ὃ καὶ τὸτα μυστικὸς ὁ λόγος. διατί γὰρ τὰ ἱερῶν ἐδιῶναν, ὥσπερ Ἀιγυπτίων τε καὶ Ἀσσυρίων, οἱ θεοὶ τῷ ὅλῳ διάλεκτον ἱεροῦ πρὸς ἑαυτοὺς κατέδειξαν διὰ τοῦτο καὶ τοῖς κοινολογίας νομοθετεῖν τῇ συζητεῖ πρὸς τοὺς θεοὺς λέγει προσφέρειν. i. e. *The Reason of which Matter is mystical, viz. because the Gods do esteem the Languages of the Sacred Nations, such as the Egyptians and Assyrians, to be wholly Sacred; and therefore we conceive that our Discourses with the Gods ought as much as may be to be performed in these Sacred Languages, which are so near a-kin to them.* Where under the *Assyrians* he includes the *Jews*, who had such an high Opinion of the Sacredness of their own above all other Languages, that, as our Learned *Lightfoot* observes *, it is disputed by them, whether it be lawful to snatch the Holy Books out of the Fire on the Sabbath Day, when it cannot be done without some labour; and it is concluded without all scruple, that if they be wrote in *Hebrew*, they ought to be snatch'd out; but if in any other Language or Character, it is doubted: and Rabbi *Jose* affirms they are not to be snatch'd out, nor would they tolerate, as he there observes, the Version of the Book of *Job* in the *Chaldee* Language, much less the Version of the Law and the Prophets into any more remote and heathen Language. This therefore was one Reason why they were so shy of translating their Scriptures into any other Language, because they looked upon all other Languages as too
† prophane

* De Myst.
Sect. 7. cap. 4.

* Vol. 2. pag.
804.

prophane to express their Sacred Oracles. As for the *Hebrew*, they tell us that it is *Lingua divinitus creata & omnium perfectissima, & rebus ipsis convenientissima*; and that *Angeli majorem ejus rationem habent quam aliarum* *, that it is a Language of God's creating, and of all others the most perfect and agreeable to the Nature of Things; and that the Angels themselves have a higher veneration for it than for any other; and upon this superstitious apprehension, they look'd upon it as a kind of prophanation of the Holy Books to translate them into any other Language. Which is such a Reason as cannot with any modesty be pretended by the *Romanists* against our translating the Scripture into vulgar Languages, and much less against having our Publick Prayers in a known Tongue; for sure they will not pretend, either that their *Latin* is a more Sacred Language than another, or that their Prayers, which are for the most part of humane composition, are too sacred to be expressed in Vulgar Languages.

* Lib. Cofii.
pag. 4.

But then the other and main Reason why the Jews were so averse to the translating their Scriptures out of *Hebrew*, was, that they look'd upon the Scripture as their own proper Treasure; by being possessors of which, they thought themselves advanced to a higher pitch of Glory than any other Nation, and therefore they could not indure to think of communicating it to the Heathen, whom they despised and abominated; they look'd upon it as a high prophanation of the Sacred Mysteries, to expose them to the view of the *Gentile* World, and to cast such precious Pearls before such unclean Swine, as they esteemed all Nations but their own. And therefore when they were forced against their Wills, by *Ptolomy Philadelphus*, to translate their Scriptures into *Greek*, that day they accounted as bitter

unto *Israel*, as the day wherein the Golden Calf was made, and for a long while after they kept an annual Fast to bewail that Work of the Translation; and in the Translation it self they used an unprick'd Bible, in which the Words being written without Vowels, they might the better distort them divers ways, and into different senses from the Original; and if they were questioned, might point them so as to make them agree with their false Translations, by which means they industriously concealed a great deal of the true sense of their Scriptures from the *Gentiles*. But how justifiable soever this Reason might be in the *Jews*, (who were the peculiar People of God, inclosed by the Laws of their Religion, from all Sacred Communication with any other Nations, and with whom the *Gentile* World was legally unclean) to be sure now the middle-Wall of Partition is broken down, and the *Gentiles* received into free participation of all the Priviledges of the Church of God, no Christian Church or People can pretend to it; and unless the learned Part of the Church of *Rome*, who understand *Latin*, can advance the same pretence that the *Jews* did, *viz.* That they are the Peculiar of God, and that all illiterate Christians are to be look'd upon and treated by them as unclean Heathens, and Strangers and Aliens to the Common-Wealth of their *Israel*, it will doubtless be highly impious, as well as uncharitable, for them to pretend to act upon this Jewish Reason. Seeing therefore the *Jews* in not translating their Scriptures, acted upon such Reasons, as no Christian People can pretend to, their Example can be no Warrant for any Christian Church to follow them: for it is the Reason of Humane Actions, that either justifies or condemns them; and therefore though we should suppose these Jewish

Reasons

Reasons to be just and good in their State and Circumstances; yet this can be no warrant for any Christian Church to act upon them, unless its State and Circumstances were the same: But if the State of all Christian Churches be in both these respects directly contrary to that of the Jewish; that is, if all their Languages are equally holy, and all the People that speak them are equally intitled to the Priviledges of the Church of God, then the same Reasons that obliged the Jewish Church to do as they did, oblige all Christian Churches to do the contrary; and consequently, the same Reasons which obliged the Jewish Church not to translate her Scriptures and Divine Offices out of *Hebrew* into other Languages, do equally oblige the *Roman* Church to translate her Scriptures and Divine Offices out of *Latin*, into the Vulgar Languages of all other Churches in Communion with her: And thus their mighty Argument recoils upon themselves, which is all that Men usually get by endeavouring to colour their foul Practices with false Pretences.

Fourthly, and lastly; That supposing that after this Captivity, the *Jews* did not understand the *Hebrew*; yet, whenever their Scriptures and Divine Offices were read to them in *Hebrew*, they had them always interpreted to them into their Vulgar Languages. After the *Hebrew* ceased to be the Vulgar Language of the *Hebrew Jews*, which in all probability was long after the days of our Saviour and his Apostles, they still continued in their Synagogues to read the Scripture to the People in the Original *Hebrew*; the Understanding as well as speaking of which, being in process of Time in a great Measure lost among the Vulgar, they appointed in all their Synagogues an Interpreter, who being skilled in the Tongues, was to stand by him that

† read.

read the Law, and to render, Verse by Verse, what was read out of the *Hebrew*, into the Mother-Tongue concerning which Interpretation there were sundry accurate Canons made by their Doctors ; as particularly this, *He that reads in the Law, let him not read at one time more than one Verse to the Interpreter*, (for which they give this Reason) *lest the Interpreter mistake*. By which practice of theirs, it's evident, that though for the above-named Reasons they were very averse to the translating their Scriptures out of the *Hebrew*, yet they look'd upon it as absolutely necessary in their Publick Worship, for the People to hear them in their Mother-Tongue, that so they might both understand God's Will from his own Word, and be able to join with understanding in those Scripture-Prayers and Thanksgivings of which their Publick Worship did consist. Which practice of theirs effectually condemns the practice of the Church of *Rome*, who never takes any care to interpret her *Latin* Prayers to the People, tho the far greatest part of them understand *Latin*, no more than the *Jewish* Vulgar in those days did *Hebrew* ; and therefore it's very impertinent in the *Roman* Doctors to urge this Example of the Jews in the vindication of their *Latin* Service ; for if the Example were good, they are oblig'd to follow it in one part as well as another ; nor will it at all justify them, that the *Jews*, as well as they, read their Publick Prayers to the People in an Unknown Tongue, unless they, as well as the *Jews*, interpret their Prayers to the People in their Mother-Tongue ; which I doubt would be a Task too big for the skill of many a Mass-Priest ; among sundry of whom, if I am not misinformed by their own Authors, *Latin* is a very scarce Commodity, insomuch that the Priest understands no more what he reads, than

than the People what they hear, and so *the Blind leads the Blind*—:God avert the Consequence.

And now by this time I think I may presume upon it, that I have given a full and satisfactory Answer to this so-much celebrated Argument of our Authors, upon which I have the longer insisted, because I find it so often repeated by their Writers, and so little taken notice of by Ours. And if after they have given us so many Dishes of their twice twenty-times boiled Coleworts, there be any remaining Reason to expect from them a modester usage for the future, I would very fain hope, that before they repeat this Argument again, they will think themselves obliged to return some fair Reply to this Answer.

I now proceed, in the second place, to consider particularly those Texts of Scripture which they urge in defence of their *Latin Service*. And the only Texts insisted on, either by *the Catholick Scripturist*, or *Touch-stone*, after the most diligent enquiry they could make among their own Authors, are *Levit. 16. 17.* and *Luke 1. 8.* in the first of which it is said, *Let no Man be in the Tabernacle, when the High Priest goeth in to make an Atonement in the Holy Place, until he come out and hath made an Atonement for himself and for his Household, and for all the Congregation of Israel.* In the second we are told, that while *Zacharias executed the Priest's Office before God, his Lot being to burn Incense when he went into the Temple of the Lord, the whole multitude of the People were praying without in the time of Incense.* But what Consequence, I beseech you, can be drawn from hence to justify the use of publick Prayers in an Unknown Tongue? *Why*, saith the Scripturist, *see you not here Publick Prayers made expressly*
for

II.

for the whole Assembly; and yet none of the Assembly permitted to hear or see what there was done by the Priest to God for them, even then when the Priest made an Atonement for himself, his Household, and all the Congregation of Israel. And then, saith the Touch-stone, All the People were without, and the Priest within, how then did they understand him? therefore the Publick Service of the Church may be said as all the People understand it not. But what most wretched Consequence this is, will, I doubt not, sufficiently appear upon these following Considerations.

I. That it doth not appear, that in the performance of this Sacred Office, there was any vocal Prayer used, either by the High Priest on the great Day of Expiation, or by the Priest in the Morning and Evening-Incense. The *Scripturist*, by falsifying the words of *Levit. 16. 17.* would fain insinuate, that the High Priest when he went into the Holy of Holies, offered up some publick vocal Prayer there for the People; for instead of [*Let no Man go into the Tabernacle of the Congregation, when the High Priest goeth in to make an Atonement in the Holy Place*] he reads, *When the High Priest goeth in to pray for himself and his House, &c.* From whence he infers, *See you not here Publick Prayer made expressly for the whole Assembly, &c?* Whereas in reality there was no Publick Prayer made, either by him, or by the Priest, during the celebration of these Sacred Rights; all that the High Priest did, during his abode in the Holy of Holies, (into which he enter'd, with a Censer of Coals in one Hand, and a Dish of Incense in the other) was offering the Incense, and sprinkling the Blood of the Sacrifices. When he offer'd the Incense, he enter'd in with a Censer of Coals in one Hand, and a Dish of Incense in the other, with which
he

he went up to the Ark ; and there having set down his Coals, he emptied the Incense into his Hands, and laid it on the Coals ; and having staid there till the Room was full of Smoak, he returned backwards from within the Vail, with his Face still toward the Ark : but all this while we do not find that ever he spoke one syllable ; 'tis true, when he was come out from the Holy of Holies, the *Hebrew* Doctors tell us he made a short Prayer ; but this he pronounced so audibly that the People heard him, and were thereby satisfied that he was not dead in the Temple * ; and then when he went in again with the Blood of the Sacrifice, all that he did was to sprinkle it eight times, once upwards, and seven times downwards, between the Bars of the Ark, and so he returned as before, without offering up one syllable of Publick Prayers. 'Tis true, at the killing the Sacrifices, both for himself and for the People, he made a publick Confession, both of his own and the Peoples Sins ; but this he performed in their presence and hearing : and in the close of the Solemnity, he offered up eight several Prayers ; but this he also performed before the whole Congregation. So that all the Publick Prayers he offer'd, were made in the sight and hearing of the People, that so they might all join with him ; which is a much better Argument that all Publick Prayers ought to be performed in the sight and hearing of the People, and neither muttered in a low Voice, so that the People cannot hear them, nor pronounc'd in an Unknown Tongue, so as that they were as good not hear them ; then the High Priest's retiring from the sight of the People in the performance of those Sacred Rights, is, that the Publick Prayers may be lawfully so performed, as that

* Vid. Majmon. jom. Hakkipparim, C. 4. Sect 1.

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the People cannot understand them; which is indeed no Argument at all, seeing in the performance of these Sacred Rights, no Publick Prayers were used.

And then as for the Priest's offering the daily Incense, the manner of it was thus, as the *Hebrew* Doctors inform us; after the Ashes were gather'd from off the Altar by one Priest into a golden Vessel, another brought a Vessel full of Incense, and a third a Censer with Fire, and put Coals upon the Altar; upon which these three bowed themselves and went out; and then a fourth, whose Office it was to burn the Incense, upon warning given by the President, strewed it on the Fire, at which all the People withdrew out of the Temple from between the Porch and the Altar, and fell to their Prayers; and then when the Priest had burnt the Incense, he bowed himself and went his way*: In all which account there is not the least syllable of any Publick Prayer that was offer'd by him. 'Tis true, his offering the Incense was a symbolical Prayer, signifying his offering up the Prayers of the People by way of Intercession; but this, as I shall shew by and by, was peculiar to his Office; and the People having no part in it, it was no way necessary they should be present at it; but if they had had their part in it, they could as easily join with him when they saw him not, as if they had seen him; for they knew as well what he was doing as if they had been present with him, they certainly knew that when the President gave the Signal, *Sir, Offer*, he immediately strewed the Incense on the Coals, and there-withal offered up their Prayers

* Vid. *Maimon. of the daily Service.*
Cap. 3.

Prayers unto God: For sure a common Symbol of every days use is much more easy to be understood by illiterate People, than a *Latin* Prayer; the Action spoke as plain to them, and was as well understood by them as their Mother-Tongue; they saw their Priests carry the Coals and Incense into the Holy Place, and they knew it was in order to offering it up to God for them; they heard the President command the Priest to offer, and thereupon did as certainly know that he offer'd it, as if they had seen him do it. So that their not seeing him do it, did not at all obscure the meaning of that Sacred Right for them, as an Unknown Tongue must necessarily do the meaning of the Prayers express'd in it; and therefore unless it can be proved that it is as easy for our People to understand Latin Prayers, as it was for the Jews to know that their Priest was offering the Incense; and what he intended by it, though they saw him not, 'twill be a mighty wide arguing from the one to the other, though we should suppose the Jews to be as much obliged to join with their Priests in that Symbolical Prayer, as we are with ours in our vocal Prayers. The Jews did not see their Priest when he offer'd the Incense, but yet very well understood what he was doing; therefore we who see our Priest when he offers our Prayers, need not understand what he prays for: or thus, the Jews saw not this Symbolical Prayer of their Priest, which yet they understood as well as if they saw it; therefore our vocal Prayers may be lawfully read to us by our Priests in an Unknown Tongue, which we do not understand at all. A wonderful wise Consequence this, and such as very

well becomes such Logicians, as think themselves bound to say something, even when they can say nothing to the purpose.

2ly. That the Symbolical Prayer express'd by this sacred Action of the Priest was peculiar to himself, and the People had no part in it; for it is agreed among all Christians that both the High Priest and Priests in these sacred performances were Types and Figures of Jesus Christ, and that particularly in their offering the Incense, they did prefigure his Intercession for us, wherein he offers up our Prayers to his Father perfumed and hallowed by his own Meritorious Sacrifice, in which it was impossible for the People to bear any part, they being the party interceded for; and seeing the Priests only, and not the People, were appointed by God to represent by this sacred Action our Saviour's Intercession for us, it had been a degree of Sacrilege in the People to assume any part in it; and seeing they had no part in it, what need had they to be present at it? No more sure than we have to be present with our Saviour at the Right Hand of his Father, while he is there making Intercession for us. But doth it follow that because the *Jews* were not allowed to be present at the Incense offering in which they had no part, therefore we Christians are not allowed to be present at the public Prayers of the Church in which we have all our parts? No; This our Adversaries will by no means allow: And yet this I think is a much better Consequence than that of our wise Author's, *viz. Therefore the People need not understand those Prayers*, seeing it is to no purpose for them to be present at Prayers which they do not understand. But the People did not see what

what the Priest did when he offered the Incense, and what then? Why then they did not understand what he did. Suppose they did not, (which, as I shewed before, is notoriously false) doth it follow that because they understood not what the Priest did when he offered the Incense, in which they had no part at all, therefore we need not understand the publick Prayers which the Priest reads, in which we have all our parts, and are obliged to joyn? Or, that because the Jewish Priests did not permit the People to see the Incense offering, which was an Office peculiar to the Priesthood, therefore the Christian Priests need not permit the People to understand the publick Prayers which are the common Office of all Christian People? Dare any of our Adversaries affirm that Christians are no more obliged to pray with their Priests in the publick Prayers of the Church, than the *Jews* were to offer Incense with their Priests in their Incense-Offerings? No; Though we know they are daring enough at a bold Assertion, yet this I am apt to think they have hardly the confidence to adventure on. Well then; How doth it follow that Christians are not obliged to understand what they *are* obliged to act in? Because the *Jews* were not obliged to understand what they were *not* obliged to act in. Which is as much as to say, Because I need not understand that which I have nothing to do with, therefore there is no necessity I should understand that which is my duty.

3dly. That the reason why in this sacred Action the High Priest and Priests withdraw from the sight of the People was wholly Mysterious and Typical, and as such is not to be urged in Vindication of Christians

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Praying in an Unknown Tongue. For as the High Priest and Priests were in this Act Types and Representations of our Saviour Interceding for us, and offering up our Prayers, so the Holy and most holy Place where they performed this Act, were Types and Representations of Heaven where he Intercedes. The truth of which is so Universally owned among Christians, that I need not insist upon the Proof of it. The true reason therefore why these Jewish Priests in their Incense-offering withdrew from the sight of the People into the Holy and most holy Place, was to represent our Saviour's withdrawing himself out of the sight of this lower World into the Heavenly Place, when he ascended thither to intercede for us at the Right Hand of God. Supposing then that the Jewish People did not understand what their Priest did while he was offering the Incense, because they did not see him, yet this will by no means justify the Christian Priests in not permitting the People to understand what they say when they offer up the publick Prayers, unless they can pretend to have the same reason to conceal the Prayers from the People by expressing them in an Unknown Tongue, that the Jewish Priests had to conceal the Incense-Offering from their People by performing it in the Holy, or most holy Place. And this, I think, without disparaging the confidence of our Adversaries, they have not yet forehad enough to pretend to. For sure their Priests were never intended for Types and Shadows of our Saviour; or if they were, their reading Mass was never meant to Typify the Intercession of our Saviour; or if it were, yet their reading Mass in an Unknown Tongue was never designed to represent our Saviour's

our's Ascension into Heaven, to intercede for us there. Why then do they pretend to justify this Practice of theirs by the Example of the Jewish-Priests, when they have not the least shadow of pretence to the reason upon which they acted? Suppose we should be so civil as to grant them, that offering the Incense out of the sight of the People, and offering publick Prayers in an Unknown Tongue, were parallel Cases, (which I am sure is much more than they can justly demand) yet how doth the one justify the other? The Jewish-Priests offered the Incense out of the sight of the People upon this Reason, because God required them thereby to prefigure the Ascension of our Saviour into Heaven, there to offer up our Prayers to his Father. What then, I beseech you? Why then the Christian Priests may lawfully offer up the publick Prayers in an Unknown Tongue. Say you so, Beloved! what whether they have the same reason or no? Yes, yes, reason or not reason, that's all one. I confess by this way of Arguing, one would think so; but hitherto Men always fancied, that the reason of the Law was the Law, and that when the Lawgiver took away the Reason, he took away the Law with it. But our Sage Authors, it seems, are resolved upon it that the Law shall stand in despite of the Reason. I must needs say if the *Jews* do not thank them for this Resolution, they are very ungrateful People, seeing it as well establishes their whole Ceremonial Law, as this.

4thly. That during the time of this sacred Action, the People had their prescribed Prayers, for themselves.

selves in a Language which they understood. So the Text tells us, *Luke 1. 10.* That *the whole Multitude of the People were Praying without at the time of Incense.* And in the 50th of *Ecclesiasticus*, the whole Order of this Action is thus described; *The High Priest Simon the Son of Onias, offering to God the Odour of sweet smell, the Sons of Aaron cried out and sounded with Trumpets; then all the People together, made haste and fell on their Faces to the Ground, and besought the Lord most High in Prayer before the Merciful, until the Ministry of the Lord were done, i. e. the Incense consumed, and then Simon descending, i. e. from the Sanctuary, lift up his Hands over all the Congregation of Israel to give the Lord's Blessing.* From whence it's plain that while the Incense was offering, the People had their own peculiar Prayers appointed them; and what they were, the *Hebrew Doctors* acquaint us, *viz.* Three; which they recite, and call *The Peoples Prayers* *. All which Prayers being Collects of a considerable length, must in all probability be indited in a Language which they well understood; otherwise as they must have prayed for they knew not what, so it had been next too impossible for them to have recited their Prayers truly; which was a Circumstance upon which the *Jews* did very nicely (if not superstitiously) insist in all their Publick Offices. So that this Argument of our Author's from the Incense-Offering, if they do not handle it more cautiously, will go near to cut the Throat of their own dear Cause. For, first, it was no wonder at all that the People were not permitted to be present with the Priest in his Incense-Offering, seeing at the same time they

* Vid. *Lightfoot*, Vol. 1.
 p. 946, 947.

they had their peculiar Offices of Prayer appointed them. They were to be Praying without in the Court of the *Jews*, which together with that of the *Gentiles* represented the lower World, while the Priest was offering within the Sanctuary, which represented the upper World; the design of which was to represent and shadow forth the Christian Church sending up its Prayers to Heaven from this lower World, whilst Jesus her High Priest is offering them up to his Father in the Heavenly Sanctuary. But had the Jewish Priest on the one hand been present with the People in their Court without, he could not have represented Jesus interceding for his Church in Heaven; or had the People been present on the other hand with the Priest in the Sanctuary, they could not have represented the Christian Church sending up her Prayers from Earth to Heaven. So that the nature of this whole Mystical Action was such as did require the Priest and People to be apart while they were performing their respective Offices. But, I beseech you, what Mystical Office have Christian People in the publick Prayers that can render it as necessary for them not to understand the Prayers, as it was for the Jewish People not to be present at the Incense-Offering? None at all, that ever I could hear of, so much as fancied or pretended to. The Jewish People were obliged, by the very part they acted in this sacred Solemnity, to be in a separate place from the Priest; and therefore till it be proved that Christian People have some part allotted them in their publick Worship that equally obligeth them not to understand the Language

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guage of their prayers; to infer the lawfulness of the later from the former, is just as good Logick as the Stick stands in the Chimney-Corner, therefore it must rain to Morrow.

But then, secondly, It is further observable, that there was no other Vocal-prayer used in this sacred Solemnity but what the People understood; seeing it is evident not only that they understood *Hebrew* in our Saviour's time, (as was proved before) which was the Language in which their Prayers were indited; but also that it had been extreamly difficult for them truly to have recited three such long Collects, and utterly impossible to have accompanied the Matter of them with their devout Desires and Affections, (as was just now observed) had they not understood the Language in which they were exprest. And if this be so, then this Scripture-Instance which our Authors urge in their own Vindication, (if it be considered in all its Circumstances) argues point-blank against them; for then it will follow from it, that though it be not necessary that the People should be admitted to see, and (which is more than I need allow) to understand every Mystick Action of the Priest; (such as was that of the Incense-Offering) yet it is necessary that they should understand the Prayers in which they are obliged to joyn.

And thus, I think, I have sufficiently answered our Adversaries Texts, which at first view do evidently appear so far from their purpose, that their
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urging them is a plain Demonstration what a miserable shift they are put to for Scripture-proof to justify this absurd and unscriptural practice of their Church. For certainly, could they have sheltered it under any fair colour of Scripture, they would never have lodged in such a deplorable Refuge, which in stead of defending it, doth only more expose it.

But there is one Text more urged by the *Scripturist*, which he mentions so faintly, that its plain intent was rather to Flourish, than to Fight with it; which I suppose was the reason why his modest Transcriber the *Touchstone*, left it out of his Copy. The Text is *Mat. 21. 16.* where when the Children cried out in the Temple, *Osanna to the Son of David*, though they knew not what they said, saith our Author, yet Christ called it a perfect Praise, saying, that out of the Mouths of Infants and Sucklings thou hast perfected Praise. But what makes our Author so confidently affirm, that they knew not what they said? Is it because the Text calls them Children? However it's plain, they were such Children as could go to the Temple, and consequently could speak and understand what they spoke. Or, is it because *Hosanna* is an *Hebrew* word, which Language, as our Author will have it, was not understood by the Common People, and much less by the Children? Suppose this were true, (though we have largely proved the contrary) yet why might not those *Hebrew* Children as well understood the meaning of *Hosanna*, as ours do of *Amen*,
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* Vol. 2. p.
225.

which is an *Hebrew* word as well as that? *Hosanna* was a word of that common use, that they called the *Bundles of Boughs*, which they carried about in the Feast of Tabernacles, *Hosanna's*; *Hosanna*, i. e. *save, I beseech thee*, being the form of Acclamation which the *Jews* were wont to use in the Celebration of that Feast; and it being the manner of the *Jews*, as our *Lightfoot* observes *, to teach their Children from their infancy how to manage those *Bundles of Boughs*, and in their waving them to cry *Hosanna*, it is very fairly supposable that they did as well understand the meaning of the word, (allowing that they did not understand *Hebrew*) as our catechised Children do the meaning of *Amen*.

P. 162.

And now seeing our Author is so unfortunate as not to be able to make out his Point by Scripture, he is resolved to try what he can do by Illustration, for so he gravely tells us, That a *Petition well made; even when it's presented by a Petitioner who understands not the Language in which the Petition is made, obtains of the King, or Emperor, who understands it, as much as if the Petitioner had perfectly understood every word of it. Even so, &c.* But now suppose this King, or Emperor, should ask this Petitioner; Friend, do you know what it is you here petition for? and he should answer, No indeed, and it shall please your Majesty, I confess I do not understand one syllable of what is there contained; whether it be for Pardon for some Fault, or Protection from some Danger, or for some particular place of Preferment, I do not know, only this I am informed by those that do understand it, That
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it doth contain a particular praise of your Majesty, (they are our Author's own words, with the necessary Variations) and a special Worship or Honour to your Person, and a peculiar recommending of my Necessities to you; and that it is a very decent Petition, approved by the Company of Petition-makers, and recommended by all the Learned of that Faculty; who very well understand it, though I do not. I strongly fancy, that how gracious soever our supposed King or Emperor may be, he would conclude such a Petitioner to be either a very rude Fellow that came with a design to mock him, or a very silly and impertinent one, and treat him accordingly; Even so, &c. But we have choice of Illustrations; and therefore seeing this will not do, let us try another. A rich Jewel (as our Author proceeds) in the hands of an Infant or Clown, who knows not to penetrate the value of it; doth not for that cause cease to be truly of as great value, as when 'tis in the hands of a great Jeweller: So Latin Prayers in the Mouths of the Vulgar, be as precious in the sight of God, (when they be said with equal Devotion) as when they are in the Mouths of great Scholars. Very pretty indeed; but one misfortune is, that this precious Jewel is stollen Goods, filched, word for word, from Cardinal Antoninus*. And then there is another worse than this, that when all is done, it is not worth stealing: For as I take it, there is a great deal of difference between a good Prayer, and a precious Jewel. A Jewel is never to be rendred more or less precious to another, by any Act of my Mind; nor will my Desire, or Hope, or Love, raise the price

P. 163.

* Sum. Part. 3.
Tit. 23.

price of it; and whether it be in my Hand, or Mouth, or Pocket, its value is the same: But surely it is not thus with a Prayer, the intrinsic value whereof principally depends upon the devotional Acts of the Mind. There is, no doubt, but the same Prayer is much better in God's esteem, when it is inspired with our Faith and Hope, Desire and Love, than when it is only written in a Book, or read or heard with a cold indifferency; and I cannot but think that a good Prayer is much more acceptable to God in a devout Man's Mouth, than in his Pocket, provided he understands it, attends to it, and joins his Affections with it; without which 'tis every whit as acceptable in his Pocket as in his Mouth: For a Form of Prayer, while it hath none of those devotional Acts of the Mind join'd to it, is only the meer Carcase of a Prayer, without the Soul that animates and enlivens it; and he who recites it without exerting with it any mental Act of Devotion, doth say a Prayer indeed, but he doth by no means pray. But how can a Man exert these devotional Acts in a form of words, which he doth not understand? How can he pray in Faith, when he knows not what he is to pray for? How can he confess his Sins with sorrow and remorse of Soul, when he confesses he knows not what? How can he desire or hope for the particular Blessings which the Prayer contains, when he knows not what they are? How can he cordially praise or give thanks, when he knows not either what it is that he praises, or what it is that he gives thanks for? Or, how can he know when to confess, or when to petition or give thanks, when

when he knows not whether the Prayer that is reading be a Confession, Petition, or Thanksgiving? And then how is it possible for him to attend to a Prayer which he doth not understand? He may attend indeed to the Sound and Figure of the Words, but not to their Sense and Meaning. And if this be all that is required, a Parrot may be as duly attentive as a Christian: So that all those devotional Acts which constitute a form of Prayer an actual Prayer, are under the direction of the Understanding; without which they cannot be exerted. But how can the Understanding direct these Acts, in a form of Prayer, which it doth not understand? How can it direct our Sorrow or Hope, or Desire or Gratitude, to go along with the Prayer, when it knows not what Sins they are that the Prayer confesses, or what Blessings they are that it asks or returns Thanks for? Though our Author's Jewel be every whit as precious in the hand of one that understands it not, as one that understands it; yet, by his leave, it is far otherwise in a Prayer. It may be as good a form of Prayer indeed in the one hand, as in the other, but by no means so good a Prayer, or so precious and acceptable in the sight of God. The Lord's Prayer written upon a Label, coming out of the Mouth of our great Grandfather's Statue, kneeling on his Monument, with its Hands and Eyes lift up to Heaven, is as good a form of Prayer as when it is pronounced from the Mouth of a devout Soul, with the highest Raptures of Zeal and Fervour. But sure no Man can think it to be as good a Prayer; indeed, from the one's Mouth it is no.

no actual Prayer at all, but only a dead form of Prayer; for how can that be an actual Prayer, which is not actually prayed? But from the Mouth of the other, it is an actual, living, animated Prayer, which is sure to find acceptance with God. And I doubt the Case is near the same, between a Prayer for the Mouth of one that understands it not, and one that understands it; from the one it is not so much a Prayer, as a form of words containing Matter of Prayer; for unless he desires the Matter contained in this form of words, he cannot be said to pray for it; but how is it possible he should desire it, when he knows not what it is? He may indeed exert a general undetermined Devotion while the words are saying, but it is impossible for him to determine his Devotion to the Matter and meaning of the words, because he doth not understand it. So that a *Latin* Prayer from one who understands not *Latin*, can be no more than a form of Prayer, because he can only say it, but cannot pray it: And therefore when our Author tells us, That *Latin Prayers in the Mouths of the Vulgar be as precious in the sight of God, (when they be said with equal Devotion) as when they are in the Mouths of great Scholars.* He supposes that which is not to be supposed, (if by Devotion he understands the Devotion of the Mind) *viz.* That he who understands not *Latin*, may pray over a *Latin* Prayer with equal Devotion with him who understands it; which is impossible, seeing a Man can no more pray a Prayer of which he doth not know the meaning, than sing a Tune of which he doth not

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not know the Measures; He may say over the words indeed with equal outward Devotion with him that understands them, but he cannot accompany them with equal Devotion of Mind, nor indeed with any at all; for how can his Mind go along with Words of which he doth not know the meaning? such Words can signify nothing to the Mind; and therefore the Mind can attend to nothing in them, unless it be in their Sound and Figure, which I am apt to think were never intended to be the subject Matter of our inward Devotion, though there are Writers of great Name in the Roman Church, of a quite contrary Opinion:

For Suarez tells us, That *it is not essential to Prayer to think particularly of what he says, and that it is not necessary to think of the things signified by the Words.* But I am not able to imagine, either how a Man can desire a thing which he doth not think of, or how he can pray for a thing which he doth not desire.

But yet he goes on to tell us, That *it is not necessary to the Essence of Prayer, that he who prays, should think even of the speaking of the Prayer.* So that it seems a Man may pray, when he thinks neither of the words nor meaning of his Prayer; and if so, I see no reason why our Great Grandfather's Statue, as before described, may not as truly be said to pray, as our Great Grand-father himself.

Cardinal Tolet indeed tells us, That *to attend to the words, so as not speak them too fast, or to begin* Instruct. Sacr. C. 13. N. 56.
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the next Verse of a Psalm, before he that recites with you hath done the former Verse, is necessary. And this indeed disables the Reverend Statue from performing what is necessary to Prayer. However a well-taught Parrot, according to his Doctrine, may Pray very devoutly, For, as he goes on, There is an attention, which is by understanding the Sense, and that is not necessary (therefore say I, so far as it is necessary, Parrot you pray very well) for if it were, very few would do their Duty, when so very few do understand what they say. We may thank your Prayers in an Unknown Tongue for that. But then, saith he, There is an attention relating to the end of Prayer, that is, that he who Prays, considers that he is present before God, and speaks to him, and this indeed is very profitable, but it is not necessary: Why truly then, our devout Parrot must content himself with the necessities of Prayer, and not aspire to this very profitable part of it. And even our own soft and smooth Representer tells us, That it is not necessary to have attention on the Words, or on the Sense of Prayers, but rather purely on God. Why truly, then, in my opinion, they were better use no words at all in their publick Prayers. For doubtless, their Minds would be better able to attend upon God in a deep Silence, than in the Noise and Clatter of a company of Words, of which they do not know the meaning.

Page 62.

But after all, our Author hath reserved (as he imagines) a very stinging period for the Close. *You who scorned (saith he) to use Latin Service, soon came to see your English Service with all scornful*

ful contempt banished out of almost all your Churches; and your People did soon grow to like no Service at all, since they mistook the Latin Service. But there is a late Book, called Foxes and Firebrands, that could have furnished our Author with a quite different account of this Matter, viz. That it was not the setting forth our Service in English, that made our People contemn and reject it; but the knavish Practice of the Jesuits and other Seminary Priests, who to divide our People from the Established Church, assumed the disguise of Zealous Protestants, (which by the way was something knavish) and therein, contrary to their own belief and persuasion, took all opportunities to preach down set-Forms of Prayer and Ceremonies, (which I cannot but think was very knavish, or at least a sufficient Evidence (if there were no other) that the Jesuits Morals do allow them not only to tell Lies, but to preach Lies to Hereticks, if it be with an intention to serve their Catholick Cause. For they were Authorised to preach this Doctrine (though in their own Consciences they believed it to be false) not only by a License from their own Society, but also by a Bull of Pius the Fifth). And from these prevaricating Preachments of their own Emisaries (as we have too much reason to believe) sprang all that Scornful Contempt in the Minds of our credulous and unwary People, which at length banished our English Service out of almost all our Churches.

But we have now some reason to hope, that our Scornful Contemnners will at length remember that there

there is a certain Being in the World, that hath too many Children of his own Temper; whom neither they nor we, have any great reason to dote on; whose common Practice it is to tempt Men to Sin, and then to Expose and Accuse them for it.

The End of the First Part, the Second
will soon follow.

E R R A T A.

Page 649. line 3. read (is it).

P. 658. l. 9. r. *ἐξυπνίζω*.

P. 667. l. 13. r. from.

P. 669. l. 30. r. withdrew.

P. 675. read *lodged it*.

P. 677. l. 25. *del.* Cardinal.

P. 680. l. 7. instead of [for] r. [from].

L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown
in St. Paul's Church-Yard, 1688.

The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of their Doctrine

FOR

Prayers in an Unknown Tongue.

PART II.

IMPRIMATUR.

Octob. 22. 1688.

L. Isbam.

I Now proceed, in the third place, to shew what Scripture-Arguments we have against Publick Prayers in an Unknown Tongue; which is so very absurd in it self, and so plainly repugnant to all the Ends of Divine Worship, that if we had not one word of Scripture against it, the reason of the Thing would be sufficient to justify our opposition of it to all unprejudiced Minds. But besides this, we have as plain and expresse Scripture against it as we could have well expected, had it been the Design of those Scriptures to oppose and condemn it. For,

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Pfal. 46. 7.

* Reg. Brev.
qu. 279.

Theod. in Loc.

Epist. ad Ma-
rel. To. 1. p.
279.

1st. The Scripture makes it necessary for our understanding, so far as it is capable, to concur with our Wills and Affections in all that Worship we render to God, which it is impossible for it to do when we worship him in an Unknown Tongue. Thus the *Psalmist*, *God is the King of all the Earth; sing ye Praises with understanding.* But when those Hymns of Praise that are to be sung in the Publick Worship, are in a Language the People do not understand, how can they sing Praises with understanding? And accordingly *St. Basil*, in answer to that Question, What is it to sing with Understanding? tells us, *That Understanding, when it refers to the words of the Holy Scripture, is the same thing as the Taste is to Meats; for as the Throat by tasting discerneth Meats, so the Mind doth Words: If therefore a Man be so affected in his Soul by the force of every Word (he sings) as the Taste is affected with Meats, he hath fulfilled the Commandment, which saith, Sing ye Praises with understanding.* But how is it possible for the Mind to taste and relish words of which it doth not know the meaning? By these words, saith *Theodore*t, *the Psalmist instructs us, not only to imploy the Tongue in singing of our Hymns, but to stir up the Mind to understand the Things that are spoken.* But we may stir our Hearts out before we can understand them, when they are spoken to us in an Unknown Tongue. To sing with Understanding, saith *Athanasius*, *is so to sing, as that there is a spiritual Harmony between the Soul and the Words; and they who sing after such a manner, as to join the Symphony of the Spirit with the Melody of the Words, singing with the Tongue, and also with the Mind, do greatly advantage, not only themselves, but also those that hear them.* But what Harmony can there be between

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tween the Soul and the Words? or how can her Affections keep Time with them, when she knows not one syllable of their meaning? If therefore we are obliged to sing Praises with Understanding, we are equally obliged, so far as we are capable, to understand what we sing; and how can we do this, while we sing in a Language we do not understand.

Again, the Apostle exhorts his *Ephesians*, in opposition to those drunken Songs the Heathen used in their *Bacchanalia*, *To speak to themselves in Psalms and Hymns, and spiritual Songs, singing and making Melody in their Hearts to the Lord.* Which in all probability respects not so much their private Conversation, as their publick Worship, as being opposed to that publick drunken Worship which the Heathen rendred to their God *Bacchus*. And if Christians in their publick Hymns and Songs of Praise, are obliged to make Melody in their Hearts to the Lord, that is, to keep Time with what they sing, with an inward hearty Affection; then doubtless, so far as they are capable, they ought to understand those Hymns, which they can never do in a Language which they understand not. And to the same purpose the same Apostle exhorts the Church of *Coloss*, *to admonish one another in Psalms and Hymns, and spiritual Songs, singing with Grace in their Hearts to the Lord.* Where, *by singing with Melody in our Hearts to the Lord, and singing with Grace in our Hearts to the Lord*, the Fathers generally understand singing with due attention, and answerable affection, to the Matter contained in those Holy Hymns which they sung in their publick Assemblies *. But how is it possible for Men to attend

Col. 3. 16.
* *Ambr.* in 5
Eph. 19.
Chrysostr. in
loc. Jerom. in
loc. and also the
Comment. on the
same Epistle
that goeth under
St. Jerom's
Name. Theod.
in Eph. Pri-
mas Irid. Oc-
cumen. Theo-
phil. Haimo.
Sedul.

to, or be duly affected with the matter of words whereof they do not know the meaning? either therefore the Obligation of these Apostolick Precepts must be quite worn out, or the Church of *Rome* must be highly to blame, who by wording her sacred Hymns in an Unknown Tongue, renders the performance of them impossible to the People.

2dly. The Scripture makes praying in an Unknown Tongue inconsistent with the Edification of the Church; so in sundry Passages of *1 Cor. 14.* where the Apostle throughout the whole Chapter purposely disputes against Preaching and Praying in an Unknown Tongue; for in those days the miraculous Gift of Tongues being very common in the Church of Christ, many of those who were inspired with it, were too apt to over-value themselves upon it, insomuch that to gratify their own Vanity and Ostentation, it became a usual Practice among them (and that particularly in the Church of *Corinth*) to preach, and pray, and sing Psalms in Languages unknown to their Auditory, without ever interpreting what they said into the Vulgar Tongue, either through wilful neglect, or for want of the Gift of Interpretation; against which evil Practice of theirs, the Apostle purposely opposes himself throughout this whole Chapter, and that principally upon this very Argument, that it was not consistent with the Edification of the Church, which he applies as well to Praying as to Preaching: So *ver. 2. 3, 4, 5. 6.* *For he that speaketh in an Unknown Tongue, speaketh not unto Men but unto God, that is, he speaks to the Understanding of none but God, who equally understands all Languages; for no Man understandeth him, howbeit in the Spirit he speaketh Mysteries, but he that*

that prophesieth, that is, expoundeth Scripture in a known Tongue, speaketh unto Men to Edification, and Exhortation, and Comfort; he that speaketh in an Unknown Tongue edifieth himself, provided he understands what he speaks; but he that prophesieth edifies the Church: I would that ye all speak with Tongues, but rather that ye prophesied; for greater is he that prophesieth, that is, he is much more useful to the Church, than he that speaketh with Tongues. Now, Brethren, if I come unto you speaking with Tongues, what shall I profit you, except I shall speak to you either by Revelation, or by Knowledge, or by Prophecy, or by Doctrine, i. e. either by expounding sacred Figures, or communicating my Knowledge in great Mysteries, or interpreting difficult Scriptures, or by a Catechistical Instruction of you what you ought to believe and do. So again, ver. 18, 19. I thank my God, I speak with Tongues more than you all; yet in the Church I had rather speak five words with Understanding, than by my Voice I might teach others also, than ten thousand words in an Unknown Tongue: in all which places the Apostle doth as expressly condemn Preaching in an Unknown Tongue without interpreting what is preach'd; as words can do it. But you will say what is this to us? We do no more preach in an Unknown Tongue than you do: And as for the Controversy in hand, 'tis only about praying in an Unknown Tongue, of which hitherto the Apostle hath taken no notice: To which I answer, First, That the Roman Mass contains in it not only Prayers, but sundry Portions of Scripture and pious Lessons, the latter of which as well as the former, are read to the People in an Unknown Tongue. Now either these Scriptures and Lessons are read for no end at all, or for the same end with,

Theod. in loc.

* Basil. Reg.
Erev. p. 278.

with Preaching, which is to instruct the People; and therefore the reason which the Apostle urges for Preaching in an Unknown Tongue, *viz.* the Edification of the People, doth equally inforce the reading of these Scriptures and Lessons in a known Tongue. But then, secondly, The Apostle applies this reason of his as well to Praying as to Preaching in an Unknown Tongue, and therefore if for that reason the one is not to be allowed, neither is the other: The reason why he forbids them to preach in an Unknown Tongue is, that it was a hinderance to the Edification of the People, and this very Reason he urges against their Praying in an Unknown Tongue: So *Ver. 14. For if I pray in an Unknown Tongue, my Spirit, i. e. my Gift of Tongues prays, but my Understanding is unfruitful,* that is, it is unfruitful to others. So *Theodoret, For the Fruit of the Speaker, saith he, is the Profit of the Hearers; and when the words of the Prayer are unknown to those that are present (saith St. Basil) the Mind of him that prays is unfruitful, because it profits none; but when those who are present do understand the Prayers so, as that it is capable of profiting them, then he who prays hath the Fruit, viz. the bettering of those that are profited by him* *: and that this is the Apostles meaning he himself assures us, *ver. 17. for thou verily givest Thanks well, i. e. thou, it may be, mayst be very devout in thy own Heart and Affections whilst thou art praising God in an Unknown Tongue; but the other, that is, he that doth not understand the Tongues thou speakest, is not edified.* So that the Apostle proceeds upon the same reason against Praying as against Preaching in an Unknown Tongue: And this our Catholick Scripturist acknowledges, for so he expounds those fore-cited

cited words, *ver. 14.* [*but my Understanding is without Fruit*] *that is*, saith he, *without the Fruit of Instruction, or edifying others*; and therefore by the way, that Passage of his is a little surprizing (tho it is only what his Master Bellarmine had taught him) where he would have his Reader note that until Verse 14. St. Paul only speaks of *using an unknown Language in Preaching, Exhorting, Interpreting, and Teaching, in all which Exercises we still use the Vulgar Tongue, so that hitherto he hath nothing against us*, no not when he himself confesses that St. Paul urges the very same reason against Praying in an Unknown Tongue, in which they of the Church of Rome agree with those *Corinthians* against whom he argues, that he had urged before against Preaching in an Unknown Tongue, in which they disagree with them. Whether the reason hold as good against the one as the other, I leave St. Paul and him to dispute it out; but certainly while a Man is urging the same reason against one thing as he afterwards intends to urge against another, he intentionally levels it at them both, and consequently, seeing St. Paul urges the same reason against Praying, which just before he had used against Preaching in an Unknown Tongue, it's a plain case, that while he was urging it against the one, he all along intended it against the other; and if the unedifyingness of an Unknown Tongue in either be a good reason against both (as it must be at least in St. Paul's Opinion) then while he urges it against an Unknown Tongue in one, he must necessarily condemn it in both; so that by our Author's good leave he and his Church are as much concerned in what St. Paul pronounces in the seven first Verses of this Chapter, where he only mentions Preaching in an Unknown

P. 165.

De verb. Die
lib. 2. c. 16.

P. 163.

Unknown Tongue, as in what he afterwards discourses from *vers.* 14, to the 18. where he treats of Praying in an Unknown Tongue, seeing he proceeds upon the same Reason in both: And therefore if notwithstanding this Reason, Praying in an Unknown Tongue be allowable, Preaching must be so too, seeing the same Reason in *St. Paul's* Opinion, acquits or condemns them both. Is Preaching in an Unknown Tongue allowable? No, saith our Author, No saith his Master *Bellarmino*: But why, I beseech you? because *St. Paul* condemns it as being unedifying to the Auditors. Is Praying in an Unknown Tongue allowable? Yes, very allowable say both: But doth not *St. Paul* urge the same Reason against this as the other? 'Tis true indeed; Why then, it seems *St. Paul's* Reason is good where it doth not condemn Holy Churches practice; but where it doth, away with it; that is, in plain English, it's Good or Bad as it serves our turn.

34. The Scripture condemns performing Religious Offices in an Unknown Tongue, as directly contrary to the natural End of Speech. The natural End of Speech, is, to communicate our Minds to, and make our selves be understood by one another, to which there is nothing can be more contrary, than speaking in a Language that is not understood by those that hear us, because hereby we do no more communicate our Minds to them, than if we did not speak at all. And thus *St. Paul* himself argues, *Vers.* 7, 8, 9, 10, 11. *For even things without Life giving sounds, whether Pipe or Harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the Trumpet give an uncertain sound, who shall prepare himself to the Battel? So you, except ye utter by the Tongue*
words

words easy to be understood, how shall it be known what is spoken? for ye shall speak into the Air. There are, it may be, so many kinds of Voices in the World, and none of them without signification; therefore if I know not the meaning of the Voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me. The Design of all which is to shew, that the end of speaking is to be understood; and that therefore he who speaks in a Language that is not understood, whether it be in common Conversation, or in Religious Offices, speaks to no purpose. Which Reason is equally applicable to speaking in Prayer, as in Preaching, since if it be not understood, it is as much in vain in the one as in the other. The *Romanists* would fain justify their using an Unknown Tongue in their Religious Offices, upon this Pretence, that it is only in Praying they do it, not in Preaching. But should you ask them why they speak in a Known Tongue in Preaching, their Answer doubtless would be to this purpose, because we would be understood; which is the proper End of speaking: But then, why do they speak in an Unknown Tongue when they pray? sure they will not answer, because they would be understood. But then, to what purpose do they speak at all, seeing, by speaking in an Unknown Tongue, they lose the proper end of speaking, and consequently speak in vain? And if to speak without End or Aim, be an absurdity in common Conversation, it is doubtless prophane as well as absurd in Religion: And I should think it much more excusable in the Mass-Priest to hold his Tongue, and turn his Congregation into a Silent Meeting, while he is acting over his set-form of Ceremonies, than to speak out the

Publick Prayers to them in a Language which they do not understand, it being far more seemly, in a Religious Exercise, not to speak at all, than to speak to no purpose : And St. *Paul*, I am sure, is fully of this Opinion, for 'twas upon this Reason that he required those who had the Gift of Tongues, *if there were no Interpreter, to keep silence in the Church, and to speak to himself and to God*, vers. 28. For either words are of some use in Publick Prayer, or they are not : if they are not, doubtless it would be far more becoming that Sacred Office to lay them wholly aside ; if they are, it must be either upon God's account, or Mens ; not upon God's to be sure, who understands our Thoughts and Desires, as well without words as with them. If upon Mens account, it must be either wholly upon the Priest's that pronounces them, or upon the Peoples also ; if it be wholly upon the Priest's account, it must be to raise his Devotion, and then he himself must understand the meaning of them, (which their Lack-Latin Priests cannot pretend to) for how can the Devotion of his Mind be raised by words that signify nothing to his Mind ? or if he doth understand them, why may he not as well raise his Devotion with them by reading them to himself alone, as by reading them out to the People, seeing by reading them to himself, he follows the Apostolick Precept of suppressing his Unknown Tongue, and of *speaking only to himself, and to God*. But if words are necessary in Public Prayers upon the Peoples account also, then it must be either to direct them what to pray for, or to unite their Desires in the same Petitions, neither of which can be performed by such words as they do not understand ; so that I cannot apprehend of what use the reading
or

or speaking Latin Prayers can be in a mere English Auditory (suppose) 'tis no more than breathing of so many empty Sounds (that signify nothing) into the empty Air, whilst the Priests and People are mere Barbarians to one another, that like two senseless Echoes, speak and respond they know not what, and to no purpose.

ashly, The Scripture expressly declares Praying in an Unknown Tongue, to be contrary to the Design and Nature of Religious Worship; which being a *reasonable Service*, requires, That our Rational Faculties should closely attend to, and concur with it; for the Life of Divine Worship consists in the Internal Acts of the Mind, such as Desire, and Love, and Hope, and Fear, and Reverence, &c. And unless these concur with the external significations of our Worship, (that is, our Words and Actions) and inform and animate them, it is all but a dead Formality. But how is it possible for us to join these inward Affections of our Minds, with those outward Significations of our Worship, when we know not what they signify? How should I accompany my Kneeling or Prostration in Prayer, with my inward awe and veneration, while I am perfectly ignorant of the meaning and signification of those Gestures? And when I lift up my Hands and Eyes to Heaven, how can I exert with it an inward aspiration of my Soul to God, if I do not know that by the one, I signify the other? In short, how is it possible for my Mind, in any Instance, either in Fact or Fiction, to join the Thing signified with the Sign, when I know not what the Sign signifies? And as it is in Actions in Prayer, so it is in Words, to which it is impossible for us to join those Desires and Hopes

Rom. 12. 1.

which they exprefs and fignify, if we do not know their fignification. Whilft therefore Men fay their Prayers in an Unknown Tongue, it is impoffible for them to join their Affections with them; and whilft their Affections are feparate from them, they are fo far from being acceptable Prayers, that they are only fo many empty Sounds in the Ears of God. And upon this very Topick the Apoftle himfelf difputes againft Praying in an Unknown Tongue, in the 15th and 16th Verfes of the aforecited Chapter; *What is it then? I will pray with the Spirit, or Gift of Tongues, and I will pray with the Understanding alfo; i. e.* as he who hath not the Gift of Tongues is wont to pray, *viz.* in a Language that he, and thofe who pray with him, underftand. *I will fmg with the Spirit, and I will fmg with the Understanding alfo. Elfe when thou fhalt blefs with the Spirit, or thy Unknown Tongue, how fhall he that occupieth the room of the Unlearned, or hath not thy Gift, fay, Amen at thy giving of Thanks, feeing he underftands not what thou fayeft?* Where the Apoftle makes it neceffary, in all Publick Prayer, that he who is the Mouth of the Congregation, fhould pray, or at leaft interpret his Prayer in the Vulgar Language of the People; and that for this Reafon, becaufe, unlefs the People underftand the Language of his Prayer, they are not capable of praying with him; and if they cannot pray in a Language they do not underftand, then an Unknown Tongue is utterly inconfiftent with the Nature of Prayer. And hence, in the following Verfe (where he ftill purfues this Reafon) he fupposes it neceffary for thofe who are to join in the Publick Service *to be edified, i. e.* (as it is notoriously evident from the whole Context) to underftand the fenfe and

and meaning of the words. This is the Apostle's own Argument, and when once our Adversaries have made it appear, that Men may truly pray in a Language unknown to them; for my part, I shall readily yield that they have fairly baffled Us and *St. Paul* together: But in the mean time this Argument stands in force against them in despite of all their Cavils and Evasions, which shall be considered in their proper place.

5thly, The Scripture makes praying in an Unknown Tongue utterly inconsistent with that joint Concurrence of Devotion that is required in Publick Worship: That in all our Publick Assemblies for Divine Worship it is required that we should joyn our Hearts and Affections in the same Confessions, Petitions, and Thanksgivings, is evident, as from sundry other Arguments, so particularly from that Response, *Amen*, which the People of God did always make at the close of their Publick Prayers, by which they express the Consent of their Hearts and Affections with those Petitions and Thanksgivings that were offered up in their Publick Assemblies. So in their publick Imprecations upon themselves and others, the Jews were expressly commanded to respond *Amen*; and in the close of the Psalm of Praise which *David* order'd to be sung by the Quire in the Temple, we are told that *all the People said Amen, and praised the Lord*; and so also when *Ezra*, in a publick Assembly of the Jews, *blessed the Lord the great God*, it is said that *all the People answer'd Amen, Amen, with lifting up their Hands*: And this Practice of theirs the Psalmist himself expressly orders and directs, *Blessed be the Lord God of Israel from everlasting and World without end, and let all the People say Amen*. And accordingly we find this very Practice

Deut. 27. 15.

1 Chron. 16.
35.

Nehem. 8. 6.

Psalm. 106. 48.

conti-

* Apol. 2.

continued in the Primitive Church, for so *Justin Martyr* * tells us, that the People always concluded the Divine Service with a solemn *ευχαριστία Ἀμην*. By all which it's evident that the People of God always esteemed themselves obliged to concur in their Hearts and Affections, and to make some Expression of their Concurrence with the Publick Prayers, which, how is it possible for them to perform when those Prayers are read to them in a Language which they do not understand? how can their Hearts follow, where their Understandings cannot lead? And in short, how can they hope, desire, or give Thanks for they know not what? Nay, and when they know not whether the words which they hear, contain a Petition or a Thanksgiving? And this is *St. Paul's* own Argument, *ver. 15, 16. I will pray with the Spirit, and I will pray with the Understanding also. I will sing with the Spirit, and I will sing with the Understanding also.* I do allow that you may lawfully use your Gift of Tongues in your Publick Worship; but then you must be sure that you interpret your Tongue that so you may be intelligible to others, *else when thou shalt bless with the Spirit, how shall he that occupieth the room of the Unlearned say Amen at thy giving of Thanks, when he knows not what thou sayst?* Where it is first implied that the common People ought to say *Amen*; that is, to consent with their Hearts and Affections in the Publick Prayers, and to express their Consent in them. And, secondly, it is expressly asserted that this they are not capable of performing, if they do not understand the Language of their Prayers; and if the unlearned *Corinthians* could not say *Amen* to those inspired Prayers for this reason, because *they knew not what*
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1 Cor. 14. 16.

he who dictated and pronounced them *said*; for the same reason neither can the common People in the Roman Church say *Amen* to their Latin Prayers, because they know as little what is said when they are read to them. So that by expressing her Publick Prayers in a Language unknown to the People, the Church of Rome renders their Duty of saying *Amen* to them impracticable.

6thly, The Scripture represents Prayers in an Unknown Tongue as a great Indecency in Publick Worship: For what an extravagant Spectacle would it seem to a Stranger that knows nothing of the matter, to see a company of People assemble together, with a mighty appearance of Devotion, only to see or hear a Priest officiating to them in a form of words, of which neither they nor he himself perhaps understands one Syllable! Suppose that this Stranger should go from one to another round the Congregation, and ask them every one in their Ear, Good Sir, you seem to be mightily concern'd and affected with what yonder Man in the gay Garment is reading; for my part, I understand not one word that he says, I would fain know whether you do? and suppose they should all of them answer, No truly, Friend, we understand no more than you. But why then do you ejaculate your Eyes, lift up your Hands, and beat your Breasts as if you did understand them? Why as for that we can give no other reason, but that we believe they are very devout words, and 'tis an old fashion among us thus to behave our selves whilst they are reading. What would this Stranger think of these People? Would he not laugh at their Simplicity, and be apt to suspect some flaw in their Brain-pans? And yet just thus doth
Str.

St. Paul represent the case, *ver. 23.* *If therefore the whole Church be come together in one place, and all speak with Tongues, and there come in those that are unlearned or Unbelievers, will they not say that ye are mad? But why will they say so? Because those that come to your Meeting, knowing that you meet upon a Religious Account, come with an intent to understand your way of Worship, to hear what you pray for, and to learn what you teach, instead of which you only fill their Ears with a loud Rattle of unintelligible Sounds, which convey no other Notion to their Minds but only this, that you are out of your Wits, seeing like so many Mad-Men you speak and hear without any end or aim; For to what purpose can you speak, when you do not speak to be understood? Or, to what purpose can you hear, when you do not hear to understand? And if speaking in an Unknown Tongue was so great an Indecency in those *Corinthian* Assemblies, as that in St. Paul's Opinion, it represented them more like Congregations of Mad-men than of Worshippers. I doubt if St. Paul had the censuring of the Latin Worship in the Roman Churches, where in most places scarce one in five hundred understands it, it would hardly pass for a very reasonable Service.*

7thly, The Scripture declares an Unknown Tongue in Divine Service to be of no other use, but only to give Evidence to the Truth of the Christian Religion, which use it serves not, as it is acquired by natural means; but as it is miraculously infused by the Gift of Tongues, was one of those Miracles by which God gave Testimony to the Truth of the Gospel, which it testified no otherwise than as all other Miracles did, *viz.* as it was a sensible Effect of the Divine Power, and this

this is all the use that the Apostle allows it in the Publick Exercise of Religious Worship, *ver. 21, 22. In the Law it is written, With Men of other Tongues and other Lips will I speak unto this People, and yet for all that, will they not hear me, saith the Lord*; i. e. though I intend to speak unto them in a miraculous manner, *viz.* by inspiring those by whom I intend to speak with the miraculous Gift of speaking unknown Languages, yet still they will continue obstinate in their Unbelief, from whence he infers in the next Verse, *Wherefore Tongues are for a sign not to them that believe, but to them that believe not; but Prophecy serveth not for them that believe not, but for them which believe*; i. e. the great end of speaking unknown Languages in your Religious Assemblies is, that by this miraculous Gift you may convince Unbelievers of the Truth of the Religion you teach: But the Gift of prophesying, or explaining to the People the Holy Scripture in their Vulgar Language serves for the Edification of Believers, and not for the Conviction of Infidels; seeing therefore that the proper use of speaking in an unknown Language in Religious Assemblies, was to give a miraculous Attestation to the Truth of Christianity, it thence necessarily follows, that when speaking an unknown Language in our Religious Assemblies doth not serve this use, it serves no Religious Use at all: but the Latin Tongue, as it is used in the Religious Assemblies of the Roman Church, can be no miraculous Attestation of the Christian Religion, (unless you will suppose it a Miracle for a Mass-Priest to understand it) and therefore it can be of no Religious Use there. If therefore an Unknown Tongue, even when it was miraculous, and as such, did serve the common end of Miracles, was not to be used in Publick Worship without an

Interpreter, how much less should an unknown Tongue be used that is acquired by meer Natural Means, and if the use of it were allowable upon this account only, because it was a Miracle, then when it is no Miracle, it is no longer allowable at all; suppose Latin to have been one of those Unknown Tongues that was spoke in those *Corinthian* Assemblies, if *St. Paul* condemned the use of it without an Interpreter in that Church, even though it was miraculous, and as such, was a Sign to convince Unbelievers, how much more would he have condemned it now in the Roman Church, where it is only an acquired Endowment, and as such, can be no Sign at all, unless it be of the Folly and Wickedness of those that impose it.

IV.

I now proceed to the fourth and last Head of Discourse proposed, which is to consider and examine the Objections which the Romanists urge against these Arguments of ours, which are all of them reducible to one General Head, which is this, That in *1 Cor.* 14. whence we deduce the main of our Arguments, the Apostle there treats not of the stated Liturgy or Worship of their Publick Assemblies, but of certain Extemporary Exercises of Preaching and Prayer performed by them, by the immediate Inspiration of the Holy Ghost, in the latter of which they allow that *St. Paul* disapproves the use of an Unknown Tongue, at least without an Interpreter, but not in the former, so *Bellarmino* (a), *Vane* (b), and our Catholick Scripturist (c). To which I answer.

1st, That it doth not appear either from this Chapter, or any other part of this Epistle, that they had any other Liturgy of Prayers in their Publick Assemblies (excepting the Lord's Prayer) than what was performed

(a) De Verb.
Dei lib. 2. c.
16.

(b) *Loß-sheep*.
p. 355.

(c) p. 164.

formed extemporaniously by inspired Persons; and indeed, whilst immediate Inspirations were so frequent and ordinary among the Pastors of the Church, and particularly of this Church of *Corinth*, there seems not to have been that urgent occasion for stated Forms of Liturgy, as there was afterwards when immediate Inspiration ceased, or became less common; for as by this Gift of immediate Inspiration the Pastors were secured from all Errors and Indecencies in these their extemporary Effusions; so the People having a moral assurance that the Prayers which were offered up in their Publick Assemblies were immediately dictated by the Spirit of God, could safely concur with them in their Hearts and Affections without making any pause to examine either the truth or lawfulness, fitness or propriety of each particular Passage, to which great Inconveniencies, both Pastors and People are unavoidably exposed whilst they joyn in such Extempore Prayers as are immediately dictated from the Invention of the Speaker; to prevent which, when the Gift of immediate Inspiration ceased, or at least became more rare, it is highly probable that the Bishops and Pastors of the several Churches collected from the Prayers of these inspired Persons such Confessions, Petitions, and Thanksgivings as they thought most proper, and composed them into set-Forms of Publick Prayer; so that stated Liturgies seem to have been substituted in the room of Inspired Prayers, and designed to supply the discontinuance of immediate Inspiration; for it's very strange, that if from the first beginning of Christianity there had been stated Liturgies prepared either by Christ or his Apostles for all Christian Churches, there should no mention be made of them, either in Scripture or Primitive Antiquity; for, as for those Litur-

gies that go under the venerable Names of the Apostles, such as St. *James's*, St. *Peter's*, and St. *Mark's*, it's now agreed by almost all the Learned of all sides, that though some parts of them are very ancient, and seem to have been introduc'd into the Christian Assemblies long before the close of the first Century, yet none of them are of that prime Antiquity they pretend to; but for Men so confidently to affirm, that besides these inspired Extemporary Prayers, there was at the same time a stated Liturgy used in the Publick Assemblies of the Church of *Corinth*, when they have not the least shadow of true Authority for it, is a suspicious sign that their Faces have at length out-worn the mean Infirmary of blushing. But if it be true that stated Liturgies were introduc'd to supply the room of inspired Prayers, then there is the same reason why the former should be express'd in a known Tongue as the latter, because where one thing is placed in the stead of another, they must be both designed for the same end; and therefore seeing that to obtain the end of an inspired Prayer, it was necessary it should be express'd in a known Tongue, it is no less necessary to obtain the end of a set-Form of Prayer, the end of both being the same.

2^{ly}. I Answer, That all those Reasons which the Apostle assigns against the use of an Unknown Tongue in an inspired Prayer, make as effectually against the use of it in a stated Liturgy, or form of Prayer. This I doubt not will evidently appear, upon a just examination of those pretended Disparities which our Adversaries make between the one and the other, which yet are only in three of those seven particular Reasons assigned by the Apostle: So that though we should allow these three to be real, yet till they find out four Disparities

sparities more, there are four substantial Arguments of the Apostle will still remain in force against them; and I am apt to think, that unless the four to be yet found out, prove better than the three that are found, it will appear in the main Issue that they have taken a great deal of pains to seek for that which they had much better have lost than found.

The first Disparity they pretend, between using an Unknown Tongue in an inspired Prayer, and a stated Liturgy is, That those inspired Prayers were intended for the Edification of the People; but so are not stated Liturgies, and therefore there is not the same necessity why the latter should be in a Known Tongue as the former. Thus *Fischer* (a). *Dr. Vane* (b). The Catholicick Scripturist (c). And *Bellarmino* himself (d). To which I Answer,

(a) Apud Dr. White p. 374.

(b) P. 358.

(c) P. 165.

(d) Ibid.

First; That stated Liturgies ought to be designed for the edification of the People, as well as those inspired Prayers were: And therefore when the *Romanists* tell us that they are not so designed, we give them free leave to speak this for themselves, and for their own Liturgy; and the greater shame we think it is, both for them and that; but we can by no means allow them to say this for us, or for any other Christians in the World, there being none but themselves that we could ever hear of, that have the Face to affirm, that their Publick Liturgies were never designed for the edification of the People, which perhaps is one of the worst things that can be said of a Liturgy; for the great end of Publick Liturgies (as I shall shew by and by) is to direct the Devotions of Christian Assemblies, into a common concurrence, with such Confessions, Petitions, and Thanksgivings, as are most conducive to their Spiritual Benefit and Advantage, to prescribe

to

to them such Confessions of Sin as are most apt to inspire them with sorrow for, and hatred and abhorrence of it, such Petitions for Mercy as are most apt to affect them with the sense of their Wants, and of their dependance upon God for Supply and Relief, with such Praises and Thanksgivings as are most apt to excite in them a grateful sense of the Divine Goodness, a flagrant Love of God, and a profound Admiration of his Perfections, together with an active Resolution of transcribing and imitating them in their Conversation. In a word, the End which God aims at in requiring us to pray to him, is not merely that we may pray to him, and accost him with our bended Knees, and humble Supplications; but, principally, that by Praying to him we may improve our selves in all those Holy and Devout Dispositions wherein the perfection of our Nature doth consist; and this the *Trent* Catechism it self acknowledges, *viz.* That the especial End of our Praying to God, is, *That by conversing with him, we may be the more ardently excited to the Love and Adoration of him* *.

* Part. 4. c. 2. sect. 7, 8.

And this, as all agree, is the greatest and most valuable part of our Edification. And if the Church of *Rome* intends that the Publick Prayers should minister to this End, *viz.* the Peoples Edification, doubtless she ought to let the People understand them; for how they can be edified by hearing such Prayers as they do not understand, I am not yet able to comprehend; but if she doth not intend it, I doubt that God's Intention, and hers, will be found directly opposite to one another: I am sure *St. Paul* requires, that in our Religious Assemblies *all Things should be done to edifying*: Not so, saith the *Scripturist*, for the greatest part of what is done there, *viz.* the stated and ordinary Service of the Church, is not to be done to edifying: So then it seems, the meaning of *let all Things*

Things be done, is no more than this, Let some few Things, and those the most inconsiderable, be done to edifying. Bellarmine indeed speaks something more warily, telling us, That *the Instruction and Consolation of the People, is not the principal End of Divine Offices.* De verb. Dei. lib. 2. c. 189. But then it seems it is an End, and therefore though it be not the principal One, it ought to be aimed at. But how can they at all aim to instruct the Peoples Understandings, by such Divine Offices as they do not understand? Or, how can they intend the Peoples Consolation by such forms of Words as convey no Sense or Meaning to their Minds? Well, but what then is the principal End of these Divine Offices? Why (*the Worship of God, saith Bellarmine.*) But to what purpose serves their Worship of God? do they worship him purely to worship him without any further End and Prospect? If so, I am sure they fall short of God's End in requiring Worship from his Creatures; for it is not for any advantage to himself that he requires our Worship and Service: *Our Goodness extends not to him, saith the Psalmist; nor is it any Gain to him that we make our Ways perfect:* Psal. 16. 2. Job 22. 23. And therefore if he aim at any Good or Advantage at all in it, it must be at Ours; that by these our solemn Adresses to him, we may be inspired with such an awful sense of his Majesty, as is necessary to oblige us to our Duty, that thereby we may be accomplished with all those Heavenly Graces and Perfections that are necessary to our own Happiness; and if for this End (which is in other words our own Edification) God requires our Worship, for this End we ought to render it to him; 'Tis true, saith the Scripturist, this was the End of those inspired Prayers St. Paul makes mention of, viz. *To edify the Brethren assembled, to excite him to love, to honour, and to praise God, not* in-

Ibid.

Psal. 16. 2.

Job 22. 23.

P. 151.

intending chiefly to pray to God for the People, as we do in our Liturgy. But do they design at all to edify the Brethren, &c. in their Liturgy? If not, I am sure their Liturgy falls short of one of the common Ends of Divine Worship: if they do, all that he talks is dull impertinence, seeing an Unknown Tongue doth equally obstruct the edification of the Brethren in a composed Liturgy, as in an inspired Prayer.

2ly. That there are sundry parts of the Roman Liturgy which can serve no End at all, unless it be the Peoples Edification; such are the Lessons, the Creeds, and pious Exhortations, which make a considerable part of it; the reading of which in their Publick Assemblies, can be of no other use, but only to instruct and edify the People. The Prayers, as they pretend, are the Prayers of the Priest only, whose peculiar Office it is to offer them up for the People, and therefore there is no need that the People should understand them. But sure they will not say that their Creeds and Scripture-Lessons are the Priest's only, or that it is his peculiar Office to be instructed by the Word of God, and make confession of the Christian Faith, or that he is to understand for the People, and confess the Faith for the People, as well as to pray for them; for if so, I doubt the Priest at last must go to Heaven or Hell too for the People, seeing he it seems must either perform or neglect for them a principal part of their Religion; unless therefore they will allow that the Scriptures, and Creeds, in their Publick Service, are intended for the edification of the People, I cannot imagine to what End they serve there, unless it be, like the Dead Pictures in Arras, to entertain the Eye, and make an empty shew of doing some-

something, while they do nothing. But if they are inserted there for the edification of the People, why are they inserted in an Unknown Tongue? Is it possible that the People should be edified by that which they do not understand? or that their Minds should be at all informed by that which conveys no meaning to their Minds? The Apostle tells us, That *all Scriptures are profitable for Instruction.* And that *whatsoever Things were written afore-time, were written for our Learning*; he means, for the Learning of the People sure as well as the Priest. But how can the Scriptures in the Roman Service be profitable, for the instruction and learning of the People, when they are all shut up from them in the dark Lanthorn of an Unknown Tongue, and not permitted to transmit to them the least Ray of Light and Information? It's certain therefore, whatever End these Scripture-Lessons are design'd for, they cannot be design'd to serve the End of Scripture, because the End of Scripture is to instruct, which it can never do in an Unknown Tongue.

2 Tim. 3. 9.
Rom. 15. 4.

We are told by the Council of Trent, That *the Mass contains very plentiful Matter of Instruction for all faithful People* *: And truly if it doth not, in my Opinion, * *'tis a very jejune and fruitless Office of Publick Worship: but notwithstanding it doth so,* (say those goodly Fathers) *it doth by no means seem expedient to us, that it should every where be celebrated in the Vulgar Tongue*; or indeed, that it should be any where so celebrated, for immediately afterwards they decree, *That the Custom of every Church in this Matter should be every where retained,* i. e. that the Mass should be every where celebrated in Latin, that being then the Custom of every Church in Communion with the Church of Rome; which is in

* Sess. 22. c. 8.

Ibid.

effect to make this open Declaration to the People, Good People, you must know, that in this same *Mass-Book* of ours, there is contained such excellent Matter for Edification, as if you would come at it, would do you a world of good, and make you much wiser, and better Christians than you are: But for Reasons best known to our selves, we think it expedient to lock it up from you in an Unknown Tongue: and therefore pray satisfy your Hunger with the belief, that here is great store of Spiritual Food for you, though you never be permitted to taste of it; and if you can subsist by believing, or make shift to live upon the Picture of a Feast; or, which is the same thing, to feed and nourish your hungry Souls with the sound of Words, without the Sense of them, with all our Hearts, much good may it do you. Good God! what shameful Bantering is this, in a Matter of infinite Moment? Are not the People most extreamly obliged to these tender-hearted Fathers, that only talk to them of Bread, but give them a Stone? But here all on a sudden, a Pang of Fatherly Compassion seizes them; But *lest* (say they immediately after) *the Sheep of Christ should hunger, and the little Ones desire Bread, and there be none to break it to them, the Holy Synod commands Pastors, and all that have the Care of Souls, by themselves, or others, while the Mass is celebrated, frequently to expound some part of those things which are read in it.* This indeed is something, but in reality amounts to very little: for,

First; They knew very well, that abundance of their Priests at that very Time, understood the Language of their Mass no more than the People, and so were incapable of expounding it to them.

Secondly; They could not but foresee, that several of their Priests who were able, would yet, through negli-

negligence, very often omit the expounding it, as it is notorious they have done ever since, and do to this Day; in which Cases, let their Mass contain never so much Matter of Edification, it is impossible it should edify their People, or render them either the better or wiser; and so notwithstanding this their pretended Charitable Provision, they have so ordered the Matter, that abundance of their *little Ones who desire Bread*, are in danger of famishing for want of it, they having lock'd it up from them in an Unknown Tongue, and left them to the courtesy of such *Oeconomists* as do sometimes want Will and sometimes Ability to distribute it to them; whereas had they but taken care to have it set before them in their own Native Language, those of them who were truly hungry would have made a shift, when ever they wanted help, to help themselves, but this will by no means down with that Church's Politiques, which stints the People to the Priest's allowance, and to reduce them to a perfect dependance, proportions them no more Spiritual Food than just what he thinks fit to carve them. But then,

Thirdly; 'Tis only *some part* of the Mass that they oblige the Priests to expound to the People, they do not prescribe how much, but leave that wholly to the Priests discretion, who may expound as little as he please; if they expound but one in an hundred of those Sentences wherein this matter of Edification is contained, the Injunction is satisfied, tho there are ninety nine of the hundred for which they are never the wiser; so that the far greatest part of this their *plentiful matter of Edification* doth, notwithstanding this Injunction, remain incapable of edifying for want of being expounded: for the reason why they expound any part of it is, because it cannot edify the People

while it is read to them in an Unknown Tongue, which reason, if it be good, obliges them either to expound the whole every time they read it, or to read no more than they expound; for if it cannot edify the People without being expounded, either the Priests must be very uncharitable in not expounding to them all that they read, or very impertinent in reading to them more than they expound.

Fourthly; The Injunction is only that they frequently expound, but how often is not determined, whether once a Week, or once a Month, or once a Quarter, all this is left to the discretion of the Priest, who, if he be either negligent or unskilful, can make this frequently to signify as seldom as he pleases; and I believe none of them ever thought themselves obliged by it to expound these *edifying things* as often as they read them: but then to what purpose do they read them when they do not expound them? for how can they be edified by that which they do not understand? The Council it self supposes, that when the Priest doth not expound, *the Sheep of Christ must hunger, and the little ones desire Bread in vain, there being none to break it to them*, for it is to prevent this Mischief (as they pretend at least) that they impose this frequent Exposition; so that by this frequently, they license their Priests many times to send Christ's Sheep away an hungry, and not to break the Bread of Life to them, let them never so earnestly desire it: and seeing how often is not determined, it is as often as the Priest thinks fit; so that after all, this seemingly compassionate Injunction amounts to no more than this, It is our Will and Pleasure, good People, to lock up the Bread of Life from you in an Unknown Tongue, but lest you should starve, we do hereby injoyne your
Priests

Priests frequently, or as often as they please, to bring it forth and break it to you in your own Native Language. Truly we are much obliged to your good Fatherhoods for injoyning our Priests to use us as they please, or, which is much the same, to feed us as often as they shall reckon themselves obliged by this loose and undetermined *frequently*; but God help our poor Souls that are thus abandoned by you (who should have taken better care of them) to the meer Mercy and Charity of every slothful, or vicious, or ignorant Priest.

Fifthly, and lastly; The *Exposition* here enjoined is not at all specified or determined; they tell us that those Prayers and Religious Discourses which St. Paul treats of, were designed for the Edification of the People, and therefore it was necessary they should be interpreted into their Vulgar Language. Was it so? Then pray what was *the plentiful matter of Edification* in your Mass designed for? To be sure if for any thing, it was for the Edification of the People; and if so, the same reason obliges you to interpret it into the Language of the People; and therefore, if by expounding it they do not mean interpreting it into the Vulgar Language, by their own Confession, St. Paul's Reason is as much against their matter of Edification in Latin, as against those Sermons and Prayers in an Unknown Tongue; so that unless by their Exposition of this matter they mean interpreting it into the Vulgar Language, St. Paul's Reason, even by their own confession, doth as much conclude their Priests to be Men that *speak into the Air*, and *Barbarians* to their People, and doth as much oblige them to *keep silence in the Church*, as it did those inspired Speakers in an Unknown Tongue, against whom he levels it; but that
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* Vid. Ledefm.
c. 15. Sect.
Decret. Con.
Trid. n. 2.
† Vid. Epist.
Cler. An. 1660.
p. 62.

by expounding, they do not mean this sort of Interpretation, we have too much reason to believe ; not only because no such Interpretation is practised among them, or at least very rarely, but also because their own Divines tell us, that the sense of the Council was, *That the People should be instructed only by Sermons* *, and that such a Verbal Interpretation, *during the Celebration of the Mass*, was condemned by the Council *as the cause and seed-plot of many Errors* † : by which it seems that by *expounding*, they meant no more than preaching upon, or expounding some Doctrine or Ceremony contained in the Mass ; and if so, it is no more an expounding of the Mass than of any other Book in which that Doctrine is contained : so that hitherto I cannot apprehend to what purpose all this plentiful matter of Edification in the Mass-book serves ; not to edify the People to be sure, for why then should it be lock'd up from their Understanding ? Ay, but it is there that it may be read to them : but to what purpose is it to read to them, when such effectual Care is taken that they should never be the wiser for it ? Why, it is read that it may be expounded : but sure it may be expounded whether it be read or no ; and then to what purpose is it read, when it is not expounded ? Why are the Peoples Ears continually harraled with a tedious jangling of words, which signify nothing to their Minds ? They contain in them edifying matter, you will say : But what does this edifying matter signify, when it is so worded that it cannot edify ? In short therefore, all this plentiful matter of Edification, which the Council assures us their Mass contains, is only a Cipher to the People ; while it is continued in an Unknown Tongue, it's read to them with as little effect as if it were read only to their Church-walls, it being

being impossible that they should be edified by hearing that which they do not understand, nor doth the Exposition they require, at all mend the matter, seeing by that they do not mean rendering it into the Vulgar Language, without which their reading it is all in vain, and if they did, yet still their reading it in Latin is impertinent; for to what purpose can their reading of edifying matter serve, whilst they read it so as that it cannot edify, unless it be to shew that the Priest hath Learning enough to read Latin. So that this pretended Disparity between the stated Liturgy of the Church, and those inspired Prayers and Discourses of which St. Paul treats, viz. that the one was designed for Edification and the other not, amounts to nothing; both because Publick Liturgies ought to be designed for Edification, and a great part of the Roman Liturgy must be so designed as well as those inspired Prayers and Sermons, and consequently the one as well as the other ought to be exprest in the known and vulgar Language, without which neither can edify.

2dly, Another Disparity they make between stated Liturgies and those Religious Exercises St. Paul treats of, is, that in the latter the People were obliged to joyn, but not in the former; thus our Scripturist, *These Prayers, i. e. the set-Forms of Prayer in our Liturgy, are chiefly appointed to the Priest, who well understands them, to offer them up to God for the People; and elsewhere, The chief end of the Liturgy is to pray to God for the People.* So also Bellarmine, *The Prayer of the Church is not made to the People, but to God for the People, and therefore there is no need that the People should understand it in order to their profiting by it, but it is sufficient that God understands, which he illustrates by one Man's presenting a Latin Petition to the King for another who understands not Latin: which*

Pag. 166.

Pag. 168.

De verb. Dei
lib. 2. c. 16.

plainly

Apud Dr. White
P. 374. 375.

plainly implies that in the Church's Prayer the Priest only prays for the People, but not the People for themselves. And thus also *Fisher* more expressly, *The Publick Service is for a continual daily Tribute or Homage of Prayer and Thanksgiving to be offered publickly, and paid unto God by his Priests.* And from hence they conclude, that tho it was very necessary that those inspired Prayers should be spoken in the Vulgar Tongue, because all the People were obliged to joyn in them, yet as for stated Liturgies, provided the Priests understand them, whose Prayers they properly are, it is no great matter whether the People understand them or no, they being not obliged to pray them: it is needful indeed that the People know what is done in general, viz. That God is worshipped and honoured, that the Priest prays to him; that good things are asked of him for the People, and Thanks given to him; that the Memory of Christ and his Passion are celebrated, and the Sacrifice offered to God; and this no Clown is ignorant of, and this is sufficient: * To which I answer;

* *Ledesma*
C. 21. n. 23.

First; That tho the People were not obliged to joyn in the stated Offices of Publick Prayer, yet there is the same reason why they should understand the Language of them, as why they should understand any thing at all appertaining to them; they themselves confess that in their Publick Liturgy there are sundry things, at least, which the People ought to understand either by Actions, Ceremonies and Circumstances, or by Custom, Affinity with the Vulgar, or Books interpreting and containing Prayers correspondent to every part wherein the Auditory is concerned †, and that by publick Signals they should be taught when to kneel, to adore, to knock their Breasts, when to rise, when to stand, or to do any thing else that concerns them, or is proper for them to do ||: it is enough, say the Rhe-

† *Protest. de Unit.*
of Script. Proof.
P. 9.
|| *Cath. Script.*
P. 166.

Rhemists, *that the People can tell this holy Oraison*, (viz. *Pater Noster*) *to be appointed to call upon God, tho they do not know to what Petition their part pertaineth*; and sure if this be enough, then so much is needful: But why is it necessary for the People to know these things, viz. that *Pater Noster* is a form of words appointed to call upon God, unless it be to excite them by the sound of these words to call upon God, or that such and such *Actions, Ceremonies, and Circumstances*, are intended for Signals to them *when to kneel, to adore, to knock their Breasts, &c.* unless it be to stir up their Hearts to that inward Devotion and Compunction which these Actions of theirs do express and signify; and if this be the reason, then certainly it is at least as necessary that they should call upon God when *Pater Noster* is pronounced, and be inwardly devout and contrite when the Signals were given to kneel, &c. as to know those things which are but the means of these Ends. There can be no Religious Purpose served by the Peoples knowing that now the Priest is calling upon God, unless it be to excite them to call upon God also; and if it be necessary for them to know that God is invoked, to the end that they may invoke him, then sure it is as necessary for them to invoke him, as to know that he is invoked; and if it be necessary that the People should be instructed, when the Priest is praying to the end that they may pray also, sure it is necessary they should be instructed in such manner as is most effectual to excite them to pray; and then I would fain know whether plain and intelligible Words are not far more instructive than dumb Shews and Signs? or, whether an illiterate English-man would not be far better instructed in order to his being excited to pray, by *Our Father*, which he understands, than by *Pater Noster*,

which he understands not ; or, which is the same thing, whether Mens devout Affections are better excited with their Understanding or without it ? for I would fain know, Are the People obliged to call upon God when they hear those words *Pater Noster*, or to confess their Sins with Contrition of Soul when they hear *Miserere* ? If they are not, what necessity is there that they should know that *Pater Noster* is an Invocation of God, or *Miserere* a Confession of Sin to him ? seeing in point of Duty they are not at all concerned in it : if they are, I desire to know again, whether they are obliged to call upon God and confess their Sins in that form of words, or in some other : If in that form, then in the first place, the People are obliged to joyn with the Priest in the Publick Prayer, which is the Point we contend for : And secondly, they ought to understand the sense and meaning of those Forms, it being impossible for them to express the Devotion of their Minds in a form of words which they do not understand : if in some other, the Church ought to have provided such other Forms as the People might understand (which it yet never did) otherwise, whilst the Priest, who hath less need of a Form, is praying and confessing by Form, the People who have more need must be left to pray and confess *Extempore* : and for what good reason this should be I cannot apprehend, seeing not only the matter of the *Roman* Prayers, but the words too (if they were translated into the Peoples Language) are generally as proper for the People to pray and confess in, as for the Priest : either therefore the People are bound to pray in time of Publick Prayer, or they are not ; if they are not, I see no necessity why they should be instructed in any thing appertaining to the Publick Prayers, seeing their Duty is not at all concerned in them ;
if

if they are, what good reason can there be assigned why they should not pray in those Forms of Prayer which the Priest reads to them? seeing the matter of those Prayers is as proper for the People to pray, as for the Priest, and consequently so would the Prayers themselves, if they were but express in the Peoples Language.

Secondly, That there is no part of Publick Worship in which the Duty of the People is not as well concerned as of the Priest. The Publick Worship of Christians consists either of Prayers, Praises, and Thanksgivings, or of Communion in the Christian Sacraments; to all which I think no Christian will deny but the People are as much obliged as the Priest; and therefore to quote Scripture-Proofs for this, would be the same thing as to cite Chapter and Verse to evince that all Christians are obliged to believe in God and in Jesus Christ: And if in all these Instances all Christians, as well Laity as Clergy, are obliged to worship God, then either they are obliged to it in private only, or in publick also; if in private only, to what purpose should they frequent the Publick Worship wherein they have nothing to do? for what can they have to do in Publick Worship, but to worship? if in publick also, then either they must joyn with the Priest in their Acts of Worship, and pray, and praise, and give Thanks with him in the same stated Forms, which is the thing we contend for, (and which draws after it an absolute necessity of having those stated Forms in the Vulgar Language, it being impossible for them to pray and give Thanks for they know not what); or else they must perform their Worship separately from the Priest, either in distinct Forms of Prayer, and Praise, and Thanksgiving, or from their own Extemporary Invention,

which (besides what hath been said against it under the former Head) must necessarily introduce a vast Confusion into the Publick Worship; for at this rate it will be impossible for them ever to unite their Hearts and Affections in the same things, which is the peculiar advantage of Publick Worship; that there is a concurrence of Hearts in the same Acts of Worship, and an union of Desires in the same Petitions throughout the whole Congregation, which renders them more acceptable and prevalent: but whilst the People are left to pray separately from the Publick Liturgy, in all probability there will be as many different Hopes, Desires, and Affections in their Worship, as there are different Men in the Congregation; here will be one confessing his Sins, there another returning Thanks for Mercy; and whilst this Man is praying for Heaven, another will be praying for a good Harvest, a third for Repentance or Pardon, a fourth for a sick Wife or Child; and whilst a fifth is imploring of assistance against Temptations, a sixth will be deprecating Thunder and Lightning, Storms and Tempest; and so there will be as vast a Confusion of Affections in their Worship, as there was of Languages among the Brick-layers of *Babel*: if therefore the People are at all obliged to pray, and praise, and give Thanks in the Publick Worship, which one would think no Christian should deny; it is impossible for them otherwise to perform it with any decency or order, but in Conjunction with the Priest in the Publick Prayers, or Liturgy; and this they can never do, unless they understand the Language of it. And then as for the Sacraments, seeing the People as well as the Priest, do by partaking of them enter into and renew their Vow and Covenant with God, which, so far forth as they are capable, must be their own free and
volun-

voluntary Act, it is necessary they should joyn and concur in them either by their *Sponsors*, who act for them, as in Baptism, or by themselves, acting for themselves, as in the Eucharist; for how can they perform a Federal Right between God and themselves without concurring in it by their own free Act and Deed? We are told indeed by the *Representer*, *That the Mass being a Sacrifice, wherein is daily commemorated the Death and Passion of Christ, by an Oblation made by the Priest, of the Body and Blood of the Immaculate Lamb, under the Symbols of Bread and Wine; according to his own Institution, 'tis not the business of the Congregation present, to imploy their Ears in attending to the words, but their Hearts in contemplation of the Divine Mysteries, by raising up fervent Affections of Love, Thanksgiving, &c. And for this, he tells us, there is little need of Words, a true Faith without these is alsufficient.* Now granting all this to be true, about the Mass's being a Sacrifice in the Roman Sense; yet, by this good Author's leave, I cannot apprehend, but that if the words they use in the Celebration of it, were plain and intelligible to the People, and apt and proper for the Occasion, *their imploying their Ears in attending to them, would very much assist their Hearts in contemplation of the Divine Mysteries, &c.* Nor can I think their Faith *so alsufficient*, especially in a Point so contradictory to their Reason, (as Transubstantiation is) as not to need the assistance of plain, instructive, and perswasive words. The Apostle tells us, *That Faith it self comes by hearing*; and that which begets it, to be sure must nourish and increase it: But if Words are of no use at all in the Celebration of the Mass, in the Name of God to what End do they use them? and why are the People *commanded* (as just before he tells us they are)

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are) to assist at the Church-Service, and to hear Mass, when in this they are instructed not to understand the Words, but to know what is done? What confounded Gibberish is this! the People must hear the Words of the Mass, but not employ their Ears in attending to the Words; that is, they must hear them, so as not to hear them. Again, they must hear the Words of the Mass, and be therein instructed not to understand the Words; that is, they must hear the Words to no purpose, so as to be never the better or wiser for hearing them. Once more, they must hear the Words of the Mass, which they do not understand, so as to understand by them what is done in the Mass; that is, they must understand by Words, which they do not understand. Well, go thy way for a bold Heroick Self-contradictor, thou mayest defy the best Master of Nonsense of them all, to vouch in so few Lines, so many direct Repugnancies. But to pass by all this; Is there nothing in their Mass but only the Sacrifice? Are there not Lectons and Sequences proper enough to edify the People, were they permitted to understand them? Are there not Responses appointed to them, in which they might express their devout Desires, did they but know the meaning of them? In a word, are there not Post-Communions, in which, together with the Priest, they might offer up their Prayers and Praises to God, did they but understand the Language of them? Without which it is impossible for them to join in them; and this they themselves confess, by pretending this disparity between those inspired Prayers St. Paul treats of, and their Latin Service, viz. That in the former, the People are obliged to join, but not the latter; which supposes, that they must understand the Service they are obliged to join in; and consequently, that they cannot join in the

the Latin Service, because they do not understand it; for could they join in the latter, as well as the former, this Disparity could be no Reason why the one should not be in a Known Tongue as well as the other. In short, we argue, that there is the same necessity that the People should understand the stated Prayers of the Church, as that they should understand those inspired Prayers which *St. Paul* treats of, because they are obliged to join in one as well as the other. And we confess, say our Adversaries, were this Reason good, there would be the same necessity; but therefore we assert, that there is not the same necessity, because, tho we allow they were obliged to join in those inspired Prayers, yet we utterly deny that they are obliged to join in the stated Prayers of the Church, this must be their Sense, or this pretence of Disparity between these two sorts of Prayer must be Nonsense: and therefore seeing the whole of their Service is worded in Latin, which is an Unknown Tongue to most of their People, it necessarily follows, that the most of their People are not obliged to join in any part of it, and consequently in those Congregations, where neither the Priest, nor any of the People, understand Latin; their Prayers are read, and no Body is obliged to pray them; and their Worship is performed, and no Body obliged to worship by it; which is a plain confession, that that which they call their Publick Worship, is no Worship; or which is the same thing, a Worship that no Body is concerned in, or obliged to.

Thirdly; That the Publick Prayers of the Church have been always look'd upon as Prayers that were common to the People with the Priests; for so it's plain, that the Publick Prayers of the Temple were common to all the People, and that they joined in them; not only from their responding *Amen* at the close of them,

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Psal. 29. 9.

Psal. 42. 4.

Psal. 107. 32.

Vid. *Lightfoot*,
Vol. 2. 156.
158.Apolog. 2. p.
97, 98.

(as was observed before) but also from several passages of Scripture; such as, *In the Temple doth every one speak of his Glory. And I went with the Multitude to the House of God, with the Voice of Joy and Praise.* And again, *Exalt him in the Congregation of the People, and praise him in the Assembly of the Elders.* All which do shew, that the People were to join in those Publick Prayers and Praises that were offered in the Service of the Temple. And indeed it was an ancient Canon of the Jewish Church, (as their own Doctors tell us) *He who prays, ought always when he prays to join with the Church:* And they tell us particularly of Eighteen Prayers in their Publick Service, which the People were every day obliged to pray; or at least, if they were hindered by Business, or indisposition of Mind, to pray one Prayer, which was the Summary of them all; and these Prayers they were obliged (if they had time) to repeat after the Minister of the Congregation; as appears by that Rule of theirs, *When a Man goes into the Synagogue, and finds the Assembly praying the additional Prayer,* (that is, a Prayer which the Minister added to the Eighteen, as the close of all) *if he is sure he shall begin and end, so that he may answer Amen after the Angel of the Church, let him say his Prayers, i. e. his Eighteen Prayers, or at least the Summary.* And that the Christian, as well as Jewish People, did always join in the Publick Prayers, might be demonstrated, if it were needful, from innumerable Authorities of the Fathers: Of which it will be sufficient at present to cite three or four; *Justin Martyr* tells us, That in their Administration of Baptism, *the whole Assembly being gathered together, did put up Common Prayers for themselves, for the Baptized Person, and for all others throughout the World, with an attentive Mind;*
and

and that in their Sunday's Service, after they had heard the Scriptures and Exhortations, *they rose up together and poured forth their Supplications.* And that they all joined in the same Prayers, is evident, not only from the Apostolick Constitutions *, where the substance of the Prayer they used in Baptism is recorded, under the Title of, *The Prayer for the Faithful*; but also from that account which *Clemens Alexandrinus* gives us of their Publick Worship *; *The Terrestrial Altar of the Christians, is the Assembly of such as join together in Prayers,* *ἓνα ὡς ἓν ἔχον φωνὴν καὶ νοῦν καὶ ἓνα γνώμονα, having, as it were, one Voice or Sentence; so that there may be properly said to be in the Church, σύμψυχοι, a breathing together the same Breath; for the Sacrifice of the Church is the Word that ascends as Incense from the Holy Souls, their whole Minds together, with their Sacrifice, being made known to God.* Origen in answer to *Celsus*, who charges Christians with using barbarous Words in their Worship, tells him that it is utterly false, *That the Greeks in their Prayers, used the Greek, the Romans, the Latin; and that every one prayed to God, and praised him in his own Dialect: and so the Lord of all Dialects, hears them praying to him in every Dialect, expressing, with one Voice, in divers Tongues, the Things which those divers Tongues signify; for he prefers not one Tongue before another, whether it be Greek or Barbarous, as being either ignorant of, or not regarding what is spoken in other Languages* *. * Lib. 8. c. 10
* Strom. 7. p. 717.
* Cont. Cels. p. 402.

By which it's evident, that Christian Assemblies did then, not only pray the same Prayers, (for otherwise how could they be said to pray with one Voice?) but also that their Prayers were all expressed in their own Vulgar. *St. Cyprian* expressly tells us, *That in their Assemblies with the Brethren, they celebrated the Divine Sacrifices of Prayer and Eucharist, together with the Priest*

* De Orat.
Dom.

* Ep. 63. P.
95.

* Hexam.
Hom. 4. To. 1.
p. 46.
† Vid. *A Treatise in Confutation of the Latin Service.*

of God *. And to name no more, St. Basil in his Apologetick Epistle for his Monks, tells the Clergy of *Neocæsarea*, That at break of Day, we all in common, as from one Mouth and Heart, offer a Psalm of Confession to God, every one making the Penitential Words his own; and if you shun us for these things, you must shun the Egyptians also, both the Libias, those of Thebes, Palestine, Arabia, Phœnicia, Syria, and the Inhabitants near Euphrates; and in a word, all those that have any esteem for Prayers, and Vigils, and Psalmodies *. Which plainly shews, that it was then the manner of all Christian Assemblies, to join together in the same Prayers; and that they did not only pray them, but vocally repeat them after the Priests, is evident from what he elsewhere tells us; and St. Ambrose from him, viz. That from the Prayers of Men, Women, and Children to God, a mixed Sound was heard in the Church, as it were of a Wave dashing against the Shore *. A great many more Authorities might be produced to this purpose †, but these I think are sufficient to satisfy any modest Man, that in the Publick Prayers, both of the Jewish and Christian Church, the People were always look'd upon as obliged to join and bear their parts: And if in this the Church of Rome be singular from all other Churches, (as our Authors will have her) the more is her shame; and though this be bad enough, I wish to God it were the only criminal singularity she is guilty of. But,

Fourthly, and lastly; The Church of Rome it self must be forced to own, that the People are obliged to join in her Publick Prayers with the Priests, or to confess her self guilty of the highest absurdity; for both in her Mass and Breviary, the Priest is ordered to preface a great part of the Prayers with *Oremus*, i. e. *Let us pray*. Now, I beseech you, who doth the Priest mean by

by *us* ? I cannot think he means himself only, for then he must split himself in twain to make an *us*; and divide himself by his Christian-name, from himself in his Sir-name; and so *Joseph* must call to *Mumford*, *Let us pray*; and if he means not this, (as sure it is not imaginable he should mean so wild an Absurdity in such a serious Matter) he must mean himself, and the People: but then, why should he call upon the People to pray, if they are not obliged to pray with him? If it be said, that he only calls upon the People to pray, but not to join with him in the same Prayer; besides that there can be no Reason assigned, why the People should not join in the same Prayers; and a great deal, why they should, these Prayers containing nothing in them, but what is as proper for the People as the Priests: besides this, I say, it's evident that the Intention of this *Oremus* is, to excite both Priests and People to join together in the same Prayer; for the Priest speaks to himself, conjunctly with the People, *Let you and I pray*; and therefore his meaning must be the same to both, but to himself his meaning is to excite himself to pray the following Prayer, and therefore it must be the same to the People: As for instance, when in the Office of the *Vigils of Pentecost*, the Priest saith, *Let us pray: O God, who hast commanded us, by the Mouths of the Prophets, to forsake temporal Things, and pursue Eternal, &c.* it's plain, that he admonishes himself to pray this very Prayer; because immediately after he is to read a portion of Scripture; and therefore he must either read one Prayer, and pray another, or pray that Prayer, or none: and if the meaning of his *Oremus* be to excite himself to pray that Prayer, it must be to excite the People to do the same; which necessarily supposes the People to be obliged to join with the

Priest in the same Prayers, otherwise the *Oremus* signifies nothing; and indeed, take it at best, it signifies nothing to the generality of the People, few of whom understand the signification of it; and suppose they all understand that it signifies, *Let us pray*, yet are they never the wiser for it; For what must they pray? Why they must pray, *Deus qui nobis per prophetarum Ora, &c.* But, good Sir, what is that? Why it is Latin. Is it so? truly had it been *Welch* or *Arabick*, it had been all one, we understand neither the one nor the other. Understand! what is that to the purpose; I tell you, you must pray it whether you understand it or no. That is a very hard case indeed, for a company of silly Souls as we are, to be required to pray we know not what; or, which is the same thing, to desire and hope for good things *in nubibus*, where we know neither what they are, nor of what importance they are to us; and the truth of it is, it is not only hard, but impossible; for seeing it is the knowledge of good Things that renders them desirable, how is it possible for Men to pray for, or desire of God the good Things contained in a Prayer, of which they have no knowledge, and which, for all they know, may be a Charm instead of a Prayer, or an Imprecation of Mischief, instead of a Supplication for Mercies. But let this be as it will, it is a plain case, that whenever the Priest pronounces his *Oremus*, (which he is very frequently obliged to do) he calls upon the People to join with him in the same Prayer, which supposes them obliged so to do: and if they are so, it's evident our Disparity-makers depart as far from the Sense of their own Church, as from the Truth, when they tell us that the People were obliged to join in those inspired Prayers which *St. Paul* treats of, but not in the stated Liturgy of the Church; and

and that therefore there is not the same necessity why the latter should be in a Known Tongue as the former.

3dly, and lastly; Another Disparity they make between these two sorts of Prayer, is in respect of the Languages in which they were express, *The Apostle*, saith *Bellarmino*, speaks of that sort of Prayer and giving of Thanks which was performed by the Gift of Tongues, in some Language that was utterly extraneous, which nobody understood, as Arabick, or Persick, and which he who spoke it many times did not understand, but he doth not speak of the Divine Offices, which being composed in Greek were understood of many *; and to the same purpose *Fisher* †, *Vane* ‡, and the *Rhemists* *, who tell us, *The Apostle* condemns a barbarous Tongue, but not that which is understood by learned and civil People in every great City, as Hebrew, Greek, and Latin: and to the same Note cants our *Scripturist*, who is sure never to boggle at an Absurdity where-ever his Master *Bellarmino* leads the way, *St. Paul*, saith he, doth not so much as mean here to exclude the use of such well-known Tongues as Greek and Latin were, that is, such as were the Languages well known to all the better-bred sort of most Nations; so that here is nothing against the Mass said in Latin through the Latin Churches, or in all those Western Parts, where all knowing and understanding Men very commonly know this Language. To which I answer,

* De verb. Dei
lib. 2. c. 16.
† Ibid. p. 372.
‡ Pag. 358.
§ Amot. p. 451.

Page 170.

First; That this pretended Disparity perfectly contradicts the two former, viz. That the stated Prayers of the Church are not designed either to instruct the People, or for the People to joyn in them, for both which purposes those inspired Prayers, of which *St. Paul* discourses, were directly intended; and therefore, tho it was very needful that the People should understand the latter, yet it is altogether indifferent whether they under-

understand the former or no; and if it be so, it's all one what the Unknown Language is, whether it be Barbarous, or Civil, Arabick, or Greek, or Latin, provided that the Priest understands it, and if he doth not, he may as well officiate Mass in Arabick written in Latin Characters, as those Priests do in Latin, who understand neither Latin nor Arabick. To what purpose therefore do they tell us, that *the Apostle condemns only a Barbarous Tongue which no body understands, but not that which is understood by learned and civil People*? Is it needful or no for the People to understand their Prayers? if not, why should the Apostle condemn a Barbarous Tongue which no body understands, and which no body needs to understand? if it be, their two former Disparities vanish into Air, there being no other imaginable Reasons why it should be needful for them to understand their Prayers, but only that they may be instructed by them and inabled to joyn in them. The Apostle, you say, *means to exclude Barbarous Tongues, such as Persick and Arabick*: And pray why doth he so? because no body understands them: But what need any body understand them? (and if none need, the Apostle meant to exclude them without reason) unless it be that they may be directed what to pray for, and instructed to joyn in the Prayer; and if so, then it seems it is needful both that the People should be instructed by, and joyn in the stated Prayers of the Church as well as in those Extemporary inspired Prayers. And thus to establish a third Disparity, you have fairly tript up the Heels of the two foregoing; *The Apostle doth not mean, you say, to exclude the use of such well-known Tongues as Greek and Latin were, which were understood by all the better-bred sort of most Nations*, and why not these as well as Persick and Arabick?

why

why, because these are better understood. *Ware Hawk*, I beseech you! this is a very dangerous Reason, and if I may advise you, do not meddle with it; for then it will unluckily follow, not only that Publick Prayers ought to be celebrated in such Languages as are best understood (and I am apt to think English in *England* is better understood than Latin) but also that the People ought (at least those of them *that are better bred*) to understand their Prayers, that so they may be instructed by them and joyn in them, and then good night to your two preceding Disparities: but this is the common fate of Men that are listd to serve a bad Cause, that their Reasons generally fall foul upon themselves, and instead of encountering their Adversaries, run a-Tilt at one another.

Secondly; That if this Objection signify any thing, it allows it to be very needful for Men of Learning and Education to understand their Prayers, but not for the Unlearned, which is notoriously false; for it grants that the Apostle condemns the use of such Barbarous Tongues in Prayer as no body understands, but not of such as are understood by Men of Learning and good Education: from whence it must follow either that the Apostle doth needlessly condemn such Barbarous Languages in Publick Prayer as the Learned do not understand, or that it is needful that the Learned should understand the Publick Prayers, but not the Unlearned, which is directly contrary to the sense of the Apostle, *Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the Unlearned say Amen at thy giving of Thanks, seeing he understands not what thou sayst?* Where he plainly condemns the use of an Unknown Tongue in Prayer, not so much for the sake of the Learned as the Unlearned; for it seems the Un-
known

known Languages in which they pray'd were, some of them at least, such as the Learned among them did as well understand, and consequently could as well say *Amen* to, as the Learned among us do the Latin Prayers in the Roman Liturgy. But this would not suffice our Apostle, tho it very well suffices our Objectors; it is sufficient, say they, that the Publick Prayers be exprest in a Language that the Learned in all Countries and Congregations understand, and can say *Amen* to, this is not sufficient, saith the Apostle, the Language of your Publick Prayers ought to be such as the Unlearned as well as the Learned understand, and can say *Amen* to. Here are two contradictory Sentences, which of them is in the right, I leave St. Paul and them to dispute; but our dapper *Touch-stone*, who in his Road of Controversies rarely ventures a step farther than *Bellarmino* leads him, here thinks he may make as bold to contradict his Guide, as he doth to contradict St. Paul: and truly so far I conceive he is in the right; but then presently after he is as much in the wrong again, For, saith he, St. Paul's saying how shall he that occupieth the room of the Unlearned say Amen? shews that such giving of Thanks was not accustomed to be made in the Vulgar Tongue, and requires, or rather supposes, that in the Services of the Church there should be some other to supply the room of the Unlearned, that is, one that should have further understanding of the Tongue in which the Service of the Church is said; but had the Service been in the Vulgar Tongue, there needed no Man to have supplied the place of the Idiot that understandeth not: So that then it seems they had a Learned Clark in every Congregation, who perfectly understood that Unknown Tongue, in which the Service of the Church was said, and said *Amen* to it for the Ideots and Unlearned;

learned; in which choice Period the good Man, to shew his Impartiality, contradicts himself as well as *Bellarmino*, for a little before in answer to this Text of *St. Paul* he very gravely tells us, that *there were two kinds of Prayer, or giving Thanks, in the Church, the one private, which every Man saith by himself alone; the other publick, which the Priest saith in the Name and Person of the whole Church. As concerning Private Prayer, no Catholic denies that it is very expedient that every Man pray in his own Tongue, to the end he may understand what he says.* Pag. 139.

So then it seems the Prayer in an Unknown Tongue which *St. Paul* condemns, is only private Prayer *which every one saith alone by himself*, otherwise to what purpose is all this? And if so, our Clerk's place will be void again; for how great plenty of Clerks soever there might be in the Primitive Ages, I can hardly imagine that every one in the Congregation had a Clerk at his Elbow ready to say *Amen* to his private Prayer as soon as it was finished; but if the Prayer in the first Sentence be Publick Prayer (as our Author affirms it is when he calls it *the Service of the Church*) and the same Prayer in the second Sentence be a Private Prayer, (as it must be, or the whole must be impertinent); I see no way he hath to vindicate himself from a plain self-Contradiction, but to dismiss his Distinction and his Clerk together. But instead of doing this, in the next Paragraph he falls bloodily foul upon the poor Ministers of *Geneva*, for attempting to turn his imaginary Clerk out of his Desk by rendring *St. Paul's* words *most deceitfully and maliciously thus; He that is an Ideot how shall he say Amen? instead of he who supplies the place of an Ideot.* Pag. 35. A wise Man one would think when he thus lays about him should make some distinction between his Friends and his Enemies; but our wise

Ibid. ut supra.

Author here deals his blows at random, and makes no distinction between those hated Ministers and his own dear Master *Bellarmino*, but mauls them both together; for they both agree in the same Interpretation, and are equally guilty of interpreting our dear Clerk out of his Place and Function; for so *Bellarmino* tells us, *That those words of the Apostle, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου*, according to the Greek Phrasiology, doth not signify one that acts for, or instead of the Ideot, but one that sits in the place of the Ideot, or is an Ideot, or of the class of the Ideots, as St. Chrysostom and Theophylact upon the place, of which he gives several Instances; and then in the next Paragraph but one he tells us, that in the times of the Apostles all the People did respond in the Divine Offices, and that there was no Man constituted to respond for them, for which he quotes the afore-cited Passage of *Justin Martyr* at the end of his second Apology; and then he goes on to shew that the same Custom was continued for a long while after, both in the Eastern and Western Churches, which he proves unanswerably from St. Chrysostom's Liturgy, and from St. Cyprian's Sermon on the Lord's-Prayer, and St. Jerom's Preface to his second Book on the Epistle to the Galatians, to which, if he had thought fit, he might have added several other Authorities: all which our Author would have done well to consider before he fell into those raving fits against the Ministers of *Geneva*, in which, instead of correcting them, he only forces them to take up the Primitive Fathers and his own dear Master together, and lashes them most unmercifully upon their backs.

Well then, after all, it seems this Objection of our Adversaries is as direct a Contradiction of St. Paul as of us, he tells you that he means to exclude praying in
all

all such Languages as the *Unlearned* do not understand, and therefore cannot say *Amen* to. No, say our Adversaries, by your good leave *St. Paul*, your meaning is only to exclude praying in such Languages as the *more learned* do not understand; so that it seems they understand *St. Paul's* meaning better than *St. Paul* himself. But why should he mean to exclude such Languages only as the more Learned do not understand? Is it because Scholars only are obliged to pray? This I think is such a Reason as no Christian will admit. But what other Reason can you assign why Scholars should understand the Language of their Prayers, but only this, that thereby they may be the better enabled to pray? for if they can pray as well without understanding their Prayers as with it, there can be no imaginable need why either the Learned or Unlearned should understand them, and consequently this provision of *St. Paul* for the Learned will be wholly needless and impertinent; but certainly if to understand the Language of our Prayers be any advantage to us in Prayer, the Unlearned must have an equal right to it with the Learned, seeing both are equally obliged to pray; as for the Learned they understand their Prayers as well in the Vulgar as in any Learned Language; but the Unlearned understand them only in their own Vulgar; Why then should the Unlearned be excluded from this great advantage of understanding their Prayers, whenas would the Church but give leave, they might enjoy it in common with the Learned? But if there were a necessity of excluding one or the other, I should think it much more charitable to exclude the Learned, the other being incomparably the greatest number; for if the advantage of the Hearers be at all to be regarded in the Service of the Church, then certainly the advantage of the most Hearers is most to be regarded.

Thirdly ; That *St. Paul* condemns the use of an Unknown Tongue in Prayer, not because it is Barbarous, but because it is Unknown ; and this his reasoning against the use of it doth all along shew, because he that uses it *speaks not to Men*, because he *doth not edify the Church*, because *his understanding is unfruitful to others*, because *he doth not teach or instruct others* ; and because others *not understanding him, cannot say Amen to him*. All which, in other words, amounts to no more than this, because the Tongue being Unknown, can convey no Notices of the Speaker's Mind to the Hearers. To what purpose then do these Men talk of barbarous and learned Languages ? whenas if a Man speaks in Latin to those who understand not Latin, he is far from speaking to them, teaching and edifying them ; and if he prays in Latin, his Understanding is as unfruitful to them, and they are as far from being able to say *Amen* to his Prayer, as if he spoke and prayed in *Arabick* or *Persick*. But *Latin* is a Language which all Scholars understand. What then ? The Question is not, whether some or all Scholars understand it, but whether the People understand it, of whom the Religious Assemblies do consist ? for if they do not, it is an Unknown Language after all. There were in some of those *Corinthian* Assemblies, such as could Interpret the Unknown Languages that were spoke there, and consequently understood them ; notwithstanding which *St. Paul* condemns the use of them, because they were unknown to the People. We are told indeed, by the sage Author of *Protestancy destitute of Scripture-Proof*, that their *fixed Forms of Divine Offices, are in a Language the most certain, and the most intelligible, not only in Christendom, but in every Auditory*. Which if it be true, the Controversy is at an end, for we desire no more but to have the Publick Prayers performed in such a Language as is most intelligible to every Auditor.

Auditory. But, good Sir, are not your Divine Offices in Latin? And do you seriously believe that English is not incomparably better understood in our English Auditories than Latin? I am sure if you do, your Faith is of a peculiar make from all the World's: But, pray, how is it most intelligible? for hitherto this seems to me one of the wildest Paradoxes that ever was published to the World: why, you must know it is not intelligible as all other Languages are, by the particular form and articulation of its Words. No! then I dare boldly say, it is so intelligible as never any Language was since the confusion of Languages. But how then, I beseech you? Why, it is *intelligible to every one, by either Actions, or Ceremonies, or Circumstances, &c.* I confess for such an Action, to speak so or so, or that this or that is the Language of such a Ceremony or Circumstance, are figurative Expressions, common enough in most Languages; but for a Language, to speak, or to be intelligible by Actions or Ceremonies, is such a Scheem of Speech, as no Figure will warrant that I ever yet heard of, unless it be the Figure *Blunder*; we will allow your Actions, your Ceremonies and Circumstances to be very significant, and their significations to be very intelligible: But pray what is this to your Language? A *French* Shrug, or an *Italian* Grimace may be intelligible enough to a Man that understands not one word either of *French* or *Italian*; and so may the Cringings, and Bowings, and Prostrations of a Mass-Priest be to the People, tho they understand not one word of all the Latin Service he recites to them; but still, if they understand not the Language, it is in *St. Paul's* sense unknown to them; how well soever they understand the Ceremonies; and for my Life, I cannot see how the Intelligibility of the Actions & Ceremonies of their Prayers should excuse their expressing them in unintelligible words: For to what end serve these

these intelligible Actions and Ceremonies, unless it be to instruct the People? and in what are they to instruct them, but in the Prayers and Divine Offices to which they appertain? And if it be needful that the People should be instructed in the Prayers, (as it must be, or these Actions and Ceremonies must be needless) I would fain know which is the more likely way to instruct them, whether by dumb Signs and Shews, or by intelligible Words, or whether the People would not better understand the Prayers by hearing them pronounc'd or read in their own Language, than by seeing a Priest perform the most significant Actions or Ceremonies of Prayer? and if they would, pray how doth your using the least effectual means to instruct the People, excuse your wilful neglect of the most effectual means? so that in all this Pretence, there is nothing but perfect shuffling. The Question between you and us is, Whether the People understand the Language of your Prayers? for if they do not, it is Unknown to them, and under that Notion is condemned by *St. Paul*: Some of the People, you say, do understand it, that is, one in 500 perhaps understand it; and so many it's probable of the *Corinthian* People understood *Arabick* and *Persick*: or suppose it were but one in a thousand, the Case is still the same; if the generality of the People are the People: and the generality of our People do no more understand *Latin*, than the generality of the *Corinthians* did *Arabick* or *Persick*, the one as well as the other must be an Unknown Tongue to the People; and if it be so, I see no way you have, after all your tricking, shuffling, and doubling, to justify your Latin Service, but by appealing from *St. Paul's* Authority.

Fourthly, and lastly; That supposing the People did understand Latin when they hear it, yet this will not at all excuse their muttering their Latin Prayers in so low a Voice that the People cannot hear them. The *Representer* tells

tells us, That if their Prayers were in their Mother-Tongue, he should receive but little advantage by it, because the greatest part is said in so low a Voice, that it is not possible he should hear it. And if this be true, I am fully of his Mind, because words which he doth not hear, can doubtless signify no more to him than words which he doth not understand : but this is only excusing one Fault by another ; for if it be a Fault to perform the Publick Prayers in an Unknown Tongue, it is doubtless as great a Fault to perform them in an Unheard Tongue, seeing what is unheard must be unknown : But why do they mutter them in so low a Voice, contrary to the current sense and practice of the Primitive Church ? I confess, if the Language of them be unknown to the People, (as I doubt it is) it is no great matter how low the Voice is in which they are pronounc'd; for to what End should the People hear that which they cannot understand ? But if they do understand a Latin Prayer when they hear it, (as some of their bolder sort of Authors would fain insinuate they do) I am sure they do not understand it when they hear it not : An Unknown Language in Publick Prayer is forbid, because it hinders the People from understanding the Prayers ; and in my Opinion it is as hard for the People to understand the Prayers in a Known Language when they do not hear it, as in an Unknown Language when they do hear it ; but if they can understand it, notwithstanding they neither know the Language, nor hear the words of it, truly they are much greater Conjurors than ever I took them for.

And thus, I think, I have returned a full Answer to all the Cavils of our Adversaries, the very best of which are so very thin and transparent, that if I might advise them, they should ramper no more with 1 Cor. 14. And seeing there is no perswading St. Paul, either by fair means or foul to be reconciled to their Practice, even to let him alone

Vid. Hof-
meist. in 1
Cor. 14. p.
272.

alone for the future to abound in his own Sense; and this some of their own Authors have judged the most advisable course, who having tried all manner of Artifice to vex and torture the Text into a compliance with their Church's Service, and all to no purpose, were at last forced to betake themselves to this Resolution, That *the Church doth not at all offend in departing from this Institution of St. Paul, it being left free to the Church, not only to violate this Institution of St. Paul, but also the Institutions of God himself, supposing it to have been once profitable to the Church, but now to be unprofitable.* And this I confess is a full Catholick Answer, not only to what St. Paul, but also to what God himself hath said or can say: but before they attribute to their Church such an exorbitant Authority over the Word of God, it concerns them to beware, lest while they seek to evade St. Paul's Authority, they verify his Prophecy in 2 Thess. 2. 3, 4. where he tells us that the Day of Christ *shall not come except there come a falling away first, and the Man of Sin be revealed, the Son of Perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God.*

T H E E N D.

E R R A T A.

P. 710. l. 4. instead of *for*, read of. *Ibid.* for *would*, r. *could*.
P. 725. l. 11. read $\epsilon\chi\omega\nu$. *Ibid.* read $\gamma\upsilon\acute{o}\mu\upsilon\nu$.

L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown
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The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of their Doctrine

CONCERNING

*The Celibacy of Priests, and Vows
of Continence.*

PART I.

IMPRIMATUR.

Octob. 23.
1688.

Hen. Wharton, *Rms. in Christo P. ac*
D. D. Wilhelmo Archiep. Cantuar.
à Sacris Domest.

THERE is nothing more specious in the Church
of *Rome*, and carries a greater shew of more
than ordinary Purity and Self-denial, than
their professed Celibacy and Virginitie, and
the vowed Continency of their Priests and others;
this seems a very high degree of Mortification and
Abstinence from the allowed Pleasures of Sense, and
from all low and carnal Enjoyments, and such an over-
coming the strongest, ^{and} the most mean and brutish
Passions and Inclinations of our Bodies, that it has all the
5 I appearance

appearance of an Angelical Perfection, of a more singular and exalted Sanctity than what is common to most Men; and so helps to beget amongst some People a great esteem and veneration, of those who thus affect and pretend to a more seemingly severe and more spiritual way of living; but the unhappiness is, that those who have been the most remarkable for these affected Abstinences, Mortifications, and Self-denials, above other common Christians, have been generally Men of no greater Vertue or Religion than others, but only have had something more in them, either of Superstition, or Design, or both. The Hereticks of the first Ages who lie under as bad a Character for vileness and lewdness as any Persons whatever, yet were great pretenders to some thing of this Nature; the Gnosticks in the beginning condemned Marriage, and abstained from Flesh, that under these Pretensions, as Epiphanius says, *they might draw others into their Snares* *. The Ebionites, and Encratites, and Aquarii that spawned from them, *carefully abstained from all Flesh, and were every day baptized, and celebrated the Eucharist only in Water, for fear of being defiled with the taste of Wine* †. And those who were the most famous for those extraordinary Severities, such as Marcion, Montanus, and Manichæus, were the greatest Pests and Disturbers that the Church ever had; and generally they that are so much for overdoing and bringing in some imaginary Perfections, beyond what God has required of them, and raising and refining Christianity, above that low and ordinary State which Christ left it in, by some singular and peculiar Improvements of their own, these are very unfortunate, and do always miscarry in their new Projects and Designs, ~~whereby~~ ^{by which} they would make themselves wiser than God, and mend and improve his Laws

* Epiphanius.
Hæres. 23.

† Id. Hæres.
30.

Laws, by some higher Perfections than he requires, or calls for; but they betray great Ignorance and great Superstition, and do not truly understand either the Nature of God, or of Vertue and Religion, who think there is any great Matter in all these forced Severities, and unnatural Abstinencies from what is innocent, and lawful, and allowable; and that these are any way good in themselves, or higher degrees of Perfection; or that they are a proper Means, either to merit of God, or to procure his Favour, or recommend us the more to him; or that it is any way evil and unlawful, or less pure and perfect, to use those natural, and free, and innocent Liberties and Enjoyments which God has no where forbidden and restrained us from, and which are not in themselves either matter of Vice or Vertue.

The False-teachers in the Apostles Time, first set up such Severities and Abstinences, especially from Meats and Marriage, with a *touch not, taste not, handle not*: And they were apt thereby to cheat the World, and delude weak and unwary People with a false Opinion of their greater Sanctity. These things *had a shew of Wisdom*, as the Apostle says, *Colos. 2. 23.* and *neglecting the Body, without any regard to the Flesh for its satisfaction*. These mortified Saints seemed to be above the Body, and to have very little care or concern for it; but yet the Apostles speak against them as the very worst of Men, and the greatest Seducers, and as preaching the Doctrine of Devils: How far they are guilty of this, who censure the Marriage of the Clergy as Carnal and Impure, and therefore unbecoming the Sacred Office and Employment, I shall consider more fully afterwards: I premise this, to take off any such foolish Prejudice and Mistake which is got into the Heads of some weak and superstitious admirers

οὐκ ἐν τῇ
πνι ἀρετῇ
πλησμονῶν
τῶ σαρκοῦς.

of Celibacy and Virginity, who neither consider the Nature of Things, nor the Nature of the Gospel and Christianity, so wisely and fully as they ought to do; for the one of these makes it sometimes absolutely necessary for the Priests to marry; and the other does so plainly allow and approve it, that I wonder our Adversaries should ever attempt to bring any thing against it out of the Bible. The Priests of the Old Testament, under which God required some peculiar Purities of Body, were all married, and their Marriage was necessary to the very being of their Church, and a thousand times more so than Infallibility is now: For had any of their Enemies designed to destroy their Succession, the taking the present Method of the *Roman* Church, and forbidding the Priests to marry, had effectually done it; Marriage was as necessary then to preserve the Church, as it was to people the World. And before that, in the Time of the Patriarchs, the Elder Son, who was the Head of the Family, and was to keep it up, was a Priest: And all the Men that are now in the World, derive their Rise and Original from a Priest, who both sacrificed, and was a Preacher of Righteousness.

As to the New Testament, there is not any Alteration made by our Blessed Saviour nor his Apostles in this Matter; which there ought to have been very expressly, had any such thing been intended or designed by them. But though a new Order of Priests is there set up, who were not to beget and to propagate their own Order as the Jewish were; yet their having Wives and Children is particularly mentioned, not as necessary, but as allowable in their Characters and Qualifications; so that were not our Adversaries Men of Courage and Resolution, that can face a Canon's Mouth,

Mouth, and run up to it though it thunder never so loudly, and be levelled never so directly against them, they would never offer to meddle with Scripture, and to turn that against Priest's Marriage which every where speaks for it, and expressly allows it; but they resolve to try to make good their own vile Character and abuse of Scripture, that it is a Nose of Wax that may be wound any way as one pleases; and that one may prove any thing whatever by it, and make it speak even Contradictions. *Hobbs* I remember, and *Spinoza*, do very often quote Scripture for some of their Principles against the Truths of Religion, as *Milton* does for Divorce, and *Ochinus* for Polygamy: And all these may with as much Reason make use of it for to justify their Opinions, as the *Papists* produce it against Priest's Marriage. How Scripture can be brought off to plead against it self, and to condemn a Bishop, a Priest, or a Deacon's having a Wife, when it says of every one of them, *Let them be the Husbands of one Wife*, is hard to imagine, unless our *Roman* Adversaries can by their Infallible Power of interpreting Scripture, make one Wife in all those places to signify no Wife at all; for according to our Heretical way of understanding the Scripture by our own private Spirit and Judgment, or as they call it, *Fancy*, it must have another meaning.

Father *Mumford* the Jesuit, in his *Catholick Scripturist*, brings that very place of *1 Tim. 3.* thus translated according to them, *It behooveth therefore a Bishop to be the Husband of one Wife*. To prove the single Life of Priests; It will require, sure, great Art to improve it to that purpose; but thus he does it; 'In the first Birth of 'Christianity, Virginity was so rare, both among *Jews* and *Gentiles*, that it was not possible to find Men en-

'dued

‘dued therewith, who were both of sufficient maturity
 ‘in Years and Knowledg, &c. as is requisite in Bishops
 ‘and Priests; yet even then the Apostles would have
 ‘this at least observed, that no Man who married a se-
 ‘cond Wife, should be made a Bishop, no nor a Dea-
 ‘con, nor Priest. And therefore ever after none of
 those should be any Husband, or have any Wife at all;
 that should have been put in to make up the Argu-
 ment, *they should now be the Husband of one Wife,*
hercafter of none, which the Apostle could easily have
 added, had he designed any such thing as the Jesuit
 would have him.

Since we are fallen upon this place, and they at-
 tack us even in our own strong Hold, I will first make
 good this, and some other places against them for
 Priests Marriage, and then examine what they can
 pick up or bring against it. But this is such an impregna-
 ble Defence for us, that none of their little Attempts up-
 on it can ever shake or move it. For can any thing in
 the World be plainer, for God’s allowing and approving
 of the Marriage of the Clergy, than those Rules and
 Directions of St. Paul; *A Bishop must be blameless, the*
 1 Tim. 3. 2, 4. *Husband of one Wife—having his Children in subjection*
with all gravity; and if any be blameless, the Husband
 Tit. 1. 6. *of one Wife, having faithful Children,* he was fit to be
 ordained an Elder. And so, *Let the Deacons be the*
 1 Tim. 3. 12. *Husbands of one Wife, ruling their Children and their*
 ‘*own Houses well—and even so must their Wives be*
grave, &c. How contrary are these to the quite diffe-
 rent Qualifications now required in the Church of
 Rome, that they vow Continence, and profess Virginity,
 and have neither Wife nor Children. And what can
 be said to such plain places as these are? Why, Father
Mumford hath told us, That it was the great rarity and
 difficulty

difficulty of finding such as profess'd Virginitv in the beginning of Christianity, who were fit to be Ordained, that was the Reason of this allowance: and I believe this will be a lasting Reason for it, that it will not be possible to find a sufficient number of Men to discharge the Sacred Office, who will profess, and let me add, keep those Vows of Virginitv. But how does he know that this was but a temporary Allowance? Does the Apostle give any such intimation by his words? And may we not as well suppose, from any thing we find in them, that the other Rules and Directions about a Bishop's *being given to Hospitality, not given to Wine, no striker, not greedy of filthy Lucre,* were but temporary too? Yet even then, says he, *the Apostles would have this at least observed, That no Man who married a second Wife, should be made a Bishop, or a Deacon, or Priest.* Well, although the allowance of a first Wife be quite different from allowing none, yet why not a second sometimes? when there may be the very same Reasons for that as for the first; and the Considerations of *not burning, and avoiding Fornication,* may as much justify and oblige to the taking a second Wife as a first: A Bishop, a Priest, or a Deacon, were to be the Husbands but of one Wife, but why may not that mean but of one Wife *at once,* and not one Wife *in all*? Why, 'tis otherwise understood by the Councils and Fathers unanimously: And Father Mumford is sworn, we know, to interpret the Scripture according to the unanimous Consent of the Fathers. But has he consulted *Theodoret* upon the place, who is expressly against him, and says, *The Apostle has not herein rejected second Marriages, which he often commands* *. But it was the Custom of the Greeks and Jews to have many Wives at the same time; and they

* *ὁ ἀπὸ τῆς ἀποστολῆς
τῆς ἐκείνης ἐστὶν ὁ νόμος
ὅτι ὁ ἀπὸ τῆς ἀποστολῆς
τῆς ἐκείνης ἐστὶν ὁ νόμος
ὅτι ὁ ἀπὸ τῆς ἀποστολῆς
τῆς ἐκείνης ἐστὶν ὁ νόμος*
Theod.
in loc.

used

used to divorce and put away their Wives, for slight Occasions, and to marry another; which was not a thing of so good Fame and Credit, though it were allowed by the Laws, that he should be made a Bishop who had done

* *ἢ ἢ ὃ αὐτὸς τὴν πατέρα
ἐξ ἑκατέρων ἐτέρᾳ συνεζύγη
μὴ μὲν αἰδὸς καὶ κατηρείας ὁ
πατὴρ οὐκ εἶ τοῦ ἑαυτοῦ τοῦ ἑαυτοῦ
τοῦ δὲ ζύγει τὴν πατέρα*—Ibid.

so: For if he put away his former Wife, and join himself to another, he is worthy of reprehension, and liable to blame; but not so, if Death took away his former Wife *. So that he plainly embraces this Explication, which St. Chrysostom and other Fathers do also agree in, (which it is not my business to examine, since he is enough to spoil our Jesuit's pretended Unanimity) that a Bishop should be the Husband of one Wife, that is, not have two Wives living at the same time, one married after the Divorce of another, as many other Christians probably had, especially before their Conversion, which was such a blot to their Reputation as would have too much blemished and stained the sacred Function; but *This*, says our Jesuit, *is shewed evidently not to be the meaning of those words, namely (that they never had at one and the same time more Wives than one before their Conversion) for he useth just the same Words and the like Expressions when he could have no such meaning; for Chap. 5. where he speaketh of chusing a Widow (for the end there intended) he in like manner saith, She should be a Widow, having been the Wife of one Man, ver. 9. How ridiculous is it to say that here (where there is just the same Expression) the meaning is, that only such should be chosen to be Widows (for the end here appointed) who had had but one Husband at one time before her Conversion; for neither Jews nor Gentiles did ever permit Women to have more Husbands than one at once, it had been therefore ridiculous to require that which could not but be: But did not both Jews and Gentiles often put away and divorce their*

their Wives? Nay, was it not a Custom for some Women to divorce themselves from their Husbands, as appears by *Justinian* *? and might not the Wives, * *Novel. 117.* when so divorced, marry again to other Husbands? and so a Woman might have been the Wife of two Husbands living at the same time; of one from whom she was divorced, and of another to whom she was married after such Divorce; but this not without some Scandal and Imputation to her Credit, which made her unfit in the Apostle's judgment to be chosen into the number of Church-Widows. This I hope may give our Jesuit Satisfaction in this matter; but if it do not, what mighty advantage will it be against the Marriage of the Clergy, if they were to have but one Wife? What is there more, either of Inconvenience by involving Men in Worldly Cares, or of Undecency by performing the Conjugal Acts in the repeating of Marriage, than in the continuing it? All their Arguments from those Topicks against the Marriage of the Clergy, will hold as strongly, if there be any strength in them, (which I shall examine by and by) against first Marriages as second; and I am afraid the same superstitious Whimsy and Conceit which first opposed the one, was the true cause of the dislike of the other; tho' bating some Accidents of the Wives dying young, before those natural Ustions and Fervors are gone off, which the Spirit of God, which best knows our frame, hath made a necessary Reason of Marriage, there is nothing of that Danger or Temptation to private Persons, or that Scandal to Religion in general by the prohibition of second Marriages as of first; and therefore the Greek Church which has preserved the Tradition of Priests Marriage from the time of the Apostles, and has only

limited it to the Times before Orders, but does not afterwards either dissolve the Marriage, or forbid the use of it, is nothing so blameable as the Church of *Rome*, which hath usurped an unreasonable Power to do both, against the Laws both of Christ and of Nature, and against the original End and Institution of Marriage.

I might bring other very probable places of Scripture for Priests Marriage, as that of *Heb. 13. 4. Marriage is honourable in all*, i. e. in all Persons, without any exception to Priests; for tho $\pi\alpha\tau\epsilon\rho$ may possibly be of the Neuter Gender and signify Things, yet there is no reason to exclaim so much as they do against that Translation which renders it Persons, since the Apostle so immediately speaks of Persons in the same Verse, as opposed to these $\pi\alpha\tau\epsilon\rho$ who are married, *but Whoremongers and Adulterers God will judge*; and those words being added with the Particle $\delta\epsilon$, plainly show that the other $\pi\alpha\tau\epsilon\rho\varsigma\ \kappa\alpha\iota\ \mu\omicron\upsilon\tau\epsilon\rho\varsigma$ are to be taken affirmatively, and that the Verb which is understood, is to be in the Indicative Mood, and not in the Imperative; and yet these are called by the Tragical Name of a *double Imposture* by our learned and innocent Jesuit, who tells us further, that if we stretch those words to *all Persons*, and so to Priests, we may add that Marriage is honourable also *among Brothers and Sisters, Father and Daughter*; I add, so it is, *in* or *among* all those Persons, but not *between* them; for the difference is very plain, and the evasion is ridiculous Sophistry, tho *Bellarmino* also gave it when he was in straits and in haste, since the one is plainly contrary to a Divine Law, which the other cannot be pretended to be.

I call that also a probable place for the Clergy's Marriage in 1 Cor. 9. 5. *Have we not Power to lead about a Sister a Wife as well as other Apostles, and as the Brethren of the Lord, and Cephas?* Here St. Paul asserts his own Power and Right to lead about ἀδελφὴν γυναῖκα, and tells us that *Cephas* and the other Apostles did so; Now the only Question is, whether γυναῖκα ought to be translated Wife or Woman? we own it signifies both, but when ἀδελφὴ Sister comes before, which includes Woman in it, to make γυναῖκα signify only Woman again, we think would be a great Tautology, and therefore it ought to be translated *Wife*: and we are confirmed in this, because tho other Women did also attend and accompany the Apostles in their Travels, and were useful to them on some Religious Accounts, yet since we know *de facto* that most of the Apostles had Wives, all of them, say the Fathers, except St. *John* and St. *Paul*, tho *Ignatius* *, and *Clemens Alexandrinus* † expressly affirm, that St. *Paul* himself was married, (tho not when he wrote this Epistle) it is not likely, nor would it have been so credible to have left their own Wives, and without them to have carried other Women about with them: so that with our Jesuit's good leave we cannot think our Translation of this place to be a foul Corruption, but rather theirs to be a great Impertinence.

* Ignar. Epist. ad Philadelph.
† Clemens Alexand. Stromat. 3.

I might give in those other places of Scripture, *It is better to marry than to burn*; and, *to avoid Fornication, let every Man have his own Wife*, as Evidences to justify the Marriage of the Clergy, since they belong to them as much as to any other, unless God made them of such cold Complexions that burning could not belong to

them, or their Character were to ensure them from these natural Burnings of Concupiscence, and there was no danger of their ever falling into Fornication, which the Church of *Rome* has shamefully disproved; and therefore they under such Circumstances are as much obliged to marry as the rest of Mankind, and perhaps something more, since the Scandal and Mischiefs which arises to Religion by their failings, for want of that due Remedy which God has provided, is much greater than in any others. But I shall more largely consider, and more fully press those places upon them, as that also of the Apostle, *1 Tim. 3. 4.* who calls the forbidding of Marriage the Doctrine of Devils, when I come to examine their Vows of Continence.

But I account those clear places of *St. Paul* about a Bishop, a Presbyter, and a Deacon, their being the Husbands of one Wife, such a Demonstration for the Marriage of the Clergy from Scripture, that as nothing need to be added to them, so 'tis the highest Impudence to bring any thing against them; and before I proceed to a particular Examination of what is cited by them to that purpose, I shall make these two General Remarks and Observations upon them.

First; That no good Reasons can be brought out of Scripture against that which the Scripture so expressly allows and approves; for it must be a high Reflection upon Scripture and the Author of it, to make it thus oppose and contradict it self: Whatever our Adversaries produce out of Scripture against Priests Marriage,
is

is to show either the Inconvenience or Unfitness and Undecency of it; now it is very strange that God should approve of that which at the same time is charged by him to be either undecent or inconvenient, as it must be acknowledged to be very arrogant and assuming for any Church to judg better of those things than God himself, and to condemn that as unfit which he allows, so to make him himself condemn it is much worse, and a down-right charging him with the folly of making a Law, and at the same time owning it to be unreasonable.

Secondly; If the Scripture were against Priests Marriage, then why are our Adversaries generally so modest, which the Council of *Trent* it self seems also to be *, as to make Celibacy to be annexed to Holy Orders only by Ecclesiastical Right, and not by that which is Divine or Apostolical? this seems to be a plain Confession that Scripture has no where declared against it, and therefore to what purpose do they produce any thing out of it? since if there were any positive Divine Law then against it, the Church, as they own, could not dispense with it as it has often done, and as it now permits the Greek Priests, who are amongst them, the use of their Wives; and if any such Reasons could be brought against it from thence, as are founded in Nature, and result from any intrinsick Evil, or Turpitude in the thing it self, or a proper unagreeableness between that and the Sacred Function, which most of their Arguments drive at, then it would be a natural and indispensable Law; I ask therefore, to what purpose they bring places out of Scripture for that which is acknowledged to be only of Ecclesiastical

* Non obstante
lege Ecclesiastica.
Canon. 9.
de Sacram.
Matrim.
Sess. 24.

De Cler. l. 1.
c. 19.

cal Institution? *Bellarmino* owns, *there is no Precept in all the Scripture against Priests Marriage*, which it is strange there should not be if it were either so inconvenient, or so indecent as they make it, and how then he could lay Celibacy upon an Apostolical Precept, without contradicting himself, as well as the Apostle *Paul*, in those places I have mentioned, wherein the Apostle is so far from giving any such Precept, that he allows the quite contrary, I cannot understand. But let us hear what they can bring out of Scripture: for what they own, the Scripture nowhere commands, the Clergy's Celibacy.

The first place brought by *Bellarmino*, tho omitted by *Mumford*, (for I am for keeping to my two Men in this matter, to the one because so learned, and the other because so late) is that of *Titus* 1. 8. *A Bishop must be sober, just, holy, temperate*, which they translate *continent ἐνεργῆς*, and so indeed it does signify the one as well as the other, and they both mean the same thing, to wit, governing a Man's self as to his bodily Passions and Inclinations, so as to abstain from whatever is sinful and unlawful; and *σωφρονῶς*, which both we and they translate sober, may, if *Bellarmino* pleases, signify chaste; but then this Chastity and this Continence belongs as well to the Married State as to Celibacy, for else the Apostle would not have required those two Vertues in one that he just before called the *Husband of one Wife*, this plainly shows that true Continence and true Chastity, such as God requires as a Christian Vertue, and will reward as such, and such as the Apostle makes a Qualification of a Bishop, is as truly consistent with a married as an unmarried State: for

for St. Peter commands ἐγκράτεια to all Christians as well as St. Paul to Bishops, 2 Pet. 1. 6. and that sure was not a total containing from their own Wives, or other lawful Enjoyments: 'Tis both a stingy, unnatural, and unscriptural Notion to make those Vertues lie rather in a precise Abstinence from what God has left free, and what is agreeable to our present state and to the good of the World, than in that which is a true Foundation for Vice or Vertue, observing a Divine Law, and abstaining from what is thereby made sinful and unlawful; every thing else is left indifferent, and is like a *Common* lying between Vice and Vertue, that belongs to neither of them, but is open and free to every Man's choice and liberty, and is good or bad only by accident, as it happens to be a means or instrument to promote the one or the other, and is accordingly to be made use of by our own Prudence; he that abstains from a lawful Pleasure is not to be counted vertuous for that, for there is no Law which makes it be so, and without a Law, as there can be no Sin, so there can be no Vertue, but as this Abstinence from what is lawful is a means to preserve him from what is unlawful, so it is an occasion or a help to Vertue, and that is all. It has been the ground of mighty Superstition, as I shewed it was in the old Hereticks, and of a foolish conceit of Merit and Supererrogation to think it to be a great and extraordinary Vertue to do what God had not commanded, and to abstain from what he had not forbidden; which, how it can be so without a relation to a Divine Law, I do not see, since *that* is the only Rule of our Actions, which makes them either good or evil: but this is by the by, to settle a right Notion of Moral Vertue, the want of which, is the cause of most Superstition, and the πρῶτον ψευδός of that immoderate

moderate admiration of Virginity, and of that contempt and reproach of Marriage, which got very early into some weak, tho devout and well-meaning Heads, who neither understood Nature and Philosophy, nor had any true and Manly Thoughts of Religion, but who, in the Apostle's Character, *had a Zeal, but not according to knowledg*; and tho this Humour got too soon into the Church, or at least into a great party in it, yet the Hereticks were the first and original Authors of it.

The second place cited by our Adversaries against Priests Marriage, is that of 2 Tim. 2. 4. *No Man that warreth, entangleth himself with the Affairs of this Life, that he may please him who hath chosen him to be a Souldier*: From whence they infer, that Clergy-men should not entangle themselves in Secular Businessses and Worldly Affairs, such as Marriage will certainly engage them in: but there are some Clergy-men, I am afraid, who are not married, who do as much and a great deal more entangle themselves in Secular Businessses and Worldly Affairs than those who are, who are for governing the World, and managing the Affairs of States and Kingdoms, and carrying on Secular and Politick Intrigues where-ever they come; which are much more unagreeable and contrary to the Sacred Function, and do more involve them in Worldly Concerns, than Marriage, or the Care of a Family; where a Clergy-man by committing those lesser Concerns to the Care of a Wife, may be in great measure helped, and be more at leisure for the Duties of his Function; however 'tis not intangling ones self in the Affairs of this Life, so far as a moderate and prudent Care of a Wife

Wife and Family may oblige one to, which is here forbid by all the Apostle, for he would then forbid it to all Christians as well as Clergy-men; for not only *Timothy*, but all Christians in general, are all the Souldiers of Christ, who ought not so to entangle themselves in the Affairs of this Life as not to mind Religion, and the far greater ones of another; and this is all that seems here forbidden. The Apostle indeed in another place says, *He that is unmarried careth for the things of the Lord, how he may please the Lord; but he that is married, careth for the things that are of the World, how he may please his Wife*, 1 Cor. 7. 32, 33. and this they bring also against the Marriage of Priests, but if it proves any thing against any Marriage, it proves too much; for it is as much against the Marriage of all Christians as that of Priests; but those words, and the whole of that Chapter wherein St. Paul exhorteth not Priests only, for he speaketh not particularly of them, but of all Christians, to whom he wrote, rather to continue unmarried at that time than to marry, unless upon some necessary Reasons, have a special and particular relation to those times of Danger, Hazard, and Persecution which Christians were then in; and therefore he expressly says, *ver. 26. It is good for the present distress* that a Man do not marry, and yet he blameth them not if they did, but tells them that *such should have trouble in the Flesh*, ver. 28. *i. e.* they should meet with such Troubles and Distresses at that time, that the free and unmarried would be much better provided for than they that had a Wife and Children, the Care and Love of which would oblige a Man to take care of *the things of the World how he may please his Wife*, and provide for his Family; whereas the unmarried had

nothing to do but to mind and be concerned for Religion, and to prepare himself to suffer for it, and so *to care for the things of the Lord, how he may please the Lord.* That this is the full and true meaning of the place, will appear to any one who carefully reads the Context, where St. Paul gives them notice of some present Danger and Trouble falling upon them, *ver. 29. But this I say, Brethren, the time is short; it remaineth that both they that have Wives be as tho they had none; i. e. 'twill now very shortly come to pass that they that have Wives shall be as they that have none, i. e. forced to leave them, and be all in great and equal danger; and they that weep, as tho they wept not; and they that rejoyce, as tho they rejoyced not; and they that buy, as tho they possessed not; and they that use this World as not abusing it: for the fashion of this World passeth away; i. e. they that weep now, shall be as those that do not weep; those that rejoyce as those that rejoyce not; they that are rich and purchase, as those that possess not; those that use this World, as those that use it not, i. e. the circumstances of Christians, however different now, shall be made all one by the change of Affairs which is suddenly coming upon us; for a new face of things appears, and the present fashion of them will pass away, and be changed like a Scene, and all will become very dangerous and troublesome; And then he adds, But I would have you without Carefulness: He that is unmarried careth for the things of the Lord, how he may please the Lord; but he that is married, careth for the things of the World, how he may please his Wife.* I have been the longer in giving this Paraphrase and Account of the Context, because it is a true Key to let us in to the Sense, not only of those Words, but of the whole Chapter, which our Adversaries

farries make so great advantage of against Marriage, for want of understanding the true scope, and design, and meaning of it, but we must forgive them, for they are not much used to read Scripture, and they count it dangerous to understand it by their own private Spirit and Judgment.

The remaining places produced by them against the Clergy's Marriage, are to show a sort of impurity and undecency in the Act of Marriage, which renders it unfit and unsuitable to the performing such Sacred Offices as Priests are daily to be employed in. To which I answer in general, That there is not any such impurity; for the Apostle calls the Marriage-Bed *ἀμικτόν*, without any Impurity. And Christianity knows no Impurity or Uncleaness, but what is of a moral Nature, that is, what is against some Law. Turpitude, and Filthiness, when they are applied to moral Acts, are only figurative and metaphorical Expressions, borrowed from sensible and corporeal Matters, to represent the rational and intellectual Acts of the Mind. And so are those Platonick Phrases of the beauty and pulchritude of Vertue; and that fine saying, *That if those could be seen by corporeal Eyes, they would mightily ravish, and extremely enamour those that beheld them*: Which is at most but a Platonick Fancy, and that perhaps too much dipt in Sense and Matter, drawing Vertue like a beautiful Cupid, as Painters do the Pictures of Angels, by some Face they admire; and all this is but an imaginary representing Things of another Nature, by corporeal Images and Ideas; whereas the true Essence and Nature of these, of all moral Actions, lies only in their agreeableness or unagreeable-

ness to some Law of God and Nature, and their tendency to promote such Effects to the Good of the World. This is the true Rule and Measure of them, and not a fancied Purity or Impurity, bearing any imaginary Likeness or Analogy to something that is corporeal; this is meer Fancy, and a very weak and low Conceit of Things of a moral Nature. A Man's Mind can no more be defiled by a Physical Impurity of the Body, than a Sun-beam is by the Vapours of a Dunghil, or a Thought by an Imposthume in the Head; * or, I may add, than the Divine Essence, by its presence in all places; 'tis only such Thoughts of the Mind, or Acts of the Will, which are contrary to a Moral or Divine Law *that defile the Man*, as our Saviour declares in a like Case *, against that Pharisaical Fancy and Opinion, that some outward uncleanness of the Body did so. He who acts with his Body, or consents with his Mind and Thoughts to what God disallows and forbids, he defiles himself with a Sin, which is the only Defilement the Soul is capable of, and without that to suppose it to be defiled by a bodily Pollution, is to destroy Morality, and to make any such Pollution unfit, or unqualify a Man for the Offices of Religion, is to bring the Rituals of Judaism into Christianity: and yet this is, and always has been, the strongest Prejudice against Priests Marriage, and the whimsical Foundation of their *Celibacy* and *Virginity*, as having in it a greater Purity both of Soul and Body. But I hope what I have said, may help to set our Thoughts right as to that Matter; I proceed to examine those places of Scripture which they bring to countenance any such charge.

* Mar. 15. 18.

The first is that of 1 Cor. 7. 5. wherein the Apostle supposes, and approves, not commands, as *Bellarmino* would have it, that married Persons *abstain, by consent, for a time, that they may give themselves to Fasting and Prayer.* From whence they thus argue, that if other married Persons are to do so for those Ends, then Priests who are daily to give themselves to Prayer, and the Sacred Offices of Religion, are always to abstain.

To which I Answer; That Priests are not to give themselves daily to such Prayer as the Apostle here means, for that was a set and solemn, and extraordinary time of Prayer and Fasting both; and I suppose Priests are not obliged, nor do think themselves to be so, from this place, to such a daily Fasting: All Christians are to pray daily, and to pray continually, as well as Priests; and yet are not by that always obliged to abstain, but it may become both, upon some solemn and extraordinary Times of Devotion and Humiliation, to abstain from the Acts of Marriage, as well as from their Food, though there be no impurity in either: and this is all the Apostle means, who does not however absolutely require it.

But, say they, in the words of the *Catholic* *Scripturist*, *Even in the Old Law, the Priests who offered the Holy Host for the People, did not so much as stay in their own Houses, but were purified, and so separated for that time from their Wives.* Luke 1. 23. And it came to pass, that after the days of his Office were expired, he (Zacharias the Priest) departed unto his House, and af-

ter these days his Wife conceived. Our Priests of the New Law being to offer daily Sacrifice, are daily to observe Virginal Purity.

Now here I would ask our Jesuit, where he finds any such Order or Command of God in the Jewish Law, that the Priests should be separated from their Wives during the performance of their Office in the Temple? There was a Command given to Aaron and his Sons, *Levit. 20. 9. That they should not drink Wine nor strong Drink, when they went into the Tabernacle of the Congregation; And this was to be a Statute for ever throughout their Generations, that they might put difference between Holy and Unholy, and between Unclean and Clean; and that they might teach the Children of Israel all the Statutes which the Lord had spoken unto them by the Hand of Moses.* And there were a great many legal Pollutions which made them unclean; so that whilst under them they were not to Sacrifice, not to eat of the Holy Things, *Levit. 22. 3, 4, 5.* as being a Leper, or having a Running Issue, or touching any thing that is unclean by the Dead, or touching any creeping thing whereby he may be made unclean; but among all those which are particularly and punctually reckoned up, there is no mention of any conjugal Uncleaness, nor were the Priests any where commanded, even by the Jewish Law, which made so many ritual Uncleanesses for peculiar Reasons proper to their gross Conceptions, and their childish State, to abstain from their Wives, or the Acts of Marriage, during the time of exercising their Sacred Function. So that as to the Priest's ministering in the Tabernacle and Temple, by
such

such Turns and Courses, and being absent from their Wives at those Times, as in the Instance of *Zacharias*: This was a meer accidental Thing, by reason of his living in the Hill-Country of *Judea*, far from *Jerusalem*, and so leaving his Wife and Family when he came up to minister in his Course, for they were not at all obliged, by any Law, to be from their Wives at that Time, nor to be separated from them during these their Courses of Ministration, which were not appointed till about four hundred Years after *Moses*, when *David*, for greater Order and Convenience, distributed the Priests into so many Classes, that were to attend at the Tabernacle by turns; so that no such Pretence can be alledged of any such Absence or Abstinence before; nor did *David* make any such new Order or Provision, when he settled this new Combination of the Priests. Nor is the Instance of *Zacharias* any more to their purpose, than of a King's Chaplain who lives in the Country, leaving his Wife there during his monthly Attendance at Court; and yet that of the Priests was much shorter, to wit, only seven days. But such things must be pick'd up to make a shew of Scripture to no purpose; but only to assume to themselves the new Name of a *Catholick Scripturist*, which is almost as absurd and ridiculous in their sense, as that of *Roman Catholic*: But every one may Christen his own Child by what Name he pleases, though that does not make him of ever the better Family.

Luke 1. 39.

1 Chron. 24.

But though I have done with my *Jesuit-Catholick Scripturist*; if I may mend the Name by that glorious Addition, yet I must go on with the Argument, as 'tis managed

Præterea in Veteri Testamenti continentiam ab uxoribus videmus in primis fuisse requisitam in iis qui Deo propinquaturi, vel rem aliquam sanctam tractaturi erant. Nam Exod. 12. præcipitur ut comesturi Agnum Paschalem renes suos accingerent, quo significabatur—debere eos carnis voluptatem edomare qui Agnum Paschalem comedunt. *Bellarm. de Cler. l. 1. c. 19.*

managed by others: And here *Bellarmino* tells us, That in the Old Testament, *Contenance from Wives was especially required in those who were drawing nigh to God, or handling any Sacred Matter, as those who were to eat the Paschal Lamb, were to have their Loins girt; whereby was signified that they ought to tame all Carnal Pleasure.* Now of all Arguments, and of all places of Scripture, these Mystical and Allegorical Ones are the most unan-

swerable; for had he gone on with the Allegory about purging their Houses from Leaven, and made that to signify putting away their Wives at that Time, it would, in my Mind, have done full as well, and the one would have answered the other, and was as much intended by it, as by eating with the Loins girt, the subduing Carnal Pleasure, or abstaining from their Wives, when another plain Reason of that is added, *They were to eat it in haste*, vers. 11. as they came out of Egypt. But when a Man's Fancy is set upon Allegorizing, which in English is going a *Wool-gathering*, even the Priest's Breeches which they were commanded

Item Exod. 28. præcipit Deus ut Aaron & filii ejus cum ingrederentur tabernaculum foeminalibus lineis à renibus usq; ad femora tecti essent quo significatum esse debere Sacerdotes Novi Testamenti aut Virgines esse, aut contracta cum uxoribus foedera dissolvere. *Id.*

to wear when they ministred at the Altar, Exod. 28. 42. these shall be made a Symbolical Argument, that Priests now should have no Wives, as they are by the great Cardinal, because, forsooth, *these Breeches were to reach from the Loins to the Thighs.* When his Hand was thus in at Wit and Fancy, he had even as good have undertaken to prove, that the Priests must necessa-

necessarily be without their Wives at that time, because they themselves then wore the Breeches. But let us leave these Allegories, which are, I suppose, to make us more merry than wise in this Matter; though *Bel-larmine* produces them very gravely, and brings very grave Authorities for them, which I will not injure so much, as to examine them. Allegories in a Controversy may be spared and let alone, as Women and Children in a War, because there is no strength nor no danger in them.

But there are two plain places, and Matters of Fact produced to prove this: The one is that of *Abimelech's* refusing to give the Holy Bread to *David* and his Servants, unless they had kept themselves from Women, 1 *Sam.* 21. 4. Now would they prove from hence, that the Priests who are to eat the Holy Bread under the Gospel, namely the *Eucharist*, are therefore to keep themselves from Women? This will not do, though the Shew-bread were a Type of the *Eucharist*; for the Priests themselves, to whom alone and their Families it belonged, according to the Law, to eat this Holy Bread, were not obliged to keep themselves from their Wives in order to it; for they were to eat it, I suppose, every day, their Wives and Children were to eat it with them, and there was no such Command in their Law, that they should contain from their Wives when they ate it; but by this Example used to this purpose, rather Lay-men, such as *David* and his Young-men were, are to keep themselves from Women upon that occasion than the Priests. But the Truth is, *Abimelech* here, in an extraordinary and unusual Case, when he gave the Holy Bread to those to whom it did

not belong by the Law, would make up this, by requiring a more than ordinary legal Purity; or at least he spoke those words with some such design, *If the young Men have kept themselves at least from Women.* But I dare say, without any the remotest meaning against Priests Marriage, or total abstaining from their Wives. The other is that of the Peoples not coming at their Wives for three days, when they were sanctifying themselves to receive the Law at Mount *Sinai*, Exod. 19. 15. But if this proves any thing, it proves, that the People as well as the Priests are to contain from their Wives, upon extraordinary approaches to God, for here is nothing peculiar to the one more than to the other; and when God shall be pleased to come down in so miraculous, and dreadful, and sensible a manner, as he did at Mount *Sinai*, we ought to meet him with all that purity of Soul and Body which he requires. Under the Law he required them to be free from legal and ritual Pollutions; and therefore washing their Clothes was as much required here, as not coming to their Wives; but under the Gospel nothing is required, when we draw nigh to God, but moral Purity, that is, a right disposition of Mind, a freedom from Sin both in Soul and Body; for that is the only Pollution that defiles a Man under the Gospel, and without that nothing can any more make us unclean before God, than washing with Water can make us clean again, as it did among the *Jews*. The truth is, all that fancy of greater Purity in any such Abstinences, and of Pollution in the Acts of Marriage, is nothing else but rank Judaism; and instead of a true Christian and Moral Purity, 'tis a bringing us
back

back to that which was purely Ritual and Ceremonial, and a setting up the Jewish State and Oeconomy, *which stood only in Meats and Drinks, and divers Washings, and Carnal Ordinances imposed on them until the time of Reformation*; wherein many such things were required as were to *sanctify as to the purifying of the Flesh*, tho as pertaining to the Conscience they signify nothing; but 'tis not a carnal and external, but an inward, and spiritual, and moral Purity, by which God will now be *sanctified in all them that draw nigh unto him*; and the Priests are thus with *David to wash their Hands in Innocency, and so to compass the Altar*; and if with a gross and Jewish, and Unphilosophical Conceit we make any mere bodily Pollution to hinder them, or render it less fit or decent for them to perform the most sacred parts of their Office, we may as well bring in all the Jewish Uncleanesses, of touching a Dead Body, or a creeping thing, or any other Person that is thus unclean, and the like; and I can see no more reason why Priests upon any such score of a fancied Impurity should be kept from marrying, or a lawful use of it by reason of their sacred Function and Office, any more than that upon the same account they should be prohibited to make an Issue, or to take Physick. There is a natural Shame indeed attends those and other Acts of Nature, and therefore she always draws the Curtain of Modesty over them; and there is a Physical Impurity in these and other bodily Evacuations, but none of them do render a Man less fit for the Service of God, or unqualify him for the administration of holy things, nor is there any good ground, that I know of, why the one should do it more than the other; yet all the old Enemies to Priests Marriage have always beat upon this

mistake, and could never get this childish and low Fancy out of their Heads, that there was an Impurity in it that unfitted and unbecame the Sacred Order, and to prevent this they have brought in a real and horrid Impurity into it, by allowing sometimes, as they have scandalously done, or at least by occasioning that Concubinage, and Fornication, and other unlawful and abominable Uncleanneſs, which their own Authors do all along witneſs and complain of in their unmarried Clergy; and therefore this mighty pretence and concern for higher Purity, which was as hypocritically boasted of by the first Hereticks as by the late pretended Catholicks, and the forbidding Priests to marry upon that account comes very near, I doubt, to that Doctrine of Devils, of which the Apostle speaks, *1 Tim. 4. 3.* where he gives these Characters of the Teachers of it, *that they speak Lies in Hypocrisy, and forbid to marry*: Whoever then they are that forbid to marry, and make a false and hypocritical pretence to greater Purity by the doing so, these seem very plainly to be chargeable with the Doctrine of Devils: and then let the Infallible Church look to it, for I know none are more like to be found guilty of this than they are. I know they would shift off this black Charge and Indictment to the *Marcionites* and *Manichees*, and other early Hereticks; but however it may be meant of those ancient and original Antichrists, yet others are still as liable to it as they were: For they did not forbid Marriage to all, but only to their Elect, so that they did no more condemn it universally than the Papists do; and *St. Paul* speaks not here of Persons, but of Doctrines, and there could hardly be any worse than to disparage Marriage, the wise Ordinance of God to preserve the
World,

World, and his own Primitive and Original Institution in the State of Innocence, than what the Roman Church, and the chief Heads and Teachers of it, the Popes, who prohibited Marriage to the Clergy, have openly published and maintained. *Siricius* the first of them who did this, did it for these Reasons, as appears by his Epistle to the Bishops of * *Africa*, because they * *Siric. Epist.*
that were in the Flesh, (i. e. who were married) 4 c. 9.
could not please God; and to the pure all things are pure, but unto them that are defiled with Marriage is nothing pure. This was making Marriage an Impurity with a witness, and a State of unlawful Carnality, that neither Priest nor Layman could live in it, and be a Christian. I don't know any Heritick who had called himself a Christian, could ever have given a worse Representation of Marriage than this is, and could have put a greater Abuse either upon that, or upon Scripture.

After him Pope *Innocent* gave as bad Reasons in his Decree against Marriage of the Clergy, for when they, says he, *ought to be and are called the Temple, and Vessels, and dwelling of the Holy Ghost, it is unfit for them to serve the Beds of Unclean-ness* (b); and it is not lawful to admit them to Holy Offices which use carnal Company with their Wives, because it is written, *Be ye holy, for I am holy* *, which makes Marriage to be in it self unholy. Afterwards when Pope *Gregory* the Seventh came with more Fury and Violence to establish the Celibacy of Priests, he calls their Marriage by no other name than *Adultery, and Concubinary, and the inveterate Disease of Fornication in the Clergy* (c); and then as their Marriages were made

(b) Quam enim ipsi templum vasa & Sacramentum Spiritus Sancti debeant esse & dici, indignum est eos cubilibus & immunditiis deservire. *Distinct. 28. can. 2.*

* *Distinct. 82. Proposuit.*

(c) Inveteratum morbum fornicationis Clericorum. *Greg. 7. l. 2. Epist. 30.*

made null and void, as Pope *Innocent* the first had long before decreed them to be, their Wives were called by no other Names than of Whores, and Concubines, and their Children branded with the Infamy of *Bastards*, and it was made even Heresy, the Heresy of the *Nicollaitans*, to defend or believe the lawfulness of Priests Marriage; and if this were not to make it evil in it self, and so to teach the Doctrine of Devils, I know not what is! To make it Heresy, Fornication and Adultery, and a state of Filthiness, Uncleaness, and Carnality, such as in the use of it renders a Man altogether carnal, and unfit for Divine Things, as *Bellarmino*

(d) Qui hominem reddit torum carnalem & ineptum ad divina. *Bellarmino*. de Cler. l. 1. c. 18.

(e) Est majus malum sic nubere quam fornicari. *Bellarmino*. in l. 2. de Monach. c. 34. G. & alibi.

(f) De Celib. sacerdot. c. 17. Prop. 9.

(g) Reprehenditur à Philippo Pighius qui non verè magis quam pie scriptum reliquit,

minùs peccare sacerdotem qui ex infirmitate carnis in fornicationem sit prolapsus quam qui Nuptias contrahit. Turpis illi videtur hæc oratio contra Catholicis honestissima. *Pighius* Confess. c. 56.

(h) Quod Sacerdotes mariti fiant gravius esse peccatum quam si plurimas domi meretrices alunt. *Cardinalis Campagnius* apud *Sleidan*. l. 4.

does (d), and to make it better and more lawful for a Clergy-man to commit Fornication than to marry, which is the avowed, tho scandalous Doctrine of their greatest Men, even of *Bellarmino* himself (e); and is not only to be fathered upon so little a Man as *Coster* (f), but is taught by *Pighius*, and Cardinal *Hosius*, who tells us that this, tho it seems a filthy Doctrine to others, yet to Catholics it seems most honest (g); so that another Cardinal openly pronounced it before the Magistrates of *Strasburgh*, to be a greater Sin for Priests to be married, than to keep several Whores in their own Houses (h). If all this taken together, do not match, or out-do the worst things that ever were or can be said against Marriage, and do not therefore as justly deserve the Character of the Doctrine of Devils, I am very much mistaken.

What

What abominable and even unnatural Impurities have been brought into the Church by the forced Celibacy and forbidden Marriage of the Clergy, to the scandal not only of the Sacred Order, but of Religion in general, has been the loud complaint of their own Authors and Historians, and they who, upon pretence of a greater Purity, have prohibited their Clergy to have Wives, yet have allowed them Concubines at a certain rate; and as knowing the Straits and Necessities they have brought them into, have relieved them with Licenses and Dispensations at a set Price, and as we are told, have made these pay for them that did desire or use them with an *habeant si velint, & qui non habet Uxorem loco illius Concubinam debet habere*; as 'tis in the old Edition of Gratian's Decretal *, * Distinct. 34.. tho 'tis now changed into *licet habere*: And the zealous Popes who have forbid any to hear Mass of a Priest that was married, yet have not only tolerated, but built publick Stewes in the City of Rome, which have had such a good Trade and Custom, that they could pay 20000 *Ducats* a Year to their Exchequer †; † Agrippa dei vanit. scient. c. 64. so that one would shrewdly suspect it was not out of a mighty Concern for more than ordinary Purity, that they allow not their Priests to have Wives, tho they are willing to cover their other Designs with that specious pretence, but for some other Ends more politick and more advantagious to the Interest of Holy Church, which is hereby not only vastly enrich'd, as being made Heiress to those Estates which would otherwise go to a Wife and Children, but keeps her self and her Clergy more independent upon the Civil State and Government, as having given no such Pledges

* Rodolpho
Pio di Carpo.

† History of the
Council of
Trent, l. 5.

Pledges and Securities to them as the Married have done; And therefore an Italian Cardinal* in the Council of Trent, where the Marriage of Priests was greatly prest to be granted by many Catholick Princes, wisely told the Council, *this Inconvenience would follow from it, that having House, Wife and Children, they will not depend on the Pope but on their Prince, and their Love to their Children will make them yeild to any prejudice of the Church, and they will seek to make the Benefices hereditary, and so in a short time the Authority of Apostolick See will be confined within Rome* †. So that 'tis this is a good Pillar to maintain the Greatness of the Roman See, and to keep the Clergy in a more strict dependance upon it; and therefore it is observable that the same Man who so strenuously promoted it, did at the same time strive to advance the Papacy to the highest pitch of Glory above any of his Predecessors, and to make it trample upon all other Kingdoms and Empires who were to fall down and worship it; I mean Pope *Hildebrand*.

Our Age has sufficiently taught us, that 'tis not a Love of great Purity, but of great Liberty and Looseness, that causes an aversion to Marriage, as *Augustus* told the *Romans* of old, who had got the same Humour among them, *licentiam libidini ac lascivie vestrae exercenda queritis*. And *Aventinus* says this upon *Gregory* the Seventh, forbidding Marriage to the Clergy, *Gratissima hac fuere scortatoribus quibus pro unâ Uxore sexcentas Mulieres inire licet*.

I would no way detract from the honour of Virginity, nor would have others do so from that of Marriage;

riage; they were both of them States of Innocence and of Paradise; Christ has consecrated both, who was born of a Virgin, and yet of a married Woman. I would not have any Contention for Preference between them, for sure like other States of Life, they are equal and indifferent in themselves, there is no internal Excellency or Perfection of the one above the other, but the advantages to either of them are only accidental, and depend upon Circumstances, as they are capable of being improved into such Vertues as tend most to the Glory of God and the good of the World, and which of them do most serve those ends is impossible to be determined for all Times and for all Persons: The Apostle seems to favour and advise the one in a particular case of outward Distress and Persecution, but he absolutely commands the other in case of inward Burning and Temptation; for the one seems to be a safer Haven against the Storms of the World, and the other against those of the Flesh; but there are a great many more I am afraid perish by the latter than the former.

Whether it be more vertuous to destroy and extinguish those Passions which God and Nature has put in us, or wisely to govern and use them, was an old Dispute of the *Stoicks*, and other Philosophers, and may be very fairly applied to the case of Marriage and Virginity; the one side ranted bravely against the low, and animal, and brutish Affections and Inclinations of our Bodies; but the other, thought it unnatural wholly to destroy those that were a true part

of human Nature, and that it was a forgetting we were Men, to set Vertue to such a Romantick height and perfection, which was not proper or suitable to our present State.

Virginity calls it self an Angelical Perfection, and Marriage seems to have more of Flesh and Blood in it: but we cannot attain to the one, nor be without the other whilst we are Men: we must therefore exercise the proper Vertues of our State and Nature, and that is the highest Perfection we are capable of. The Angels are pure Spirits, who are neither capable of Virginity nor of Marriage, and so can never be proposed as Examples of those things to us, and 'tis a great mistake to think our Saviour meant any such thing, when he said, *That in the Resurrection they neither marry nor are given in Marriage, but are as the Angels of God in Heaven*; Mat. 22. 30. which was only spoke against the *Sadducees*, who ask'd, whose Wife she should be in the Resurrection who had seven Husbands upon Earth?

The greatest Saints in Heaven, at least those that the Scripture speaks of, which is most to be trusted, were married while upon Earth, and this was no hinderance to their utmost Perfection here, nor their highest Happiness hereafter. Virginity is no more an Heavenly or an Angelical State than Marriage; for they neither of them belong to Heaven or to the Angels, but are only Conditions of Life proper to this World; but in the other there is neither Male nor Female, Virgin nor Married, Husband nor Wife, Father nor Child,
but

for Century 2 Page 100
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but all these Worldly States and Relations are dissolved, and a full end is put to all the parts we acted, or the Persons we appeared in on this Scene here below.

As to its being a more pure and a more spiritual State, not drench'd in Bodily Passions, nor annoyed so much with the impure Vapours of what is fleshly and sensual, I have shown what a Whimsy that is, how there is no Impurity of the Body can affect the Mind; nor nothing defile the Soul but what is sinful and unlawful, and that this is the true rule and measure of Moral Purity, and there is no other fancied Uncleanneſs under the Gospel. That as to the Minds being sullied or annoyed with any such impure Vapours rising up from the Flesh, that is more to be feared in the unmarried, where the Fire of Natural Concupiscence not having vent, it burns and glows the more within; and as a great Man speaks upon this occasion, *Profecto fumus qui non exhalatur, totam domum perpetuo reddit fuliginosam, secus est si aptato camino erumperet*: The Mind and Thoughts are kept pure by having those fuliginous Steams carried off another way, that would otherwise perpetually smoke and foul it, and when the rising Springs of Passion and Desire, and the most strong and impetuous Inclinations are calmed and quieted by being put into their proper Channels, the Soul is in a more serene, and composed, and undisturbed Temper, and more fitted for all the Duties and Exercises of Religion. The immoderate and undue admiration of Virginity made

Marriage to be contemned, and at last to be forbidden to the Clergy; as a State of Life unfit and improper for holy Persons, and therefore I have briefly adjusted the matter between them. At last the vowing of Continence was supposed to be annexed to Holy Orders, and made a New Obligation against Priests Marriage; which will be considered, with the Scriptures they bring for it, in a second Part that will quickly follow this.

E R R A T A.

P Age 751. line 21. for *credible*, read *creditable*.
P. 757. l. 2. dele *all*.
P. 768. l. penult. for *than*, r. *then*.
P. 771. l. 12. add *not*.

L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown
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The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of their Doctrine

CONCERNING
The Celibacy of Priests, and Vows
of Continence.

PART II.

IMPRIMATUR.

Octob. 23.
1688.

Hen. Wharton, Rm. in Christo P. ac
D. D. Wilhelmo Archiep. Cantuar.
à Sacris Domest.

THE Places brought by our Adversaries out of
Scripture for their Vows of Continency, are
these three;

Luke 1. 34. *How shall this be, seeing I know not a
Man?*

Matth. 19. 12. *There be Eunuchs, which have made
themselves Eunuchs for the Kingdom of Heaven's
sake.*

- 1 Tim. 5. 11, 12. *But the younger Widows refuse; for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first Faith.*

From the first of these they thus Argue; If the Blessed Virgin had not been under a Vow of perpetual Continency, she could not have made such a return to the Angel, when he told her, she should conceive and bring forth a Son; nor proposed such a Question as that, *How shall this be, seeing I know not a Man?* For she being then espoused to Joseph, might have conceived by him and brought forth a Son hereafter, though she knew not a Man at present, if she had not been under the Obligation of a Vow to the contrary, that had hindered her from knowing a Man for the future. But I suppose the Virgin might make such an Answer very easily and pertinently, without regard to any such Vow; for the Angel speaking to her of this as a Thing not to be done a great while hence, but as what was immediately to come to pass, nothing could be more natural for a Virgin to say, who was told this, than how can this be, seeing I know not a Man? We may as well deduce from those words, if we strain them too hard, an infidelity and disbelief of the Divine Power, or at least a disbelief of that famous Jewish Prophecy of the *Messiah*, which could not well be unknown to *Mary*, that he should be born of a Virgin, as her being under the Obligation of a Vow of Continence: But the plain Design of them is only this, to shew that she was a true Virgin who had not known Man, as she then asserted her self to be to the Angel. But there is no such thing implied, or follows from them, as that she would not, or could not

not know a Man for the future. There seems plainly to have been no Revelation before this made to the Virgin, of her being the happy Instrument to bring forth our blessed Saviour: Neither had *Joseph* any such thing made known to him before she was found with Child, and an Angel appeared to him, on purpose to satisfy him about it, *Matth.* 1. 20. so that they could not be supposed to have either of them made any such Vow in order to such an End, as the forged and spurious Gospel of *St. James*, the Foundation of this imagined Vow in the Virgin, would have us believe. There is a great deal more Reason to think that both of them afterwards, upon such Heavenly Visions and Revelations made known to them, and out of regard to that great Honour which God had vouchsafed them in making them the Parents of his own Son, might resolve to be so of no other, but to preserve that Womb from any common use, that had been sanctified and set apart to one so great and extraordinary, though I see no necessary ground to make this an Article of Faith. But it seems not a little strange and improvable, that before they knew any thing of this wonderful Dispensation, they should be under such a Vow, which was an unusual, or rather an unlawful Thing among the Jews; and yet resolve to marry, which was not a very likely way to keep it; or that after they were married, both of them (for the one could not, then make such a Vow without the other) should, without any knowledge, or any revelation of that great Matter, which is made the Ground and Occasion of this Vow, and which they were no way acquainted with till this coming of the Angel to *Mary*, who was then greatly surprized at it, that they should both enter into such a Vow, which must have added extremely to the sup-

posed Guilt of the Virgin in the Opinion of her Husband, when he thought to put her away privily; though there is not then the least intimation of any such thing, which is therefore no small Argument against it. It was necessary that Christ should be born of a Virgin, according to a Divine Prophecy, and tho as a True Man he was to be born of a Woman, yet that he should come into the World in a miraculous and extraordinary way, above that of other Men: and had not this Virgin been espoused, and under the covert of her legal Husband, she had been liable to Death by the Jewish Law; so that it was necessary that she who was the Mother of Christ, should be in those Circumstances that *Mary* was: But there was no necessity, nor no manner of reason that she should be under a Vow of Continence, since every thing might be duly transacted without that.

The Virgin *Mary* did immediately conceive, upon the Angel's Salutation and Message to her, and did know that to be the meaning of his words; and therefore she had reason to make that return to them, *How can this be, seeing I know not a Man?*

From our Saviour's words in *St. Matthew*, Chap. 19. 12. *There be Eunuchs, that have made themselves Eunuchs for the Kingdom of Heaven's sake*; They suppose that this voluntary Eunuchism must necessarily be from a Vow, by which these Eunuchs are brought under this Obligation, that they cannot but contain; and that not from a natural Impossibility, but only from a moral and voluntary one, which must therefore be a Vow. But I suppose, whoever freely and voluntarily abstains from Marriage, upon a good and religious Account, as *St. Paul* seems to advise in the 7th Chapter of the First Epistle

Epistle to the *Corinthians*, namely, that in the time of Distress and Persecution, he may be more loose and free from the Troubles of the World, or may be at more liberty to go up and down and preach the Gospel, and wholly to mind the Business of Religion; whoever does this, though without a Vow, makes himself an Eunuch for the Kingdom of Heaven's sake. *He that standeth stedfast in his Heart, as the Apostle speaks, having no Necessity, but hath power over his own Will; and hath so decreed in his Heart, that he will keep his Virgin, doth well,* vers. 37. that is, if he fully purposes and resolves with himself to live unmarried, though without bringing himself under a Vow, which is the mighty thing that makes it an Act of Merit and Supererogation with our Adversaries: But there was nothing of this Nature among the *Jews*, or Disciples, to whom our Saviour spake these words; and 'tis observable, that he speaks of this as a thing past or present; *There are Eunuchs, that have made themselves Eunuchs for the Kingdom of Heaven's sake*; whereas had it been, there *shall* be Eunuchs which shall make themselves Eunuchs for the Kingdom of Heaven's sake, this would, no doubt, have been improved by our Adversaries, if not into a Prophecy, yet to a more direct pointing at their future Votaries, and would have made the words have looked something fairer for votive Eunuchism afterwards, rather than to be so meant at that Time when no such thing was in use: And the Apostles, to whom our Saviour made this answer, spake not at all of vowing Continence, but only of the greater Expediency of not marrying; and therefore our Saviour had no reason from their words to speak any thing of such a Vow.

That:

That this voluntary Eunuchism is not to be understood literally, as it was by *Origen*, is agreed by all, and our Adversaries are so much against it, that they make it an utter incapacitating a Priest from his Office, if not destroying his Character; and since this Eunuchism is to be understood in a Figurative and Metaphorical Sense, I see not why it should be understood in so strict and narrow a meaning, as that whoever abstains from all forbidden and unlawful Pleasures of that nature, out of a Principle of Vertue and Religion, should not upon that account be said to make himself an Eunuch for the Kingdom of Heaven's sake, as well as he that does not marry; for Metaphors are not to be strained so far as to touch in all Points; and tho the Apostles speak only of not marrying, yet our Saviour may as well be supposed to take an occasion from thence to speak of abstaining from unlawful Pleasures, as of making Vows which are full as remote from the Question proposed to him about Marriage.

The third and great place for these Vows of Continency, is that of *1 Tim. 5. 11, 12.* concerning those Church-Widows, who, because they will marry, the Apostle says, *they have Damnation, as having cast off their first Faith*, i. e. that Vow of Continence, say they, which they made when they were admitted into the Order of those Church-Widows. But how do they prove that that is meant by this *first Faith*? Is Faith ever in Scripture used to signify a Vow? Or, can they prove that any such Vows were made in the Apostles Times, or long after? this we are sure they cannot; And why then should Faith be taken here in such a sense as it is no where else understood in the Scripture? Or, why should we apply that to a supposed Custom, which

which we have no certain grounds for any where else? So that we must first precariously imagine such a Custom, and then bring this place to prove it, and so grant the thing before 'tis proved, or else this place is no manner of proof of it.

Those Church-Widows who being poor and without Friends, *μεμονωμέναι*, as the Apostle calls them at the 11th Verse, left quite alone; for if they had any Friends, he obliges them to provide and take care of them, and shews that Christians should thus *show Piety at home, and requite their Parents*, ver. 4. relieve and maintain them out of Gratitude, which he says is good and acceptable before God, and what they were bound and obliged to, not only by their Christianity, but by common and natural Duty. For if any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel, ver. 8. These Widows were taken in as Pensioners to be maintained by the Church, and to be kept out of that common Stock of Charity which was raised for these and other Uses; whether they were not to be employed in some proper Offices of the Church, as *Presbyterissa*, or *Diaconissa*, which we meet with in Antiquity, and to be serviceable to take care of the Poor, and of Strangers, I shall not enquire; but they were certainly to be maintained wholly by the Church; and the Apostle speaks of this and of nothing else, but *their continuing in Prayers and Supplications Day and Night*, i. e. attending wholly to Religion, and to constant and set times of Devotion, as being taken care of for every thing else. Now the Apostle would have Timothy very careful who were taken into this number, and would have none be so *under threescore Years*, ver. 9. because then they were past their Labour, and were not able.

to get a Livelihood for themselves, and so the Church would not be oppressed with too great a number more than it was able to maintain; and this he takes care of, *that the Church be not charged, that it may relieve them that are Widows indeed*, ver. 16. There was no necessity, I suppose, for these old Women to be under any Vow of Continence, but without that, their Age and Circumstances supposed them to continue unmarried, and to have a full purpose of so doing, and wholly to give up themselves to the Service of God, and of the Church. Now the younger Widows who might be better able to keep themselves, or might marry again, and that perhaps to either Jews or Gentiles, which would be very scandalous, or who might be subject to other Temptations, these the Apostle would by no means have admitted into the List or Roll of these Church-Widows, who were a sort of Grave and Godly Matrons that were in no such danger; *But the younger Widows refuse, for when they have began to wax wanton against Christ they will marry, having Condemnation, because they have cast off their first Faith.* Now their waxing wanton against Christ, and so having Condemnation because they have cast off their first Faith, does seem most plainly to mean one of these two things much rather than a Vow of Continency.

1. That by committing some Acts of Wantonness and Lewdness, contrary to their Christianity and the Religion of Christ, they brought themselves under great Guilt and Condemnation, as having cast off their first Faith, *i. e.* their Baptismal Covenant, wherein they renounced all the unlawful Lusts of the Flesh, and so by being guilty of any of those, they cast off and violated their first Faith, wherein they bound and tied themselves to Christ, and so were unfaithful to him

him, and to their Promise and Covenant in Baptism.
Or else,

2. That they might cast off even their Christianity, by marrying either to Jewish or Gentile Husbands, as some of them did, as the Apostle intimates concerning them, when he says, *ver. 15. Some are already turned aside after Satan*; that is, Apostatized from Christianity; which may very fairly also be the meaning of *their waxing wanton against Christ*, or growing weary of him, as the words will bear, or at least of that strict and religious course of Life they were engaged in, and so they might be tempted loosely to throw away that and their Religion together, and to marry again to such Husbands as were not Christians. However, if by their first Faith were not meant either their Baptismal Covenant, or their Christianity, which they thus cast off by waxing wanton and marrying again, but only their purpose and engagement of not doing so when they were received as Church-Widows, yet this, tho without a formal Vow, being scandalous, and of no good report, they might be subject to just blame for it, which may be all the meaning of the word *νεῖμα*, which we translate Condemnation.

But suppose that there were such a Vow taken by these Church-Widows, which cannot be proved; and that those who made themselves Eunuchs for the Kingdom of Heaven, did this by vowing Continence; and that the Virgin Mary had made such a Vow when she said, *How can this be, seeing I know not a Man?* granting all this, that our Adversaries have been so feebly and weakly proving by no other Arguments but little Surmises and probable Conjectures at the most, yet what is all to a Vow of Continence to be made by all Priests when they enter into Sacred Orders? those Widows and the Virgin

could not be in that number ; nor could those Eunuchs, had they been literally so, have been any more Priests, according to our Adversaries, than the Women ; nor does that Metaphorical Eunuchism belong to Priests any more than to any others, from any thing we can gather from our Saviour's words. If particular Persons, who have the Gift of Continency, do think fit to make any Vow and Resolution against Marriage, as *standing stedfast in their own hearts, having no necessity, but having power over their own Will*, and knowing by sufficient Experience of themselves, their freedom from any Danger or Temptation, which we no way argue against, nor do absolutely condemn all Vows, as our Adversaries falsely charge us ; yet what is this to the imposing such a Vow upon a whole Order of Men ? and making it to be absolutely and in it self annexed to Holy Orders, and obliging all those who enter into them to this perpetual Continence by such a Law as not only forbids them to contract Marriage, but nulls and voids it when contracted ? so that the Marriage of Priests hereby becomes, and is accounted by them not only a breach of an Ecclesiastical Law, but a breach and a violation of a Vow, and the use of it no better than Fornication or Adultery ; for so it must be, if according to them, the Marriage it self be null and void ; which is making a Law in a matter that is not within the compass of Church-Power and Authority, and requiring a Vow of what is impossible to be observed, and the highest violation of a Divine Ordinance by putting asunder those whom God hath joyned together ; And yet all this is done by the late Infallible Council of *Trent* *, upon this groundless and mistaken Principle, that all may have the Gift of Continency, and that it is denied by God to none that pray for it, and

* Can. de Sacram. Matrim. Scil. 24.

and use other means to obtain it. Which is I confess the main issue by which their Vows of Continency are to be tried, and the chief Hinge upon which this Controversy about them does turn and depend: for if this Continence be not a common, but a peculiar Gift, so that all have not Power to attain it, but only those to whom it is peculiarly given by God, then it must be confessed to be unlawful to vow that which is not in our Power to perform; and then it may be lawful to break such a Vow, because it is necessary so to do, and there is an Obligation not to keep it prior and antecedent to the taking of it. Let us therefore carefully examine these two Points according to Scripture.

1. Whether this Gift of Continence may be had by all?

2. Whether such who have not this Gift, may not lawfully marry, notwithstanding any Vow or Church-Law to the contrary?

1. Whether this Gift of Continence may be had by all? Now this is hard, if not impossible to be known any other way than by Revelation; for no Man can judge of the strength and violence of Natural Concupiscence in all others: It is certain there are none of the Race of *Adam* wholly without it; it seems to be the natural Result of our frame and make of Flesh and Blood, and the Irregularities of it are owing to such a General Cause, as takes in all the fallen and degenerate Off-spring of our first fore-Father: The greatest Saints and the greatest Votaries have complained of it; and by the unusual and extraordinary Methods which they used to cure it, have acknowledg'd how strong and powerful the Disease has been upon them; for why else need *St. Benedict* to have roll'd himself very

often naked upon Thorns, and St. *Francis* in the Snow, if there had not been great occasion for Nature to have been thus cooled and corrected by such Penances as these? This natural inbred Fire may burn stronger and fiercer in some than in others, according to the different Tempers and Complexions of their Bodies; but we can have no certain Gage by which we can judg of those degrees of Heat which it may cause in others, but only what we feel in our selves; neither can we be able to determine for all the rest of Mankind; Whether it be possible to flake or conquer it any other way, than by that lawful and ordinary one of Marriage, which God himself has appointed? He alone who knows our Frame, and whereof we are made, who searches the Heart and the Reins, he can only certainly tell and resolve this; He, who for the good and continuance of the World, put this strong Passion and Inclination in our Nature, can alone know what Bounds he has set to it, and how far it will go, and what Checks and Restraints it is capable of: Our own common Experience, and general Observation of the World, seems to give us pretty good notice and information, how uncapable all Men are of this perpetual Continence; but Scripture has done it so clearly, that it can hardly admit of any Contradiction, were not our Adversaries forced to it for the defence of their otherwise indefensible Cause about Vows of Continence.

All Men, says our blessed Saviour, *cannot receive this saying*, to wit, of not marrying, *save they to whom it is given*; Mat. 19. 11. And tho St. Paul wished that all Men were even as he himself, i. e. unmarried, yet every Man, saith he, hath his proper Gift of God, one after this manner, and another after that, 1 Cor. 7. 8. and

and he goes on further confirming this, *I say therefore to the Unmarried and Widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn,* ver. 8, 9. And about Virginitie, *If need so require, let them marry,* ver. 36. *Nevertheless, he that standeth stedfast in his Heart, having no necessity, but hath power over his own Will, and hath so decreed in his Heart that he will keep his Virgin, doth well,* ver. 37. Can any thing be plainer for the necessity of Marriage, and the impossibility of Continence in all Persons, than these places are? and does not that Divine Spirit, which thus speaketh in Scripture, better understand Human Nature, and all the Passions and Inclinations belonging to it, than all the Popes or Priests of the Church of Rome, who have yet given no great Evidence of this their Doctrine, that 'tis in the power of all that please to contain? but if their own Historians are to be believed, have shamefully confuted it by their own lewd Practices to the contrary. And tho we might suppose it abstractedly considered, to be just possible for any one Person whatever to contain; so that he were not under such a perfect necessity, but that, by the careful use of great and extraordinary means, he might be able to contain: yet considering the general Temper and Inclinations of Mankind, and the State and Condition they are in in this World, it is, *de facto*, impossible that all should be able to keep to this total and perpetual Continence; so that there is, if not a Physical, yet a Moral Impossibility lies against it, and *all cannot receive that saying*, according to our Saviour, and *some cannot contain*, according to St. Paul: By what Shifts and Artifices can our Adversaries evade such plain places as those are, which

which seem directly contrary to this their Fundamental Principle of Vows of Continence? They have no other places of Scripture to oppose against them, nor nothing to prove that this Gift of Continence may be obtained by all that desire it, but that general Promise, that *whatsoever we ask of God, it shall be given us*; and they might from hence as well pretend, that all may obtain Power to work Miracles, or remove Mountains, or speak with Tongues, or obtain any such extraordinary and miraculous Gift by their Prayers, as this of Continence; for that general Promise they know is to be bounded with some Limitations that will utterly cut off this peculiar Gift of Continence, which God has no where promised to all Men, and at all Times, and which is no way necessary to their particular Salvation, or to the Edification of the Church, or promoting of Religion; for all those Ends may be as well attained by the lawful use of Marriage as without it: there may indeed be some special and peculiar occasion for to pray and expect this Gift, when other lawful and usual means fail, as in the case of long Absence, or sickness of either Party, or any other Infirmary which Providence may bring upon those who are married; then God will not be wanting in an extraordinary Assistance, where ordinary and common means do fail, *and will not suffer us to be tempted above what we are able*; which is another place as impertinently brought by them; but 'tis a great Presumption, and a down-right tempting of God, to neglect those means which he appoints, and depend upon an unpromised and an extraordinary Relief, that God is not obliged to afford us, and to run our selves into such Dangers and Temptations as we may easily avoid

void upon a groundless Belief, that God will endue us with an extraordinary Power to perform that which he no way requires of us.

It must first be proved, that these Vows are agreeable to the Divine Will, and that they are undertaken in pursuance to the Commands of Heaven, or else we have no reason to hope that God will grant us an extraordinary Power and special Grace to perform in them; but such rash and unadvised Snares, whereby we have intangled our selves, will only admonish us more fully of our own Weakness, Folly, and Temerity; and God may justly suffer us to fall, because we presumed too much, either upon our own Strength, or upon his unnecessary and extraordinary Assistance, where he had otherwise provided ordinary means.

Bellarmino * owns, that a Vow rashly undertaken, is that Snare which the Apostle speaks of, 1 Cor. 7. 35. * De Monach. l. 2. c. 29.

which he *would not cast upon* those whom he advises at that Time to continue unmarried; that is, he would not have them so resolve against it, as to run themselves into great Danger and Jeopardy, which they must certainly do, who without sufficient knowledge or trial of themselves, at those early Years of vowing, or of Priesthood, do intangle themselves with such a Vow or Obligation, as 'tis very uncertain whether they are ever able to perform. 'Tis a very difficult thing for any to know, especially at that Time, whether they have this Gift of Continence, and whether they shall always have it hereafter; and therefore to vow it, must be a sad intangling their Consciences, and exposing themselves to manifold Temptations.

Bellarmino says, *A Will to make this Vow, is this Gift of Continence*; as if willing and doing were all one, and a Man had always a Power given him to do what he is willing

willing to do, though it be neither necessary nor commanded. A Man may be very willing, and very glad and desirous, that he had all his bodily Passions, and lower Inclinations, in such perfect government and subjection, that they might never rise up in his Mind to disturb and disquiet the ease and compofure of it; and that he might never have an angry any more than a lustful Passion: But whilst we carry this Body of Flesh and Blood about us, we must not expect to be wholly without the impressions and motions of it upon our Souls; and we must use all fit Means to prevent their being irregular, and betraying us to what is sinful and unlawful: And since many may find themselves in great danger, and under extream Temptations, without the Remedy of Marriage; and the Scripture assures us that all cannot contain, and commands rather to Marry than to Burn, and requires a Man to have his own Wife to prevent Fornication, when without this there is danger of it; 'tis very unsafe and unlawful to abridg either ones self, or any other, of what may be thus necessary for them: And since 'tis very difficult for any Man to know and be certain whether he shall never be under those Dangers and Temptations, therefore he ought not to bring himself under the obligation of a Vow, nor deprive himself of that liberty whereby it may be always free for him either to Marry, or not to Marry, as he pleases, and as he finds it most safe or most expedient for himself. We have a great many in our Universities and Colledges who live unmarried, and are required to do so in those places, but without any Vow, which is a most grievous and horrible Snare, that none ought to lay upon themselves or others, who consider the weakness and infirmity, or the necessities of Humane Nature, which God, who
best

best knows, has sufficiently intimated to us in those places; *All cannot receive this saying, but those to whom it is given: Every Man hath his proper Gift, one after this manner, and another after that, &c.* Let us see how our Adversaries endeavour to avoid the force of those places; which must, by their own confession, ruin their whole Cause, if they prove, as they seem to do, very manifestly and fully, that the Gift of Continence is not to be had or obtained by all, and therefore ought not to be required, either by Law or by Vow.

They tell us then, that this is not the sense and meaning of those places, nor is any such thing to be deduced from a right translation, and a right understanding of them. For as to the first, *That all cannot receive this Saying, but those to whom it is given.* This they tell us is not rightly rendred, for the word *cannot* is not in the Original, but only *do not*; *οὐ μὲντες χωρεῖσι*, *Non omnes capiunt*, *All do not receive this Saying*; which will make a great alteration in the sense, and will take off the whole force of them against them: for they readily acknowledg that all do not receive that Saying, but they utterly deny that all cannot. Now we say that both the word *χωρεῖσι* does mean and signify *cannot receive*, and that the context and design of our Saviour in those words do plainly and manifestly carry that meaning; *χωρεῖν* signifies to hold or receive, as a Vessel of such a measure holds so much; as a Bushel or a Sack, or a Bag, will hold so much Corn, or so much Mony: but when any of these are said not to hold or receive so much, the known meaning is, they are incapable of holding or receiving it, or they cannot hold and receive it, and so *οὐ χωρεῖσι* should be rendred *non sunt capaces*,

or else *non capiunt* must be understood in that sense ; and it is plain our Saviour did so mean, because he immediately speaks of such as were incapable, namely of Eunuchs that were so born or made so by Men ; and he adds at the latter part of the verse, *He that can receive it, let him receive it*, which necessarily supposes that some cannot ; and here the very word *δυναμις*, *he that can*, is put in, so that there can be no cavilling for the want of it.

As to the second place, where St. Paul wishes that all were at that time like himself, unmarried, *But every one*, saith he, *hath his proper Gift, one after this manner, another after that* : To this they say, That Continence is indeed the gift of God, but it is attainable by all by the Divine Grace and Assistance ; as Faith and Repentance is the gift of God, but all may by the Grace of God attain to them ; so no doubt they might to this Continence, if that were as necessary to their Salvation as Faith and Repentance. But why does the Apostle call this a *proper Gift*, if it were common to all ? It would be a very good excuse to those who do not believe or repent, if the Scripture, when it advised us to those Duties, had said, *But every one hath his proper Gift, one after this manner, another after that*, as St. Paul does here when he advises them not to marry ; for that plainly supposes, that Marriage, as well as Continence, is the Gift of God ; and that neither of them are given indifferently to all, but are peculiar to some, whom God hath by his Grace and Providence disposed and called to them.

As to the third ; *If they cannot contain, let them marry* : Here they cry out again of false translation, and that the word *cannot*, upon which the stress of all lies,

lies, is put into the Text, and that it ought to be translated only thus, *if they do not contain*; but the word ἐγκρατεύονται, strictly and properly signifying, having power over one self, as the common and known Etymology of it shews; ἔχειν ἐν καρτῇ, from whence ἐγκρατής, and so ἐγκρατεύω; those words εἰν οὐ ἐγκρατεύονται may, and ought to be rendred with the greatest exactness, *if they have not power over themselves*; or, which is all one, *if they cannot contain*; and what the Apostle adds in the next words, and the same verse, do fully make out this sense and meaning, *if the word ἐγκρατεύονται did not*; *for it is better to Marry than to burn*, which shewed that they must either Marry or burn, and therefore that they could not contain.

The last place of giving the Virgin in Marriage, if need so require; nevertheless, *he that standeth stedfast in his Heart, having no necessity, but hath power over his own Will, and hath so decreed in his Heart that he will keep his Virgin, doth well*. This, saith Bellarmin, may be understood either of a Man's own Virginitie, or of some Virgin under his power and disposal, as his Daughter, or one that is betrothed to him; if by Virgin there be meant Virginitie, as St. Hierom, by Bellarmine's Confession, understood it. And the Apostle seems to speak of the Person himself, who is to give his Virgin in Marriage, *that he standeth stedfast in his Heart, having no necessity, but hath power over his own Will, and hath so decreed in his Heart that he will keep his Virgin*, which could hardly be said of a Father, or any one in respect of anothers Virginitie; but only what by experience and knowledg of himself, he may determine of his own; if the words be so meant, as

they seem most fairly to be, though *Bellarmino*, without bringing any Reasons to the contrary, will by no means allow it; then they are very clear and evident, that this Virginal Continence cannot be observed by all, but only by him *who stands fast in his Heart, and hath no necessity*; which shews, that there is sometimes necessity to the contrary, and that every one hath not always power over his own Will; nor can, though he be willing, resolve or vow not to Marry; and though this be not an absolute Necessity, as *Bellarmino* says, but only a conditional one, yet considering the weakness and infirmity of Humane Nature, and the strength and violence of those Passions which dispose it to Marriage, and the many dangers and temptations it may be otherwise exposed to, 'tis such a Necessity as no Man can wisely and safely struggle and contend withal. But if this place be meant of marrying, either a Daughter, or a Virgin betrothed, as most Interpreters understand it, though those words in the 37. v. *Nevertheless, he that standeth steadfast in his Heart*, seem plainly to carry it for the other Sense, and to have nothing of that force in them without it, which the Apostle lays upon them, especially if they are understood of a Daughter, and not of a Virgin betrothed to a Man's self; yet however, let the Virgin be whoever she will, it is plain *that need doth sometimes require*, and that there may be a necessity for giving her in marriage: But this, says *Bellarmino*, may be some other extrinsecal Necessity, not the Necessity of Marriage, for the want of the gift of Continency; but what Necessity that can be is very hard for him to guess, but it is very easy to see that the Apostle means no other, but such as was necessary

cessary to avoid *Burning*, and *Fornication*; throughout that whole Chapter. The foundation therefore of their perpetual and vowed Continence, to wit, that it is a common Gift attainable by all that desire it, is wholly taken away, and appears to be plainly and expressly contrary to Scripture, which determines, *That all cannot receive this saying*; and *that all cannot contain, but only those to whom it is given*; and *that every one hath his proper gift, one after this manner, and another after that.*

I come now to consider, Whether it be not lawful for those to marry who have not this Gift of Continency, notwithstanding any Vow or Church-Law to the contrary? Against this they bring all those places of Scripture for performing of Vows; *Vow and pay unto the Lord their God*, Psal. 76. 11. *Pay thy Vows unto the most High*, Psal. 50. 14. *When thou vowest a Vow unto God, defer not to pay it: Better is it that thou shouldst not vow; than that thou shouldst vow and not pay*, Ecclef. 5. 4, 5. *If a Man vow a Vow unto the Lord, or swear an Oath to bind his Soul with a Bond, he shall not break his Word, he shall do according to all that proceedeth out of his Mouth*, Numb. 30. 2. *When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be Sin in thee. That which is gone out of thy Lips, thou shalt keep and perform, even a free-will Offering according as thou hast vowed unto the Lord thy God, which thou hast promised with thy Mouth*, Deut. 23. 21, 23. And in the New Testament, the younger Widows, who, being under a Vow to the contrary, married, are by St. Paul said to have *Damnation*,

nation, because they have cast off their first Faith, 1 Tim. 5. 12. So that they exclaim most tragically against those Persons, who in the beginning of the Reformation, married, after they had been in Orders in the Roman Church, and so taken this Vow of Continence upon them, as the most filthy and perjured Persons, and the most shameful Vow-breakers, and Violators of what is the most sacred, and the most binding and obliging that can be. To which we give this plain and short Answer; That though all Vows lawfully made are to be observed, according to those places of Scripture brought by them, yet these Vows of Continence are not lawfully made by those who have not the Gift of Continence, as I have proved all have not; and therefore in such a case they do not oblige, because there is a prior and antecedent Obligation to marry in such Persons who find themselves under great Dangers and Temptations without doing so; and this plainly according to those Rules and Commands of Scripture, *It is better to marry than to burn*; and, *to avoid Fornication, let every Man have his own Wife*; and, *if they cannot contain, let them marry*; and *I will that the younger Widows marry*, tho they were as much under a Vow as those who are said *to have Damnation, because they have cast off their first Faith.* But I have largely considered that place before, which is the only one which they can pretend to bring for marrying after vowing Continence; but how little serviceable it is to any such purpose, I have fully shewed. Indeed there are no such things as Vows to be found in the New Testament; they seem for some particular Reasons to be peculiar to a former more imperfect Dispensation than that under

der the Gospel, where there is no instance to be found of vowing, or promising that to God which we are not otherwise obliged to; for that, according to our Adversaries, is the strict notion of a Vow. That which seems to look the fairest for it, is that of *Ananias* and *Saphira*, who may be supposed to have devoted all their Estate to God; and therefore to have been so severely punish'd because they sacrilegiously kept back part of what they had so vowed; but there appears no proof or evidence of a Vow in that matter: for *St. Peter* tells him, *While it remained it was his own, and after it was sold it was in his own power*, which it could not have been had it been vowed or devoted; but their horrid Dissimulation, and *lying to the Holy Ghost*, and offering to deceive the Apostles, as if they had not been inspired with it, was a sufficient Aggravation of their Crime, and justifying of their Punishment, without any additional breach of a Vow. As to the first Christians leaving all that they had, Lands, and Houses, and Possessions, this they did without any Vow of Poverty, as our Adversaries weakly pretend; for this was not a perfectly free and voluntary Act in them, but what was absolutely necessary at that time when they could not hold their Estates and their Christianity together; neither was the forsaking their Wives then, any more the effect of a Vow, as 'tis sometimes made also by those who want better Arguments to prove their Vows of Continence, than the forsaking Father and Mother, and all other Relations, which was only a hard Circumstance that they were unwillingly forced to in those Pressures and Difficulties; and they may as well make going
to

to Prison, and being whipped and scourged, to be matter of a Vow, and Counsels of higher Perfection, as well as those other parts of their Sufferings and Persecutions. But however lawful it may be to make Vows under the Gospel in some cases, which I cannot say are universally to be disallowed; as *Peter Martyr* seems to be of Opinion in his excellent Book, *De Votis contra Smithæum*; tho' there be no Instances of them to be found in the Gospel, nor no Command about them, for I take them to belong to Natural Religion, and not to be peculiar to the Jewish Oeconomy; and therefore we find *Jacob* and the Patriarchs so often making Vows to God before the Law; yet it is neither lawful to make such rash Vows, as the Priests and others of the Church of *Rome* are supposed to do, of perpetual Continence, neither is it always necessary to observe them; 'tis a case indeed which falls not under a particular Instance or Resolution of Scripture, because there is no Example of any such Vow there to be met with; for I take not the Church-Widows in *1 Tim. 5.* to be under any such Vow, but if they were, *St. Paul's* Determination is clear for the younger to marry, notwithstanding that; but there are other plain and general Rules, by which it may be certainly and easily determined, as those I mentioned: *It is better to marry than to burn*; and if they cannot contain, let them marry; and to avoid Fornication, let every Man have his own Wife. These plainly declare Marriage to be necessary in such cases, and then no Vow can oblige against it, nor can any Man by a voluntary Tie bind himself to that which is contrary to what God has by an Antecedent Necessity

cessity and Prior Obligation bound him to, nor ought any Man to commit a Sin, or to hazard and endanger himself with great Temptations upon the score of any such rash and unadvised Vow, which is the Opinion and Determination of St. Cyprian, St. Austin, Epiphanius, and other of the Fathers agreeable to those Rules of Scripture, and the Consequence of right Reason drawn from them, as may be seen in a late excellent Treatise of the Celibacy of the Clergy *.

* Pag. 44. 49.

Bellarmino perceiving the plain Disadvantage of those Scriptural Directions to his Cause, and to an Opinion that seemed so evidently contrary to them, uses all his Art and Sophistry to shift them off and evade them, and because he must unavoidably meet with them and engage them, he bears up very boldly to them, and does all he can to break the force of them; *First*, says he, *I assert that in none of those places, those are called to Marriage who are tempted by the Sting of the Flesh, but only those who live incontinently, so as to pollute themselves with Lewdness.* Secondly, *I assert, that those who do live incontinently, are not yet called to Marriage by an absolute Command, but only an easy Remedy is shown them, and an Haven as it were, into which they may betake themselves; but yet that it is still free to them to aspire to greater things.* Thirdly, *I assert,* (for 'tis the Confidence of the Assertion must do the business, and serve instead of Reason) *That this Counsel, or Permission, or Remedy is not given by the Apostle to those who have vowed Continence, but only to those who are loose and free.*

Bell. de Monach. l. 2. c. 30.

I shall examine these Assertions distinctly.

First, then, by Burning, he will have meant not the strongest Ardors of Natural Concupiscence, nor the

fiercest inward Fires of Lust, nor any the most violent and insuperable Inclinations whatever ; but only actual Incontinence and Fornication ; and when they are broke out into this, then the Apostle's advice takes place, *It is better to marry than to burn* ; that is, than to live in Fornication and Incontinence. But must a Man then stay till he has actually bin guilty of those Sins ? and though he feels himself under the greatest Ustions, is he not obliged by this Advice of the Apostle, till they are broke forth into the utmost Act of Lewdness and Wickedness ? This would be letting the Fire be unquench'd till it has burnt down the House, and then bringing the Engin to stop it : this may hinder indeed its spreading further, and may restrain any further acts of Sin ; but 'tis much better to prevent all : And 'tis that we are obliged to by those words, and which no doubt the Apostle intended ; and a Christian who knows every such wilful Sin to be damnable, and to put him into an ill state, ought not to run so much hazard, nor to venture his Soul upon such great Peril and Jeopardy, when he is sensible of the strong and violent Temptations he is daily exposed to. For though the first Motions of Concupiscence, which are as natural as those of Thirst and Hunger, may not be sinful in themselves, nor can have any guilt in them till the Will is brought some way or other to consent to them ; yet when they frequently annoy and disturb the Mind, and indispose it for Spiritual and Religious Duties, by having the Imaginations filled with impure Fancies and *Ideas*, and the Brain clouded and overcast with the Storms and Vapours rising from the Flesh, this is so plain an Indication of the Disease that it sufficiently

ciently directs to the proper Cure of it, which is Marriage; and to suppose the Apostle not to prescribe that, when he tells us, *it is better to marry than to burn*, till this is gone so far as to the Commission of some Acts of Fornication or Uncleanness, is to make him, like an unskilful Physician, not to prescribe the Remedy till the Disease is become Mortal, and the Person is destroyed by it, for want of the timely use of that which might have prevented it.

Bellarmino compares Marriage to a Haven, into which, according to him, tho a Man be tost never so much with the storms of Lust, and be in never such great danger of being cast away by them, yet he is not bound to betake himself, till he is actually Shipwrack'd: Which how far it is from the Apostle's Mind and Advice given in those words, I may leave any Man to judg, who has not too light thoughts of Fornication, and too hard ones of Marriage. But now if a Person, under this Vow of Continence, shall yet burn in *Bellarmino's* Sense, *i. e.* shall be actually guilty of Incontinence and Fornication, is it not then better for him to marry, than thus to burn? And does not the Apostle's Direction then reach him, and oblige him to marry, rather than thus to burn, notwithstanding his Vow? If this were allowed to be the meaning of the word, then sure he must be acquitted of his Vow, and it must be owned to be better for him to marry than to burn; for burning in this sense, that is, by actual Incontinence and Fornication, is, I hope, as much against his Vow, and as great an evil as marrying. No, this great Man will by no means allow that; for tho he cannot but own it to be against the Vow, yet not in

so high a degree, nor so much Evil in it self as Marriage.

This he positively avers : and tho both of these be evil, both to marry and to burn, i. e. to fornicate, yet he declares it to be a worse evil to marry, however their Ad-

* Nam utrumque est malum, & nubere, & uri imò pejus est nubere, quicquid reclamant Adversarii, præsertim ei, quæ habet votum solenne. *Bellarmin.* de Monach. l. 2. c. 30.

† Nam qui uritur—peccat solum contra temperantiam & votum, si fornicationem significat, quæ vero nubet post solenne votum, peccat contra temperantiam, contra votum, & contra ipsum conjugium, cum sub nomine conjugii tegat perpetuum sacrilegium. *Ibid.*

Quæ autem nubet post votum simplex, illa verum matrimonium contrahit, tamen aliquo modo magis peccat quam quæ fornicatur, quia reddit se impotentem ad servandum votum quod non facit, quæ fornicatur. *Ibid.*

versaries exclaim against it, especially to one that has made a solemn Vow *; for the Person which is guilty of Burning, as it signifies Fornication, sins only against Temperance, and against the Vow; but she who marries †, (or he either, I suppose, for there can be no difference in the Sex, to make any alteration in the Case) after a solemn Vow, (which though it be not made by the Priests, yet is by the Monks as well as the Nuns) sins both against Temperance, and a Vow, and also against Marriage it self; when under the name of

Marriage she covers a perpetual Sacrilege. This distinction of a solemn and simple Vow, which is common amongst them, depends only upon some outward Forms and Solemnities in making it, but signifies nothing to the intrinsical Obligation of it, no more than the taking an Oath publickly before a Court, adds any thing more to the binding power and force of it, than if it were done privately. But *Bellarmin* goes on, and roundly pronounces, That if one marry after a simple Vow, though the Marriage be true, (which they deny after a solemn Vow) yet she sinneth more in some sort than if she fornicateth, because she renders her self unable to keep her Vow, which she who

who fornicateth doth not. Which is so scandalous an Assertion, and such a preferring one of the greatest moral Evils that God has forbidden, to marriage which is God's own Ordinance and Institution; that I bring it here not to confute it, (which it needs not among any that have a sense of Religion) but to shame it, and to spread confusion upon such Persons, and such a Cause, that are driven to say this, to defend it.

This *Bellarmino* was forced to; to maintain his Third Assertion, to wit, That those Rules and Directions of the Apostle, *It is better to marry than to burn; and if they cannot contain, let them marry,* do not belong to those who are under a Vow, but only to those who are free and loose from it. But where does the Apostle make any such Exception? Are not those Rules given generally to all, without a particular limitation to any? And does not the very Reason of them take in all Persons whatsoever, so that whoever burns, it is better for them to marry than to do so; and whoever *cannot contain, let them marry?*

Ay but this after all *is but a Permission*, says he, *not a Command; there is no Command to marry in all those places, for the form of speaking is not imperative;* for the Apostle does not use that Mood in his words; and he gives a Reason, which shows he is not making a Law, for *it is better to marry than to burn.* Here our great Man plays the Grammarian as bad as he did the Divine before, for sure
there

* Volo junio-
res nubere.
Vulg. Lat.

† Alar junior
676 770

there may be a Command given without an Imperative Mood, as in what is very much to our present purpose, *I will that the younger marry* * ; and a Command, I hope, is not spoil'd, but enforced, by having a Reason given of it: And yet to please him, the Apostle has put it in the Imperative Mood; *Nevertheless, to avoid Fornication, let every Man have his own Wife*. And if these be not such Rules as amount to a Command in such and such Cases; to wit, that if Persons cannot contain, they should marry; then there is no Command in Scripture against burning in *Bellarmino's* Sense, or to avoid Fornication, or not to run our selves into danger and temptation. For my part, I cannot but think this to be sufficient to oblige a Man to make use of a lawful means to secure himself against what may put him into so great peril and hazard of his Salvation: And were I a Priest of the Church of *Rome*, and found my self under those Burnings that disturbed both Body and Mind, I would not in the least doubt to marry, notwithstanding any supposed Vow, or any Law of the Church to the contrary, but rather think my self obliged to do so, than to tempt God, and endanger my Soul by nourishing an inward Fire, whose sooty Flame sullied a Man's Thoughts, and souled his Imagination, till it was stifled, and when it unduly broke forth, which it was ready to do upon every occasion, would be infinitely mischievous and destructive, both to my self and others: and therefore though it be one of the greatest Charges and Imputations brought by our Adversaries against some
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of the first Reformers, that they married after they had been in Popish Orders, and took to themselves Wives upon their forsaking that Church; which their Enemies aggravate to the highest degree of Wickedness; and some of their Friends excuse by no softer a word than those of a blamable Imprudence. Yet I think they are capable of so full a Vindication, that they may not deserve in the least to be either censured or condemned for so doing: for though the light breach of a Vow be justly accounted a very great Fault, and that which is to free and excuse from it, is a confession and acknowledgment of a great Weakness, which has something of Shame, though nothing of Sin joined with it; so that the ignominious Character of Lustful and Vow-breaker is put together, and clapt as a Mark of the greatest Infamy upon them; though one saying of Scripture does wholly wipe it out, *Marriage is honourable, and the Bed undefiled*; and what follows, does stigmatize generally those who bring it, *but Whoremongers and Adulterers God will judge*, yet to clear those worthy and good Men, and to be just to the Church of Rome, which needs not to have a greater Load laid upon it than it deserves; I must own that it does not impose any such Vow of Continence upon its Priests or Clergy; nor is there any such thing made by them, or required of them in their Ordination, or at any other time, as this Vow of perpetual Continence.

But why then do we charge them with this? and why,

why do we so grossly misrepresent them in this Point?

I answer, That they misrepresent themselves, and endeavour all they can to prove there is a Vow where there is really none, and so to make their Church more Tyrannical, and themselves worse than they really are; and here we are willing to come in and vindicate them even against themselves.

There is no such Vow mentioned or expressed in their Ritual or Ordinal, nor is any such thing put to the Clergy, or made by them in any of their Forms of Ordination; but they would have an *Implied* and *Interpretative* Vow then made, and they would some of them suppose this to be annexed to Orders even by Divine Right, so that it is always inseparable from them: But then how could a Bishop, or a Priest, or a Deacon have been ever the Husband of one Wife, even in the Apostles time, as *St. Paul* supposes them to be beyond all Contradiction? The more moderate therefore amongst them will have it annexed only by an Ecclesiastical Law. But how a Vow can be annexed to Orders, without the Person's making such a Vow who is ordained, I cannot understand? For a Vow is a free and voluntary Act of him that voweth; so that were the matter of it never so necessary and obliging, yet it is not bound upon us by a Vow, till we our selves do freely and voluntarily make it; there may be other Obligations arising from the nature of the thing, or the Command of a Superior; but for the Obligation of a Vow or a Promise (for a Vow is but a Promise to God)

God) that none can bring upon us but our selves; so that were a Priest obliged to this perpetual Continence by never so many Laws, either of God or Man, yet he were not obliged to it by the additional force of a Vow, till he had by his own Act freely made it; for I think it is as plain a Contradiction, to say a Man vows what he does not vow, as to will what he does not will, or to say what he does not say; so that this Interpretative and implied Vow will at last come to no Vow at all. The Writers of the Church of *Rome*, as in most other cases, they are forced to soften their Doctrines by palliating Abatements and Extenuations, so in this they over-rigorously strain and press it on the other side, and make it a great deal harder than it in truth is, or ought to be; so that they can both condense and rarify them as they see fit, and shrink or stretch them as is most convenient for their purpose. It had been very easy for the Church of *Rome* to have put in an express Vow of Continence into their Offices of Ordination, and to have obliged all the four Superior Orders to have actually made them, had not the Scandal and Novelty of it hindered them from so doing, or had they not believed it impossible to have found out a sufficient number who would have been ordained upon such hard terms; for with how much Struggle and Opposition this Tyrannical and Unreasonable Law gained upon the Western Clergy in all places is very well known, but falls not under my present Province to relate; for I doubt not but to this day a great many of the best of the Roman Clergy are secretly married, as the *Bavarian* Ambassador gave it in to the Council of *Trent* for the Clergy of his

Time and Country; and what the worst of them do has been in all Ages very well known, and very loudly complained of: for after all, there is no such thing as a Vow to restrain the Romish Clergy, meerly as such, from marrying, without entring into Monastick Vows, and 'tis only an Ecclesiastical Law at most, not of the whole Church, but only of their own, that forbids and prohibits this; and I can by no means allow the Universal Church, much less a particular one, as that of *Rome*, to have a sufficient Power to make any such Law contrary to the natural Freedom and Liberty which God has left all Men in, much more contrary to that necessity which he may put upon some Men who *cannot contain*, nor *are able to receive that saying*, and in a word, such a Power as is not for *Edification*, but for *Destruction*, which is a standing limit and boundary to all Ecclesiastical Power, that it must never exceed or transgress. But I design not here to meddle with that Subject, tho it lie something in my way, because it would lead me a great deal further than I am to go at this time; nor had it been at all necessary to consider and examine their Pretences from Scripture for their Vows of Continence, had they no otherwise imposed them upon their Monks, and Nuns, and Regulars, than they do upon the Clergy, who I think do neither make them, nor are required to do so by any Constitution even in the Church of *Rome* it self; and therefore I hope I shall be the more easily pardon'd for laying open the true faults of the Church of *Rome*, when they see I am so willing to excuse and vindicate her in a matter wherein I think she is over-charged, and that I am

am so far from any Misrepresentation of her, which they sometimes are pleased to charge us with, that I have taken all the care I can she should not misrepresent her self by a pretended Vow of Continence, which she no where obliges her Clergy to make, and which they themselves, one would guess, do not think they are under any very great Obligation to observe, either by an Implied and Interpretative Vow, or by any Law of their Church, which are both equally null and void in themselves.

T H E E N D.

E R R A T A.

P^Age 779. line 21. for *impropable*, read *improbable*.
P. 798. l. 28. f. *for*, r. *against*.

L O N D O N,

Printed by J. D. for *Richard Chiswel* at the Rose and Crown
in *St. Paul's Church-Yard*, 1688.

The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of their Doctrine

CONCERNING

The Visibilty of the Church.

IMPRIMATUR.

Nov. 23. 1688.

Guil. Needham.

IN that part of the Controversy which we have with those of the Church of *Rome*, under this Head of the *Visibilty of the Church*, it is absolutely necessary to state the Case with all clearness imaginable; because by doing this, it will on the one side appear, that those *Texts* which are cited by the *Romanists*, have no other Concern than with the Church *Militant* here on Earth, generally considered: And on the other side, that those of the Learned *Protestants* that have defended the *Invisibilty* of the Church, have mainly refug'd themselves under the Notion of the Church *Universal*. For this is certain, if this be the Definition of the Church, that it is *Cœtus Fidelium*, or, the Company of the Faithful, that is, the Company of all those that are already possess'd of their Eternal Happiness with God, and of all those

that are now in the way toward that Happiness; as also of those who to the End of the World shall be ever call'd to the obtainment of it; if, I say, we take all this in, as necessary to the Definition of the *Church*, then, all the Proofs of Scripture that are brought to argue the diffusiveness, and most glorious Figure the *Church* hath made in this World, are impertinent to the purpose, as to its *Visibility*; because, as to that part of it which is in Heaven, and as to that part of it which is not yet in being, only in the Eternal Purpose of God, it must still be to Us invisible; neither can it possibly be suppos'd (under this Notion) as one common Society united under any one mortal Man as its *vicarious* and substituted Head, or indeed under any other Government than that which the Blessed *Jesus*, the Lord of all, universally maintains.

Again, if the Notion of the *Church* were to be limited (as some have done) to those only who from Eternity were Elect and Predestinate, and in Time are effectually call'd by the Spirit of God, and inwardly endu'd with those Graces and Vertues that are necessary to qualify for everlasting Happiness; then also, there is no possible Proof can be alledg'd to make the *Church* (thus consider'd) in any Age *Visible*; because God only knows the Hearts, and tries the Spirits: These Graces are inward, and however they may and will (according to the Notion such have) unavoidably exert themselves in most excellent Fruits of a good Life; yet they are such as may be so counterfeited by the Hypocrite, that they cannot be always distinguish'd, but by the All-seeing Eye that discerns into the very Root and Principle of all. So that, under either of these Notions, the *Church* is *invisible*, nor can it possibly be otherwise. And thus consider'd

consider'd (as some have rightly observ'd) the *Church* is the Subject of our Faith, and not our Sight; to which therefore they have apply'd that Article in the Apostles Creed, *I believe the Holy Catholick Church*; that is, tho I cannot possibly see it as it is *Catholick* and *Universal*, yet I believe it.

There is no Question, but as to the Notion of the *Church* in general, it is, (as *Bellarmino* himself expresseth it, deriving it from the word *ἐκκλησία*, *Cetus Vocatorum*) the whole Company of the Faithful, or those that are called to the knowledg, and belief, and profession of the Truth: But then, as I have said, 'tis as certain, that the *Church*, thus consider'd, is *invisible*. For tho the Persons, who in their Turns upon the Stage of this World, have or do embrace the Truth, who are baptiz'd into, and live in the profession of it, tho these may be actually seen, and known, and convers'd with, and link'd into one common and *visible* Society; yet, take the *Church* in its *aggregate Sense*, as the whole Company of those that have, or do, or shall thus profess, as so it must needs be *invisible*, unless to that Eye only that can see all things, *uno actu & intuitu*, by one act and view:

Bell. de Eccl.
Milit. lib. 3.
cap. 1.

That therefore in which this part of the Controversy is concern'd, is the *Church* indeed; but it is that part of the *Church* only, which we express by the *Church Militant*. And it is the *Cardinal's* own Title, when he enters upon this Dispute; *De Ecclesiâ Militante*; that is, that part of the Church that is conversant in this World, that have embrac'd the Faith of the Gospel, that have taken up the Profession of it, and do maintain this Profession in the use of the Holy Rites and Sacraments which Christ hath instituted and commanded to be observ'd. And here one would

think, that the Question between us should be, Whether the Visibilty of the Church, as thus consider'd, is not so firmly assur'd to us in the Holy Scriptures, as that there neither hath been, nor ever will be any one part of Time or Age, wherein there shall not be a *visible* Society of Men professing the True Faith, and maintaining the True Religion in Doctrine and Worship, as it hath been taught and establish'd by Christ and his Apostles; or, whether it is possible for the Church, in any the least space of Time, from its first rise and beginning, to the end and consummation of the World, wholly and entirely to fail? But this is not the Question; tho the *Papists* would sometimes in their Arguings seem to make it so: And some *Protestants* (at least as to any publick or visible profession of the Truth) have seem'd to own and maintain that there hath been, or may be such an entire defection in the Church, as that it may have even universally fallen off as to some of the very Fundamentals in Christianity.

As to this, taking the Question in its due latitude, there is *really* no Controversy betwixt the Church of Rome and Us. For as the *Romanists* will not content themselves with some little reserv'd number of Men professing the Truth, that that should go under the Title or Notion of the Church; so the *Protestants* on the other side, however some in the warmth of Dispute, or the *bias* of Contradiction may have given themselves too great a liberty in asserting the *Defectibility* of the Church; yet in their sober Reasonings, there are none possibly of the Writers, nor indeed of the whole Reform'd Communion, that rightly understand *what they say, or whereof they affirm*, but do so securely depend upon the Truth and Faithfulness

nels of Christ's blessed Promises to his Church, as to assure themselves, that there always were, and always will be a *visible* part of Mankind that shall profess his Truth. *Visible* (I say) not perhaps in any glorious Splendor, or with external Pomp or Observation; Christ himself never design'd to make that an inseparable Note of his Church, as appears when he tells us, that *the Kingdom of God comes not with Observation: But visible* so, as that it may be apparently discern'd by those that will not shut their Eyes, even by such as (if I may so express it) are themselves *without*, and much more by those who are of the same Faith and Communion. This indeed, those places in the Scripture give us just ground to hope and believe, that tell us, that upon that Confession St. Peter had made, *Christ would build his Church, and the Gates of Hell should not prevail against it; that he would be with them to the End of the World.* And that, *where two or three are gathered together in his Name, he will be in midst of them.* It is so small a number as two or three will make a gathering together, and that smallest Collection of Men, is Christ ready to own as his Church, by being in the midst of them. The Church is therefore call'd *the Pillar and Ground of Truth*, and the Apostle tells us, *the Foundation of God standeth sure, having this Seal, The Lord knoweth them that are his.*

Herein, I say, we may be suppos'd to agree with our Adversaries, that the Church, generally speaking, neither ever did, nor ever will, as to the Fundamentals of Christianity, totally and entirely fail, but in one part of the World or other, will in every Age maintain even its *Visibility* to the End and Consummation of all things. When the *Arrian* Heresy had so far prevail'd that it became proverbial, *Athanassius contra Mundum*

Luke xvii. 20:

Matth. xvi. 18.

Mat. xxviii. 20.

Mat. xviii. 10.

1 Tim. iii. 15.

2 Tim. ii. 19.

Mundum, & Mundus contra Athanasium: Athanasius against the World, and the World against Athanasius: it is true, so far as that Heresy prevail'd, there was an absolute Defection in some of the Essentials of a Christian Church, and that Defection was of vast Extent, and look'd something like Universal, when they had gain'd over to themselves the Secular Power to encourage and cover them: But yet, even then all Church-Histories agree in considerable numbers of *Bishops*, and *Fathers*, and their *Churches*, who were contemporary with *Athanasius*, and maintain'd the Orthodox Faith with all clearness and stedfastness against all the Subtilty or Cruelty of their Enemies. So I may add as to the Church of *Rome*, it is not to be deny'd but the *very Fundamentals* of Christianity, as they are summ'd up in that which we call the *Apostles* and the *Nicene Creed*, they are still kept up and profess'd, and have always so been, tho' miserably blended with many impious and impure, both Doctrines and Usages, which for some hundreds of Years have been creeping in, and are now in their full height, being of that Quality, that tho' they do not *directly* and *immediately* cut them off from all Title to a Christian Church, yet *ex consequenti*, *mediately* and by *necessary Consequence* they seem to strike at and overthrow the Foundation of Faith, and that so far that it absolutely binds and obliges all Persons that know and are aware of it, upon pain of Damnation, to separate from her, in such *Faith* and such *Practices*. Such, for instance, as their Doctrines of *Merits*, *Transubstantiation*, *Sacrifice of the Mass*, *praying to Saints and Angels*, *the worshipping of Images*, *the Obscurity of the Scriptures*, *Purgatory*, with some others. And yet, even as to this part of that Church's Apostacy, were
it

it not something foreign to the design of these Papers, it might be fairly enough made out, that in all Ages, by the Confession of their own several *Writers* and *Historians*, there have still appear'd, sometimes whole Communities of People, and other times particular Persons of fam'd Learning, remarkable Piety, and strong Interest in the World, who have either noted and complain'd of, or openly oppos'd and resisted, at least dissented and kept themselves free from the Errors, Corruptions, and Superstitions, as they sprung and grew up in the Times wherein they liv'd.

This therefore is not the Question really betwixt the Church of *Rome* and *Us*, Whether the *Church* may in any Age so entirely fail as to become no where *visible*? But that which is plainly in dispute, and that which our Adversaries would pretend under this Head of the *Visibility of the Church* to prove from the *many Texts of Scripture* which they alledge, is this, *viz.* That it is necessary, from the Prophecies in the Old Testament, and the Promises that Christ and his Apostles have left with us in the New Testament, that the Church should in all Ages appear in its just Splendor, Diffusiveness, Succession, and regulated Form, in the Visible Profession of its Faith, and uniform use of its Sacraments, under its stated Governors and Pastors, subordinate to one Monarch or Head of the Church thus constituted. And that the Church of *Rome* hath throughout all Ages appeared thus *visible*, and was *that Church* thus pointed out by Prophecies of old, secured by infallible Promises, and could *digito monstrari*, be always shown and view'd in its Succession, in its Numbers, and in its Visible Head, and Monarch under Christ, whose Vicar he
is,

is, viz. the Pope or Bishop of Rome. That this, and no other, is the State of the Question, may be made out from all or most of the *Romish* Writers, both from the Definitions they give of *their Church*, the drift of their Arguments, and the scorn they generally throw upon the *Reform'd Church*, charging it with Novelty, Slenderness of Number, weakness of Interest, and want of Succession. I shall pitch upon *Bellarmin*, and observe it from the Definition he gives us of the *Church* when he is setting himself to argue its *Visibility* from Scriptures, Reason, and the Fathers. His Definition is this, * *It is a Company of Men knit together in the Profession of the same Faith, the Communion of the same Sacraments, and under the Government of lawful Pastors, especially of that one Vicar of Christ upon the Earth, the Bishop of Rome.*

* Nostra autem sententia est, Ecclesiam unam tantum esse & non duas, & illam unam & veram, esse eorum hominum ejusdem Christianæ Fidei Professione, & eorumdem Sacramentorum Communionem colligatum, sub regimine legitimorum Pastorum, ac præcipue Unius Christi in terris Vicarii Romani Pontificis. *Bell. de Ecclesi. Bell. lib. 2. cap. 2.*

Christianæ Fidei Professione, & eorumdem Sacramentorum Communionem colligatum, sub regimine legitimorum Pastorum, ac præcipue Unius Christi in terris Vicarii Romani Pontificis. *Bell. de Ecclesi. Bell. lib. 2. cap. 2.*

This is his Definition, and this we are to suppose he sticks to in all the Proofs that himself, or indeed after him the *Catholic Scripseriffs*, and the Author of the *Touch-stone of the Reformed Gospel* do alledge to justify it. So that he and they make the Church of *Rome*, as comprehended in its numerous Communion, and as govern'd under its splendid and glorious Head and Monarch, the *Bishop of Rome*, to be the *One and True Church*, and wholly the Subject of those *Texts* which they cite, either from the Prophets of Old, or from the New Testament. In considering of which, it will not be amiss to shew,

I. That

I. That it is not in the stile or usual manner of describing the Church, especially in the Books of the New Testament, to insist much upon the Numbers, or the outward Pomp and Splendor of the Church, but rather to the contrary.

II. That none of those places of Scripture which either the *Cardinal*, or the *Touch-stone of the Reformed Gospel*, or the *Catholick Scripturist* have cited, do prove any thing of the *Visibility of the Church*, as suppos'd (in *Bellarmine's* Definition) under the Government of one *Visible Head*, *Christ's Vicar upon Earth*, the *Bishop of Rome*.

I. The first I shall touch at but briefly, viz. That it is not in the stile or usual manner of the Scriptures, especially of the Books of the New Testament, in describing the Church, to insist much upon the Numbers, or outward Pomp and Splendor of the Church, but rather to the contrary. I confess, many of the Prophecies in the Old Testament, and those particularly which the *Catholick Scripturist* hath mustered up in such plenty, do speak of Glorious Things that should in time befall the Church; but these (as shall be shewn in their proper place) are generally to be understood of the vast diffusiveness of the Gospel; that it should run through all Nations, should shine into the darkest and most distant Corners of the World; or else they respect the Spiritual, and not the Carnal or Temporal Estate of the Church; or else they are restrain'd, some of them, meerly to the recovery of the Jewish State from its Captivity, toward whom such kind of Ex-

Cath. Script.
3 Point.

Luke xii. 32.

Luke xxii. 24,
25, 26.

2 Cor. iv. 13.

pressions were proper and accommodate to their Economy; or, in a word, may point at the last upshot and consummation of the Church. Otherwise, in almost all the Passages that concern the Church in the Books of the New Testament, she is generally describ'd in another kind of stile. Our Saviour calls them by the name of *a little Flock*. He discourseth them continually under the supposal of Persecution and Poverty, great hardships of Life, perfect scorn and contempt in this World; &c. He never so much as hints to St. Peter the Grandure of his Successor, the Riches of his See, the Extent of his Dominion, his Supremacy over Kings and Emperors, or the uncontrollable Interest he should have with so many States and Principalities in the World. But when the Apostles were contesting a little Superiority amongst themselves, he checks the Dispute as fond, and foreign to their Character; he reproaches them for affecting what might become only the Heathen Potentates and Great Ones in the World, who were then making Power and Extent of Government their main Design and Endeavour. *He said unto them, The Kings of the Gentiles exercise Lordship over them——But ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve.* Nay, the Apostle St. Paul speaks of himself, and those who in common with him, bore the mighty Character of *Apostles*, and *first Publishers* of the Gospel, that they are *made as the Filth of the World, and the Off-scouring of all Things unto this Day*. We are told indeed of the falling away of the Church in a great part of it, and that part of the *Apostacy* is, I confess, set forth to us in some splendor, when *the Man of Sin shall be revealed,*

vealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, and is worshipped: So that he as God sitteth in the Temple of God, shewing himself that he is God. This Text of Scripture (if they please to accept of it) we heartily allow them for the proof of *their Church* and its *Visibility* for many Ages. 2 Theff. ii. 3, 4.

But to proceed; We find in the Book of the *Revelation of St. John*, a Book wherein the *Romanists* themselves will acknowledg that some great Revolutions of the Church are determinately set down; there the Church is represented under the Character of a *Woman* flying into the *Wilderness*, fed and maintain'd there by the meer Providence of God. It is true, she is describ'd in terms that proclaim her great and illustrious enough; *she is clothed with the Sun*, she hath the *Moon under her Feet*, and upon her Head a Crown of *twelve Stars*. Revel. xii. 6. But all this points plainly at her Spiritual State: and as she is suppos'd to be elevated above this World and all *sublunary* Things: Whereas the *Apostatiz'd* part of Mankind, set up in opposition to the True Church, is described under the Character of a *Woman* too, but in a very gaudy Dress: She is *array'd in Purple and Scarlet-colour*, and *deck'd with Gold and precious Stones and Pearls, with a golden Cup in her Hand*, &c. Ibid. v. i. All which intimates to us the Secular Grandeur by which that *Apostatiz'd* Party that were in direct opposition to the *True Church*, should make themselves so notorious and remarkable. Rev. xvii. 4.

And so all along throughout the whole Book, we may observe the *True Church*, (unless in her last Consummation, when she appears adorn'd as becomes the

Vid. Rhem.
Annot. in
2 Theff. ii.
Sect. 10.

Vid. Suarez.
Tom. 2. Qu. 55.
Art. 6. Sect. 6.

own'd and acknowledg'd Bride of the Holy Jesus) her Circumstances are generally represented as very low and discourag'd, trampled on, and triumphed over, prophesying in Sackcloth, made merry upon amongst her successful Enemies, bearing still the afflictive and tragical Part throughout every Scene: A thing which those of the Church of Rome themselves seem so convinc'd of, that some of their Writers, in the Descriptions they make of that *Antichrist* whom they have feign'd and imagin'd, tell us, That in the Reign of *Antichrist*, the external State of the Roman Church, and publick intercourse of the Faithful with the same, shall cease, and that there shall be only a Communion in Heart with it, and Practica in Secret; so the Rhemists confess. And Suarez declares, *Diebus Antichristi, omnem cultum Divinum cessaturum*; That in the Days of *Antichrist*, all Divine Worship should cease. Here one might by the way, put in a remembering Question, viz. Where then will our Adversaries place the *Visibility* of the Church? But,

II. Come we to consider that none of those places of Scripture, which either the Cardinal, or the Touchstone of the Reformed Gospel, or the Catholick Scriptures have cited, do prove any thing of the *Visibility* of the Church as defin'd by Bellarmine, viz. a company of Men—knit together under the Government of Christ's Vicar on Earth, the Bishop of Rome.

And here, before I set my self to examine the Scriptures by which the Cardinal pretends to confirm or illustrate this Argument, I must beg the Reader's pardon, that I so much as mention most of them, because they

they are so very impertinent to the purpose for which he quoteth them, that were not his Writings everywhere in the hands of the Learned, it would seem impossible to persuade those that could not consult them, that ever so great a Disputant as *Bellarmino*, on so publick a Stage of Learning, wherein his Writings, both in his own and future Ages must be conversant, should so extravagantly trifle, in first pretending so solemnly to the Scriptures, and then pitching upon such Passages, that one would think a Man in jest while he is propounding them.

He tells us, first, he can prove it from all those Scriptures where the *Church* is so much as named. For (saith he) where-ever we meet with the Name of *Church*, there a *Visible Congregation* must always be understood; upon this he quotes *Numb. xx. 4. Why have ye brought up Ecclesiam Domini, the Congregation of the Lord into this Wilderness?* Here (saith the Cardinal gravely) that most known and noted People of *Israel* is call'd the *Church*, or *Congregation of the Lord*. This is strict reasoning indeed! The People of *Israel* were many in Number, and visible enough at that time, to every Eye that then had the good fortune to meet or converse with them, and this *visible Company* of the *Israelites* are here call'd *Ecclesia Domini, the Congregation of the Lord*, therefore the *Church* is always *visible* to the World's End, under the Government of one Visible Head, the Bishop of *Rome*. He follows this mighty Blow of his with another irrefragable Text, wherein he tells us the Scripture expressly speaks of the *visible Church*: *1 Kings viii. 14. The King turned his Face about and blessed,*

Bell. de Eccl.
mil. lib. 3. cap. 12.

Vid. Bell. ubi
supra.

omni :

omni Ecclesiæ Israel, all the Congregation of Israel, and all the Congregation of Israel stood. Now, had we been so lucky in our Translation as to have render'd it the Church of Israel, as the Vulgar hath it, Ecclesia Israel, we should long before this time have been convinc'd that God had a *Visible Church* then, and not have been so hardy as to have ventur'd the Lists with the *Romanists* about their *Visible Church* now. But this it is to out-face an Argument through our meer ignorance of a *Latin* word!

Cath. Script.
3. point. pag.
41.

His next Citation from Scripture is that of *Matth.* xvi. 18. *Upon this Rock will I build my Church*: A place which the *Catholick Scripturist* mentions indeed, but tells us he will not insist on it. Whether he was convinc'd it was nothing to the purpose? or whether he thought it a Text so plain and cogent, that it would be but holding a Candle to the Sun, to enlarge much upon it? as he hath not thought fit to tell us, so we dismiss him. The *Cardinal* however spends his Remarks upon it, and gives his Adversary pretty good scope too; he finds he can play with him here, and yet take him at last; for he tells us, "Whether by *this Rock* we understand *Christ*, or the *Confession* of his *Faith*, as the Hereticks would have it? Or, Whether by *this Rock* we understand *Peter*, as the *Roman Catholics* do? still the Foundation of the Church is something sensible, and therefore the Church it self must be sensible too, or visible. For, tho we see neither *Christ*, nor *Peter* at present, yet they were both of them at that time view'd by bodily Eyes, and at this time are both seen in their Vicar or Successor. I was willing to lay before the Reader the whole weight

Vid. Bellar.
ubi supra.

weight of the Argument, that he himself may judge how very unanswerably the *Cardinal* hath urged it. However, since he hath given us our choice to understand *this Rock* of the Confession that *St. Peter* then made, we will take it so, and then see how the Argument will go. As to the understanding of *St. Peter* himself to be *this Rock*, I need only refer the Reader to those several *Treatises* that have of late been publish'd upon the Subject of the *Pope's Supremacy*, and particularly that that sets it self to examine the *Texts* by which the *Papists* pretend to prove it. And so proceed to consider, Whether, if we take *this Rock* to be the Confession that *Peter* made of Christ, that he was the Son of the Living God, and that Christ upon this Confession of his, promis'd that this should be the Foundation upon which he would build his Church; whether from hence it must unquestionably follow, that the Church shall be always *visible*, under the known Government of that one Pastor, the Bishop of Rome, or Vicar of Christ? I grant that, could it be made out, that by *this Rock* the Person of *Peter* was immediately intended, and in his Person the *Pope* was unavoidably included as his direct and perpetual Successor, this Text might carry some force in it, and Christ's Promise, that the *Gates of Hell should never prevail against it* might be made to speak something of an endless and unalterable Succession secur'd to that See: But since none but the *Romanists* could ever so much as have dream'd of such an Interpretation as this, and so many Tracts have formerly and of late so strenuously vindicated this Passage from so false a gloss; and the *Cardinal* hath said, tho we should not understand it of the Person of *S. Peter*, yet his Argument

ment holds good; let us consider it in the true sense it must, and only must bear.

Our Lord, having asked his Disciples what the World generally, and afterward what they themselves thought of him, *Simon Peter*, usually the most forward in any thing of this kind, makes a very plain and home Confession, *Thou art Christ the Son of the Living God.* Upon this, our Saviour, approving this hearty Confession, tells *Peter*, with some allusion to his Name, that this Confession of his was the very *Rock* or *Foundation upon which he would build his Church*; that is, That whoever should hereafter heartily believe and profess *Jesuo* to be the *Son of God*, i. e. the true *Messiah* and Saviour of the World, that every such Person should be entituled to this relation with Christ; he should be esteemed a Member of that Society which should make up *his Church.* And the *Gates of Hell shall not prevail against it*; that is, the Belief and Profession of this great Truth should never hereafter be rooted out, but still there shall be always some in the World who, notwithstanding all the opposition of Hell it self, shall own and profess this Faith.

This, in the event, hath hitherto been accomplish'd ever since it proceeded from our Saviour's Mouth; and this we question not will for ever be. In every Succession of Ages there will still be some whom Christ shall own and acknowledg as his Church, from this Fundamental Confession of him. And thus far of the *Church's Visibility*, that is; that it shall never fail; but some numbers of Persons shall still be known and distinguish'd as the Followers of Christ; I have already

ready said, is the undoubted Promise of our Lord, and so believed and embrac'd by every good *Protestant*. And here let me further add, that as it may be made out, that there have not wanted in all Ages since the first depravation of the Church, some who still have born their witness, and asserted the pure and unblended Truth against the Corruptions and Superstitions of the Church of *Rome* it self; so upon the strength of this very Promise we still depend, that there will never fail a Generation of Men that shall keep themselves unspotted from these *Garments of the Flesh*, shall never drink of the Cup of *Babylon's Fornications*, and shall keep the Truths of God intire and inviolate, notwithstanding all the Force, the Frowns, the Blood and Destruction which the Church of *Rome* hath hitherto wrought, or is still meditating against any in this Cause, by which she hath gain'd a considerable Title to the *Gates of Hell* mentioned in the Text. But how from hence should be collected that there shall be always a splendid *visible* Church under the Headship of that great *Monarch* the Bishop of *Rome*, and that whoever are not under the Government of this *Monarchy*, or within the Communion of this Society, are to be suppos'd as not having made *St. Peter's* Confession, that *Christ is the Son of the Living God*; this, as the *Text* doth not seem to point toward it, so the *Cardinal* hath not so much as attempted to make it out.

His next *Text* is *Mat. xviii. 17. Tell it to the Church*; *but if he neglect to hear the Church, &c.* Certainly (saith Bellarmin. ubi supra. the *Cardinal*) this could by no means be observ'd, were the Church *invisible*. *It were an hard case* (saith the

*Touchstone Re-
form. Gosp. cap.
8. pag. 22.*

*Cath. Script.
point 3. P. 41.*

*Touchst. ubi
supra.*

Touchstone) to be condemn'd as an *Heathen* for not telling or hearing a Church which hath so closely lain hid, that no Man could hear, see, feel, nor understand it for a thousand Years. The *Catholick Scripturist* mentions this Text, and enforceth it the same way. Here if the Question were asked, To whom did our Saviour then speak? It must be answer'd, To his Disciples surely, to *St. Peter* probably, and the rest of the Apostles. Who then was the Church that they must tell the Offence of their Brother to? Was *St. Peter* at that time seated in his Pontifical Throne, and had he his *Consistory of Cardinals* about him to receive the Complaints and Accusations of his Subjects one against another? If not, then the Church might be invisible at that time, notwithstanding Christ's Directions to tell the Church. The *Touchstone* puts the Man into the Condition of an *Heathen* or a *Publican*, if he do not tell as well as do not hear the Church; that I have nothing to say to at this time, only perhaps he did not well understand the *Author* he took it from.

Well! but for once we'll suppose that this is a Direction for the Church in future Ages, when it should come to be form'd and establish'd in its just Government. Then we must only suppose that when there is such a Church, it must be apply'd to, and told; not that there shall be always such a form'd and visible Church. It is, we must all acknowledge, a most wholesome Rule, that notorious and publickly scandalous Offences should come under the Cognizance of the Church, and the Offender some way or other subjected to her Censures. But then, this must be only when the Church is in that Condition, that
makes

makes her capable of throwing a just awe upon Criminals by the infliction of Punishments tremendous and dreadful; and nothing further is here suppos'd or commanded. Nor is it to be doubted (as I have already said) but that there will always be such a Society of Men, I mean, so much of the Church of Christ *visible* in all Ages, wherein this Rule may perpetually be of great use and influence, where any notorious and scandalous Offences of its Members may be so represented as to meet with their due Check by Rebukes, Instructions, Excommunication, or otherwise, as the Offender may need or deserve; tho I must also here add, that by Experience it appears how much more effectual these Methods have prov'd when the Church is in the lowest and most persecuted State, and acts by its own more peculiar Instruments of Correction and Discipline. And therefore, notwithstanding the Rule, and the usefulness of this Rule, there is nothing in it from whence can be pick'd out such a *Visible* Church, as *Bellarmin* defines. Much less is there in some following *Texts* which he proceeds to cite, which I shall but name, as he himself hath done, with this Remark only, that the *Cardinal* in merely quoting them seems very well assur'd in this his first Head of arguing, that where-ever the Name of Church is, there also it is evidently *visible*, and under its requisite form of Monarchical Government, whose Head is Christ's Vicar upon Earth. His Texts are these, *Acts* xx. 28. *Take heed therefore to your selves, and to all the Flock over which the Holy Ghost hath made you Overseers, to feed the Church of God, &c.* How, saith he, can they feed the Church which they know nothing of? Again, *Acts* xv. 3. *Being brought on their*

way by the Church, they passed through Phœnice, ver. 4. And when they were come to Jerulalem they were received of the Church. Acts xviii. 22. When Paul had gone up and saluted the Church. Again, 1 Cor. xv. Gal. i. Phil. iii. St. Paul tells us of himself, that he persecuted the Church. And bespeaks Timothy, These things I write unto thee, that thou mayst know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God, 1 Tim. iii. 14, 15. These Texts prove (as the Cardinal gravely observes) that Christ had a Church in being at that time: So they do, and so may twenty more of that kind do, for any Dispute we have with him in that matter.

Vid. Bellarm.
ubi supra.

From these Proofs where the Church is named, the Cardinal proceeds to others, where she is not nam'd, but plainly described: Thus Psal. xviii. (to us Psal. xix.) *In Sole posuit Tabernaculum suum; He hath set his Tabernacle in the Sun*, so Vulg. hath it from the LXXII. but we render it, *In them hath he set a Tabernacle for the Sun*: I will not contend which of them followeth the Original the nearest. The Argument the Psalmist is upon will bear either of them: For, speaking of the Visible Testimony that is given to the Power and Providence of God from the mighty Fabrick of the Heavens, and that all Nations in the World may see enough of God, in the Frame, and Order, and Influences of those vast and glorious Bodies, it may very well be said of God, That *he hath set his Tabernacle in the Sun*, i. e. he hath made himself very visible in that glorious piece of his own Workmanship, that whoever beholds that, may contemplate and adore the

the Divine Power and Goodness, who hath fram'd so goodly and so useful a Body as that is. But if it be render'd as we have it in our Translation, then it refers to the *Heavens*, and the *Firmament*, which, *v. 1.* the *Psalmist* tells us, did every-where declare the Glory of God; they do it in all their several parts, but more especially, and more conspicuously in the Sun, for which the *Heavens* are made a Seat and *Tabernacle*. And what then is this to the *Visibility* of the Church? Yes: Doth not the Apostle, when he is upon the Subject of the universal publication of the Gospel, make use of the words immediately foregoing? *Their Sound went into all the Earth, and their Words unto the end of the World*, Rom. x. 18. What then! He does not even there cite this Expression particularly, *He hath set his Tabernacle in the Sun*. Or, if he did unquestionably refer to those words in the *Psalmist* which he seems to quote, it were not very absurd to suppose,

(1.) The Apostle upon the same Argument with the *Psalmist*, that is, that all Nations, both Jew and Gentile, had been already effectually preach'd to, by the mighty Works of the Creation, which had been so long, so conspicuously, so universally seen, and might have been contemplated by all the Rational World, *Their Sound went into all the Earth*, &c.

But, (2.) to allow this, that the Apostle is upon the extensive and universal Promulgation of the Gospel, yet does he not seem to bring in this Passage of the *Psalmist* as a Proof, but allusively only, and by way of accommodation.

However, (3. and lastly) Suppose we to the utmost, that the words, as utter'd by *David*, were Prophetical,
and

and they are brought in by the *Apostle* in proof of the fulfilling of this Prophecy ; yet all that could be made out thence, would be only, that the Gospel was diffusively publish'd, not only throughout all the Region of *Judea*, but amongst the Gentiles too ; which we readily grant, and have infinite reason to bless God for it, because the Glad Tidings have reach'd even our remotest Illes too. And what is this still to the perpetual *Visibility* of the Church under the Government of one great Pastor and Vicar of Christ the Bishop of *Rome* ?

Having mention'd this, that this last Text cited by the *Cardinal*, if it be any way referr'd to by the *Apostle*, it must be understood of the vast publications of the Gospel, both in *Judea* and amongst the Gentiles : Our due Observation of this, will cut short a great deal of Work, and serve as one Answer to a great heap of *Texts* which the *Catholick Scripturist* hath fetch'd out of the Old Testament, in proof of his third Point about the *Visibility* of the Church, and its continuance still, from one Age to another, *under lawful Pastors*.

We are to consider, that one great Subject of the Prophecies of old was, not only the coming of the *Messiah*, but the Consequence of that, *viz. breaking down the middle Wall of Partition*, and enlarging the Boundaries of the Church, which in the Prophets Time were kept within the Pale of the Jewish Nation, at least within the Communion of their Rites and Usages, and the Seal of their Covenant. And this will appear a Subject fit for the *Prophets* to have

have been very lofty and very large upon, if we consider,

(1.) How prejudic'd the Jews were in their Conceptions about the eternal duration of their present Oeconomy, that it was never to be alter'd, much less abolish'd, for the bringing in of the Gentiles to so near an Affinity and Relation with God.

Or if we consider (2.) how mighty and signal an Event and Revolution of Providence this would be when it once came about. For the Christian Religion to spread it self into so large a compass, to gain over to it self such vast Empires and Kingdoms, to break in with its Light into the darkest, the most barbarous and uncultivated Parts and Corners of the World, to triumph over strongest Oppositions, to level greatest Mountains, to plain the roughest Passages, to prevail upon the most prejudic'd and opposite part of Mankind, reducing them from the greatest ignorance of God, and aversion to Good, to the Knowledg and Love of God, and the practice of all Vertue and true Goodness, and this in places most distant from one another; and all from such small and inconsiderable Beginnings, the appearance of one Person in the World, who in his outward guise was poor and contemptible to a Proverb, scorn'd and hated to the most cruel and ignominious Death that could be thought of, and for the generality followed only by Persons of the meanest Figure, and lowest Education; a few poor and unlearned Fishermen, whom he appointed the first Publishers of his Gospel, and by whose means notwithstanding, it became so diffus'd and universal. This was a Subject worthy the noblest Thoughts, and the most flaming Expressions they could

could be deliver'd in by inspir'd Prophets, who accordingly enlarg'd and expatiated upon it, in great variety of phrase, which every-where occurs in their Writings.

Having thus prepar'd a just Light to set those *Texts* in, which the *Catholick Scripturist*, without any Order or Method, but in great number, hath huddled together in proof of his *Roman Church*, as now under the Government of those whom he calls *Lawful Pastors*: Having thus done, I say, I need give my self or the *Reader* very little trouble in examining them further than barely propounding them; in the reading of which, when rescu'd out of some of his uncouth and barbarous Translations, every one may see how little to *his* purpose they are brought in by him.

Cath. Script.
part 3. p. 31.

Thus he quotes *Psal. Lxxxix. 3, 4. I have made a Covenant with my Chosen, I have sworn unto David my Servant. Thy Seed will I establish for ever, and build up thy Throne in all Generations.* This he tells us is verified in none but Christ, and hath rightly enough apply'd to it that Passage of the Angel, *Luke i. 32. The Lord God shall give him the Throne of his Father David, and he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no end.* Thus far we are satisfied, if the *Scripturist* be so too, we own it all, and let him make his best on't.

Id. Ibid.

Then he tells us, that these Promises are of that Kind and Nature, that they cannot be made void or prevented, even by the Sins of *David's* Posterity; and

and for this, he citeth several *Verses* in the same *Psalm*, from *vers.* 29, to *vers.* 38. *If his Children forsake my Law, and walk not in my Judgments, &c.* All which we own as most assuredly true, but still nothing to *his purpose*.

Of the same intent and meaning is that Promise made by *Nathan* to *David*, quoted by the *Scripturist*, 2 *Sam.* vii. 16. *primarily* intended to assure *David*, that his Posterity should inherit the Throne after him, which *Saul's* did not. And, *secondarily*, that his Kingdom should be everlasting in him who is Lord of all, and who should in time proceed from *David's* Loins.

To the same purpose is that long Passage out of *Psal.* lxxii. *vers.* 5. and so on, which with other Quotations of the same and greater length, I shall take leave not to transcribe, because I would not swell the bulk of these Papers too much, but refer the *Reader* to their perusal himself, assuring him that though he will apprehend nothing in them to the purpose of *this Author's* Argument; yet he will not lose his labour, but meet with something therein that is very useful and comfortable.

So those many Texts he cites from *Isaiah's* Prophecy; they do indeed represent the care and faithfulness of God to his Church; the unchangeableness of his Love, and his wise over-ruling all things for their Protection, or for their seasonable Deliverance in his own Time; which as they were originally design'd for the support of the *Jewish* Church under

Id Ibid.

her Bondage, and the Hardships of her Captivity, giving her frequent assurances of Restoration and Deliverance in due time: So also, in some Analogy, they have, no doubt, a prophetic respect to the Church under the Dispensation of the Gospel, both as to its enlargement and diffusiveness amongst the Gentiles, as also its seasonable Supports, or Vindication under all her Oppressions, and the Violences of her Enemies. *Isa. XLIX. 14, 15, 16. Chap. LIV. vers. 9, 10, 11, 12. Chap. LX. 15, 18, 19, 20. Chap. LXI. (the Verse misprinted in the Author) vers. 8, 9. Chap. LXII. vers. 3, 4, 5, 6, 8, 12.* All which, if the Reader will consult, as they are render'd in our Bibles, or indeed, as they are in the barbarous Translation wherein *this Man* hath quoted them, he will find (as I have said) some things very useful, and very comfortable, and especially not unfit for that part of Christ's Church to converse with, who are at this present Time under most severe and deplorable Circumstances, through the merciless Cruelty of those that would pretend themselves the only Visible Church.

Cath. Script.
P. 36.

But this *Author's* choicest Remark is, upon his last Quotation from *Isa. LXVI. 21.* where he tells us, is very clearly express'd, that the True Church shall have a perpetual Succession of *Priests and Levites*: *I will also take of them for Priests and Levites, saith the Lord: For as the New Heavens, and the New Earth, which I will make, shall remain before me, saith the Lord, so shall your Seed and your Name remain.* This Prophecy, in all probability, did *primarily* concern a very particular Instance of Providence to the *Jews*, whom the *Romans* and *Grecians* in their *Macedonian*

cedonian and *Syrian* Wars, finding in Captivity, should restore them to their Liberty, and send them back with Honour into their own Country: So the Learned *Grotius* conjectures; and then, that those who were of the *Priestly* and *Levitical* Order, under what state of Servitude and Drudgery soever, they had lain hid and obscure in the Time of their Captivity, should be restor'd to the Dignity and Service of their Office and Function in their own Country. But if (as in most of the Prophecies of this kind, we may reasonably conceive) the Prophet points toward the State of the Church under the Dispensation of the Gospel, it does indeed mean no less, than that the Gospel should spread it self into the Regions and Countries before-mention'd; that it shall have its Ministers to publish it, and that the Church, from one Age to another, shall remain and have its being to the End of the World. This *Calvin* himself owns in his Commentaries upon the place, who yet is no Friend to this *Author's*, or *Bellarmino's* *Visibility* of the Church. Nor indeed is the *Emphasis* to be laid upon the Expression of *Priests* and *Levites* (as our *Author* would seem to do) to assert from thence the *Certain* and *Visible* Succession of *Lawful Pastors* in the Church, particularly of that *one Pastor* the Bishop of *Rome*. For, besides that the *Priestly* and *Levitical* Order under the *Mosaick* Law, is not to be look'd upon as typifying the *Episcopacy* and *Ministry* of the Christian Church, but of the *Lord Jesus* only, the *great High Priest* of our Profession, who himself offer'd the only proper and propitiatory Sacrifice that made all the other for ever cease; besides this, I say, where can

Vid. Calvin. in
loc.

Cath. Script.
P. 37.

the Church of *Rome* at this instant show its Succession, or *Pastoral* Authority and Jurisdiction in any parts of *Africk*, I may add of *Greece* either, which yet our *Author* is so angry with our *Bibles*, that they have avoided to translate the proper Names of *Tharsibish*, *Pul*, and *Lud* into.

Id. Pag. 24.

His next Transition is to the Prophet *Jeremy*; and the first Passage he remarks upon in him, is pretty observable, both for the Text it self, and his own Note upon it. The Text is this, *Jer. xxx. 2. Though I make a full End of all Nations whither I have scattered thee, yet will I not make a full End of thee, but I will correct thee in measure.* In which words it is evident, the Church may be scattered among Nations that are his profess'd and victorious Enemies, and consequently not in so flourishing a condition upon the Face of the Earth, as he elsewhere expresseth it, and contend's for. And his own Comment upon it in this place is, That the Church indeed may be chastised for a while, but never brought to Consummation. Which in the meaning of it, is true, but the Phrase of being brought to Consummation, as he useth it, hath an elegancy in it very extraordinary, perhaps an Original.

His next Texts out of *Jeremiah* are of the same purport and design with those I have already noted from him out of *Isaiah*, viz. the glorious Progress the Gospel should make, and its continuance against all Opposition, that it should no more fail than the Ordinances of Heaven, the Sun and Moon, Day and Night. The Texts are, *Jer. xxxi. vers. 35, 36, 37.*
Chap.

Chap. xxxii. 38, 39, 40. And again, Chap. xxxiii. 14, 15, 16, 17, 18, 19, 20, 21. All which (as formerly) I refer to the Reader's own perusal; only cannot without some indignation remark, that those Expressions of the Prophet, which cannot possibly belong to any other than the Holy Jesus only, he blasphemously applieth them, more than once, to his pretended Vicar the Pope. So upon Jer. xxxiii. 17. David shall never want a Man to sit upon the Throne of the House of Israel; he makes his remark in a Parenthesis, Christ must successively have his Vicar, or Vice-gerent in all Ages. Again, where the Prophet in the same Chapter, vers. 21. expresseth it, Then may also my Covenant be broken with David my Servant, that he should not have a Son (a Vicar, or Vice-gerent, saith the Author) to reign upon his Throne. Pag. 38.

The *Texts* out of *Ezekiel* are of the same kind; *Ezek. xxxiv. 22, 23, 24. Chap. xxxvii. 23, 24, 25, 26. Chap. xlviii. 35. In all which there is nothing further remarkable, but that he still drives at that blasphemous Thought, to make whatsoever is spoken by God, of the glorious and endless Reign of David his Servant, that is, of Jesus the Messiah, and Son of the Living God, to seem primarily designed and fully accomplish'd in the Pope, or Head of the Roman Church. However, we Protestants have one invincible Argument that the Letter of some of these Texts which this Man hath cited, is not fulfilled in every Age, and in every part of the Christian Church; that particularly of Ezek. xxxvii. 23. Neither shall they defile themselves any more with their* Ibid. pag. 35.
Idols,

Idols, nor with their detestable things, &c. We know there are some parts of the World who call themselves *the Church*, who do *pollute themselves with Idols*; tho we also believe and assure our selves that there will come a time when this part of the Prophecy, so far as it respects the Christian Church, shall be literally accomplish'd, that is, when all the wretched Idolatry which as yet any where prevails, shall for ever cease; that time when *Babylon the great, the Mother of Harlots and Abominations*, shall be doom'd to its Fall and Ruine; and when *those Kings that have committed Fornication with her*, shall come to *hate the Whore, and make her desolate and naked, and eat her Flesh, and burn her with Fire*; which we are assur'd by the Holy Ghost, will all in due time come to pass. Rev. xvii. 5, 16. Amen! even so Lord Jesus. This Author cites but one Passage from *Daniel*, Chap. ii. 44. which we also easily allow him may be interpreted of that Kingdom, which Christ should set up in the times of his Gospel, but this is wholly spiritual, and refers to his Mediatory Administration.

And now, the *Scripturist* having so largely prov'd (as you may imagine) what he design'd from those numerous *Texts* in the Old Testament, he thinks he hardly needs to offer at any from the New; only *Ibid.* p. 40, 41. *ex abundanti* is pleas'd to throw us in two or three from thence, which I shall briefly consider:

His first is that of 2 Cor. iv. 3. *If our Gospel be hid, it is hid to them that are lost.* This also the *Touchstone* hath noted. The *Apostle* is indeed speaking here of the plain and

and perspicuous *Revelation* of the Gospel, that they had preached it in all simplicity and plainness, without any of the Arts, which Seducers were wont to gloze or cover their Fallhoods with; and besides their Preaching, they had asserted the Truth of what they publish'd, with such miraculous Powers deriv'd upon them from above, that those who would not discern and embrace it, being thus plainly and convictively tender'd, must be inexcusably blind, and perish through their own fatal Obduracy. What is this to the Visible Constitution of the Church, under the great Head of all at *Rome*? Could any body but a *Priest of the Society of Jesus* have smelt or suspected that the meaning of this Text is, that whoever do not see and acknowledg the Bishop of *Rome* to be the *Vicar of Christ*, and *Head of the Church*, is lost and must perish? There may be something perhaps pick'd out from this Passage, that looks a little askint at one darling Opinion of the *Romanists* concerning the *Obscurity of the Scriptures*, but nothing to their advantage, as to this part of our Controversy with them.

His next Text is that which the *Cardinal* cites 100; *Ephes. iv. 11, 12, 13. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, till we all come in the Unity of the Faith, &c.* This place doubtless expresth to us the unspeakable Bounty and Goodness of God in Christ Jesus, in supplying his Church with such variety of Officers and Ministers, who in the discharge of their several Functions, should sufficiently publish and make known the Gospel, and should form and constitute

Vid. Bellar. de
Eccles. Milit.
lib. 3. cap. 13.

stitute the Church under some Government, and that this *Ministry* in the Church (at least in one or other of its Characters) should continue till the Church had attain'd its perfected State in the other World. But what! Will you say it is necessary that all these Offices should continue, that the Church might not fail or prove *invisible*? Where then are the Offices of the *Apostles*, or *Prophets*, or *Evangelists* still vested? Either they were not necessary to the continuance (however they might be to laying the Foundations) of the Church, or else the Church hath failed ever since those Persons dy'd off, for the Character it self dy'd with them. Or, are the *Apostle*, and *Prophet*, and *Evangelist* all together center'd in the Bishop or Pope of *Rome*? Is he an *Apostle*? where was his immediate Ordination by Christ? Is he a *Prophet*? Where does he utter his Predictions, and confirm them with Miracles? Is he an *Evangelist*? What Regions and Countries doth he travel into to publish the Gospel? I confess, if ever there had been any reason to have mention'd the Bishop of *Rome* as a necessary Universal Monarch, who must in all Ages successively have continued visibly seated in his Throne, to whom the whole Christian Church should be subordinate, here had been the opportunity the *Apostle* would have taken to have laid it before us. But since the Holy Spirit of God hath not thought fit upon so fair an occasion, so much as to point toward it, the *Cardinal*, and those that work under him, might have had some Modesty, and not ventur'd upon that for proof, which seems so directly against them.

The next Quotations are made both by the Cardinal and the other two; *Mat. v. 14, 15.* The Apostles are, *the Light of the World, set upon Candlesticks, not hid under a Busbel, and a City set upon an Hill.* It is pity that *Hill* which the City is set upon had not been seven Hills, and then the proof had been invincible on *Rome's* side. We know where *Rome* is describ'd, and to what purpose, by that very Situation, which in time may make it sufficiently visible. But the plain and unaffected meaning of these *Texts* is, that the *Apostles* and first Publishers of the Gospel, were Persons which were to bring into the World a mighty *Light* which would make them very conspicuous and remarkable, and therefore they are caution'd both as to their Work, that they should not be slothful or negligent in discharging so great a Trust, they should not hide the Light that was put into their Hands, for that very reason that they might display it every-where abroad. And then as to their Behaviour, they are further caution'd that that may be blameless and irreprovable, because, as a *City on an Hill*, they were in the view of all Men. Besides, I may add, Similitudes make no Proofs, much less do Parables. Which may be an Answer in short to the Parable of the Mustard-Seed urg'd by the *Scripturist*; and to *Bellarmin's* Parables of the *Floor*, the *Net*, the *Sheepfold*, and the *Feast*, &c.

Cath. Script.
pag. 41.
Bellarm. de Eccl.
Mil. lib. 3. c. 12.

They further quote that of *Matth. xxviii. 20.* *I will be with you to the End of the World.* "The Apostles (saith *Bellarmino*, and after him the *Scripturist*) could not continue to the End of the World,

Cath. Script.
p. 42.

Revel. ii. 1.

"World, and therefore he will be with them in
 "the Person of such as shall succeed them in Teach-
 "ing and Preaching, &c. Our Lord certainly will
 be both with his *Church*, and with his *Ministers*;
 he takes this Character to himself, that *he walketh in
 the midst of the seven Golden Candlesticks, and holdeth the
 seven Stars in his Right-hand.* Our Adversaries shall
 not rob us of the Comfort of this, and all the pre-
 cious Promises of this kind: We are hereby most
 infallibly assur'd of the Care and Inspection of Di-
 vine Providence over his Church, and all her faith-
 ful Pastors and Governours, even when they may
 seem to be reduc'd to the greatest Extremities.

Eccl. Script.
 p. 42.

And here the *Scripturist* should have ended, but
 that he could not forbear one blasphemous Sugge-
 stion, as if the Pope of *Rome* was intimated by
 that *Paraclete*, or Holy Spirit of God, which Christ
 promis'd should *come and abide in his Church*; for,
 to no purpose can he be supposed, by the *Series* of
 his Discourse, to have quoted that Text, when he
 brings it in thus; *Again in the like sense he saith,*
 Joh. xiv. 16. *And he will give another Paraclete, that he
 may abide with you for ever.* That blessed Spirit of
 God whom our Saviour promis'd immediately to
 the Apostles; whom he designed as *his great Advo-
 cate* in the World, as well as *their Comforter* (for
 so the word *παρηγοριος* may be doubly render'd)
 that is, should as well plead his Cause, and *convince
 the World of Sin, Righteousness and Judgment,* Joh.
 xvi. 8, 9, 10. as inwardly support and instruct them
 in their greatest Difficulties. That Blessed Spirit,
 whom after his Ascension he so visibly sent amongst
 them

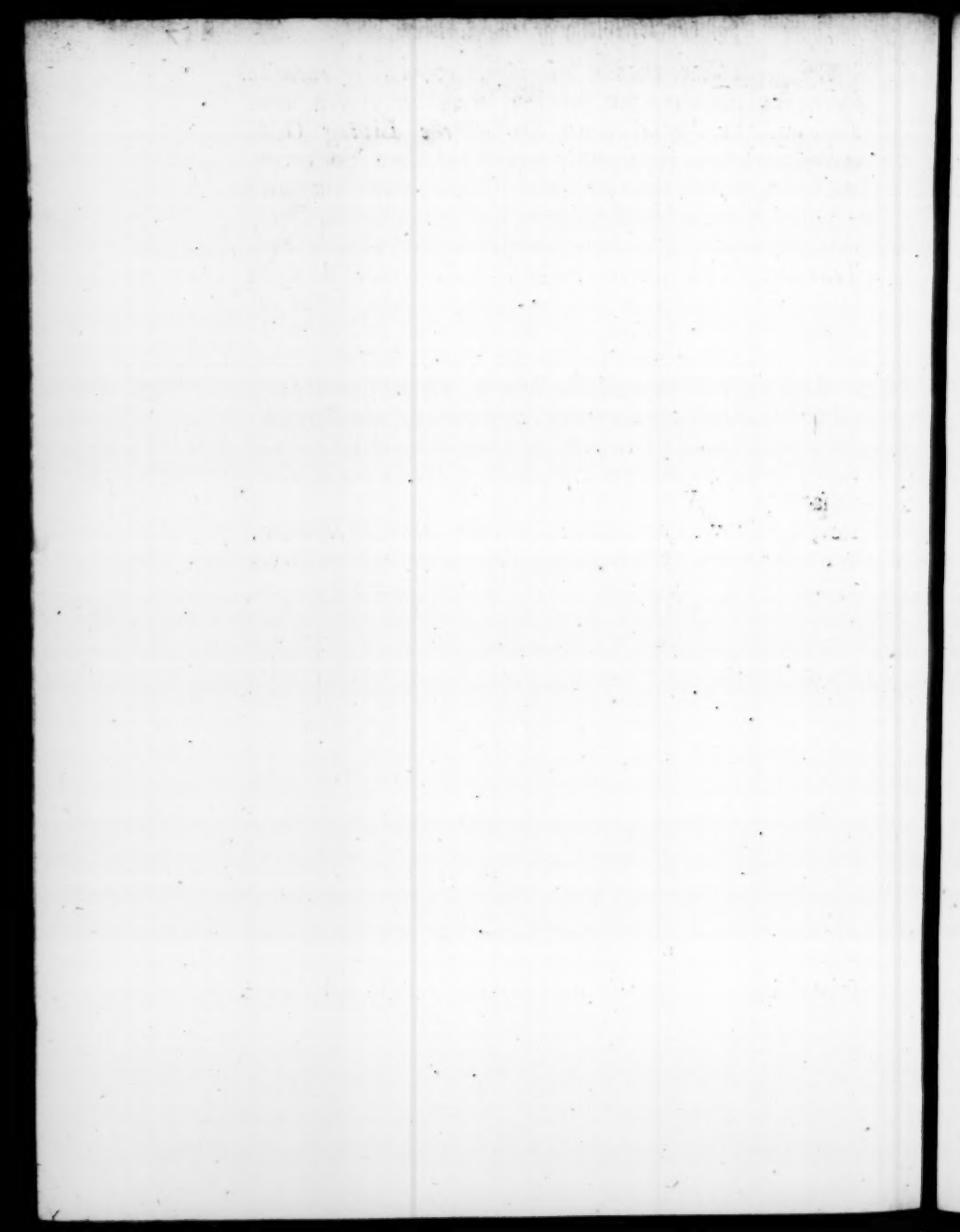
them according to his Promise, by which *even to them*, he plainly demonstrated that he was a true *Prophet*, the *Messiah*, and *Son of the Living God*; *Acts ii.* This Holy Spirit of God, and no other, was the immediate Subject of this Promise, and yet would this *profane Trifler*, insinuate amongst his negligent and ignorant *Readers*, as if this were a *Text* proper to prove the Bishop of *Rome* deputed by Christ, from one Generation to another, to be his Vicar and Substitute.

And thus I have, as briefly as I could, examin'd all the *Texts* that were worth any notice, and brought by the *Romanists* in proof of their Doctrine of the *Visibility of the Church*. By which we may see with what sort of Weapons they are most used to fight. For, would we but excuse them *Scripture*, *Reason*, or real *Antiquity*, at which we may observe them so very aukward, we may reasonably presume they have other kind of Arguments with which they could much more skilfully, and with better success manage their Cause.

T H E E N D.

L O N D O N,

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(849)

The TEXTS examined which *Papists*
cite out of the *Bible* for the
Proof of their Doctrine

OF
M E R I T S.

I M P R I M A T U R.

Decemb. 3. 1688.

Hen. Wharton.

THE Doctrine of *Merit*, although it was a great occasion of that happy Reformation which was made by the first Protestants from the Errors and Superstitions of the Church of *Rome*, yet has of late been so refined and new-modell'd by some of that Communion, that we and they are made to agree even in that Point which was in a great measure the cause of the first separation betwixt us.

We were wont to be charged with denying the necessity of good Works, and that Mens Salvation does at all depend on them. But now that Objection is laid aside, and our greatest Crime, as to this Doctrine of *Merit*, is, That we charge those of that Church with what they do not hold, and pretend a difference when both Parties are of the same Mind.

Now that I may wipe off this Scandal which the Bishop of *Condom* and others are pleased to lay upon us, I shall endeavour to state the case fairly betwixt us, and then to shew that the Scriptures produced in the defence of that Doctrine of Merit which we find fault with, give no countenance at all unto it.

As to the stating the Case aright, consider,

First, That we agree an eternal Reward to become due upon the performance of such Conditions for which God has been pleased to promise to bestow it. Some of the Church of *Rome* (as will be shewn by and by) go further, and make the Reward to depend upon something else besides God's Promise, but they all agree it to be plain from Scripture that God has promised it; and if so, then there is as much reason to expect it upon the account of such a Promise as upon any other account whatsoever. For it would be contrary to God's most excellent Nature. It would argue either want of Power or Righteousness in him, not to make good what he had promised.

So much therefore is on all hands maintained both by them and us, that an eternal Reward will certainly be bestowed where Men take care to perform the conditions upon which it is promised.

Secondly, We agree good Works to be the conditions without which an eternal Reward can never be obtained. Although we do not set so high a value upon good Works as some of the Church of *Rome* do, yet we go so far with them, as to assert them to be the means prescribed by God for the obtaining of Salvation. We declare that *without Holiness no Man shall see God*, and that *with fear and trembling* we ought to work out our own Happiness, and thereby teach as great a necessity of good Works as they who place so much trust and confidence in them.

In

In the beginning of the Reformation such mighty things were spoken of Faith, that some of the Church of *Rome* imagined that the first Reformers did wholly exclude good Works from having any thing to do in Mans Salvation. Whereas they were so far from thinking any thing of this nature, that they accounted Faith it self a good Work; and when they explained the Nature thereof, they always discoursed of it as *working by Love*, and productive of an holy and vertuous Behaviour. The reason why they magnified Faith at such a rate was the same with what happened in the beginning of the Church in the Apostles Time. For as the Apostle *St. Paul* then found many to rely too much upon Legal Performances and Pharisaical Observances, so likewise did the first Reformers in the beginning of the Reformation find those of the Church of *Rome* to depend above measure upon external Performances, such as Alms-giving, Pilgrimages, abstinence from Meats, &c. To wean them off from doing which, they imitated the same Apostle in extolling Faith, and the Merits of a crucified Saviour. Although at the same time they likewise taught that belief in Christ would avail them nothing, unless they added thereunto an holy and vertuous Conversation.

So far therefore we are willing to go along with those of the Church of *Rome*, as to assert good Works to be so far forth the cause of an eternal Reward, that it cannot be obtained without them.

Thirdly, We agree God's Grace to be necessary to enable us to do any good Work. Although there has been found amongst those of the Church of *Rome* such as have run into *Pelagius* his Error, in asserting Works done without God's Grace and Assistance to be good: yet these have been but few, and such their Opinion

Bell. de Just.
lib. 5. c. 13.

has, as *Bellarmino* relates, been condemned by two of their own Popes, *Pius V.* and *Gregory XIII.* The generality do affirm it to be necessary in order to render them capable of any Reward that they be adopted the Sons of God, and have his Spirit dwelling in them, for enabling them to perform any sort of vertuous Actions. And this is what we assert as well as they.

Fourthly, We are ready to affirm it to be agreeable to God's Wisdom and Goodness to bestow a Reward upon good Works, although he had never promised it. For good Works are performed by the Assistance of God's Grace, they are done with great difficulty, they carry a resemblance to what is always inherent in the Divine Nature, they flow from the Love of God, and are pleasing and acceptable unto him. For which reasons it may well become so wise and gracious a Being, as God is, to bestow some signal Mark of his Favour upon them. For by this means he shews the distinction betwixt good and bad Deeds, he encourageth the love of Vertue and Holiness, and gives publick testimony of his pure and excellent Nature in approving only those things which are worthy to be approved by him.

Fifthly, We allow that the word *Merit* may be used in an improper sense, so as to signify *to procure or obtain*, without ever considering the worth of the Person, or the Work it self. For thus several *Ecclesiastical Writers*, as well as others, have used it; and when the *Fathers* call good Works *Merits*, as they often do, they mean no more thereby than that they are acceptable to God, and will procure a Reward for those who perform them. In which sense several *Protestants* have used the word in their publick *Confessions*. And although when we speak of good Works, we forbear now adays to use the word *Merit*, yet it is not because we dissent from the *Fathers*

Wertemberg.
Confess. de
bon. Op.
August. Conf.
fess. Artic. 6.

in the use of it, according to the more general signification, but because they of the Church of *Rome* have used it in a signification which we can no ways allow of. For,

Sixthly, Merit, in the more proper signification, importeth Action, or Actions, to which there is a Reward in Justice due, *viz.* when it doth not flow meerly from the kindness of the Giver, but from respect to the worthiness of the Action, so as that the Doer has reason to complain of Injustice done him, if it be not bestowed upon him.

Now it is this signification of the word which has given occasion to such Disputes betwixt us, and them of the Church of *Rome*, concerning the Doctrine of Merit of good Works. But yet we do not differ alike from them all. For,

I. There has been at all times in that Church such as have with us disclaimed all kind of *Merit* in this last sense, and have frankly owned that by Grace they were saved, and not upon the account of their own Works. Amongst whom we may reckon three of their own Popes, as *Gregory the Great*, who affirms that the best Men will find no Merit in their best Actions. *Urban IV.* who in a Commentary upon the *Miserere*, has these expressions, *I do not beg for my own Merits sake, or for thy Justice or my own*——or for my Works sake, wherein I have miserably gone astray, but for thy great Mercy. And *Adrian VI.* who positively asserts our Merits to be a broken Reed which pierce the hand of him that leans upon them, that our best Actions are mixt with Impurities, and when we have done all that we can, we are unprofitable Servants. As well as others both before and after the Council of *Trent*. Now with these we heartily agree, and by what they have declared in this matter, do think we have

Moral. l. 9, 2.

Discourse concerning the merit of good Works, p. 7.

Adrian de Sacr. Euch. f. 61.

By Oppos. Ch. l. 12.

Dr. Still. ex. 10. of the Council of Trent.

Gerhard. Conf. f. 61.

have a mighty advantage of such of the Church of *Rome* as pretend *Tradition* for their Doctrine of *Merit*, as they do for other things, since it is so easy to shew them that nothing like it was known in the first Ages of the Church, and that many great Men of their own Communion have all along taught contrary to it.

2. There have been others, who although they seem to make a Reward to depend wholly upon God's Promise in Christ, yet at the same time will needs have it that good Works may be truly said to be meritorious of it. Thus *Bellarmino* after he has proved at large good Works to be meritorious, has a Chapter on purpose to shew, That God's Promise is requisite to make them so. Thus the Bishop of *Condom* declares it out of the Council of *Trent*, to be the sense of the Catholick Church, That eternal Life ought to be proposed to the Children of God, both as a Grace, which is mercifully promised to them by the Mediation of our Lord Jesus Christ, and as a Recompence which is faithfully rendered to their good Works and Merits in virtue of this Promise.—— And that God will have those Gifts which he bestows upon them to be their Merits. Thus likewise the Representers makes the good Catholick to affirm, That through the Merits of Christ the good Works of a just Man proceeding from Grace, are so acceptable to God, that through his Goodness and Promise they are truly meritorious of eternal Life.
- De Just. l. 5.
c. 24.
- Expos. of the
Dec. Sect. 7.
- Papist misrepr.
& repr. ch. 6.

Now as to these, all that we can charge them with is with speaking improperly. We say as well as they that the Reward depends upon God's Promise, but then we say likewise that this destroys the nature of true Merit. For true Merit consists in having upon the account of the worthiness of the Action, a just Right and Title to a Reward; so as that although he had no promise thereof, a Man might lawfully complain of Injustice

Justice done him, should it not be bestowed upon him, but he who wholly depends upon a Promise for what is bestowed, cannot be properly said to have such a Title as this is. For it is the Promise which gives such an one a Title to the Reward, and not his own Worthiness, which is that which is always supposed in the nature of *true Merit*. And therefore to say, as the Representer does, That *good Works through God's Goodness and Promise are truly meritorious*, is the same thing as to say, That God's Promise of a Reward does make good Works to be in themselves deserving of a Reward, although there had been no Promise made of it. Which is certainly a very improper way of speaking. But yet we should be glad, had we nothing more to charge any of the Church of *Rome* with, as to this Doctrine of *Merit*, but impropriety of Speech. Whereas to our great trouble we find others gone so far as,

3. To assert, That *God's Promise is indeed annexed to the Works of just Men, but yet that belongeth no way to the Reason of the Merit, but cometh rather to the Works which are already not worthy only, but also meritorious*. Thus *Vasquez* with a great deal more to the same purpose in several parts of his Writings. Which is agreeable to what *Bellarmino* asserts, viz. That the good Works of just Persons do merit eternal Life conditionally, not only by reason of God's Covenant and Acceptation, but also by reason of the Work it self, so that in a good Work proceeding from Grace there may be a certain proportion and equality unto the Reward of eternal Life. As likewise to that of *Cajetan*, That the good Works of just Men are meritorious of eternal Life conditionally, although there were no Divine Compact, &c.

Vasquez Comment. in 1. 2. qu. 114. disp. 214. c. 8.

Bell. de Just. l. 5. c. 17.

Cajet. in 1. 2. qu. 11. art. 3.

Now this is the Doctrine which we find so much fault with, and that upon these following accounts.

1. Be-

1. Because we are bound to pay all manner of Obedience to God, although we were not sure of any Reward hereafter, and that upon the account of our Creation, and that constant supply of outward Blessings, such as Life, Health, &c. which God is pleased to afford us; and likewise, because such is the nature of all vertuous Actions, that they do really tend to promote even our present Ease and Advantage. For where we are out of Gratitude, present Interest, and upon the account of God's Supreme Authority over us, bound to make our Actions as good as we can, although there were no future Reward: in such a case, how can we be said truly to merit any thing further from him than what we at present enjoy?

2. Because although many of our Works are good, yet many of them are evil too; and if God should deal strictly with us, instead of rewarding our good Deeds, he might, if he pleased, punish our evil ones. Such indeed is his Mercy, that for the sake of a crucified Saviour he is willing to allow of Repentance for what is past, but since nothing which we can do could have merited even this at his hands, much less can our best Actions, when our Transgressions are so many, give us a Title to an eternal Reward.

3. Because even our best Actions are imperfect, and stand in need of God's Clemency and Forgiveness to cover their Defects, and then what just Claim can we have to a Reward upon their account?

4. Because, whatever is praise-worthy in us, is not performed by our own power and Skill, but by the Assistance of God's Grace. God may, if he pleases, reward his own Gifts, but it would be no good manners in us to pretend that he was bound to do it, or that his own Gifts can properly be called our Merits.

5. Be-

5. Because there is no equality or proportion betwixt the best Actions of us finite imperfect Creatures, and the eternal Favour of an infinitely wise and gracious God.

Having thus set down what in the Doctrine of Merit we find fault with, and for what reasons I know it will be objected, that in this case I oppose only the Opinion of private Men, and that the Council of *Trent*, which is the Standard of true Catholick Doctrine, has taught otherwise.

I answer ;

1. That since there has been such in the Church of *Rome*, and those Men of great note too, who have taught this Doctrine of Merit, and since it has had, and has I doubt still a very great influence upon several of that Communion, so as to make them place too much Religion in external Performances, it is very requisite it should be opposed whether the Council of *Trent* teach it or no.

2. That if the Council of *Trent* should be supposed not to have taught this Doctrine in express terms, yet there is great reason to believe that it did at least intend to give great countenance unto it. For,

1st. The Council knew well enough that such a Doctrine was maintained by some of that Church, that the Practices thereupon ensuing were very scandalous, that the first Reformers clamoured mightily against it, and therefore unless they had had a mind to countenance it, why did they not give the World satisfaction by declaring expressly against it? *An.* 1354 we find one *Guido*, an *Austrian* Friar, for holding this Doctrine, sentenced by the Chancellour and the Theological Faculty of *Paris*, to make this following Recantation, *I said against a Batchelour of the Order of Predicant Friars in conference*

Biblioth. Patr.
tom. 14. p. 347.
Edit. Colon.

with him, that a Man merits eternal Life by way of Con-
dignity, i. e. That he would be injured if it were not be-
stowed upon him. And I writ that God would do him an
Injury in such a case. And this Opinion I then approved,
I now revoke it as false, heretical, and blasphemous. Now
why did not the Council take some such course as this
was, to express their dislike of such a Doctrine? or,
since they were so free of their *Anathema's*, if they did
not approve it themselves, or were not desirous that o-
thers should, why did they not *Anathematise* all such as
held good Works to be truly meritorious? But they were
so far from doing this, that,

2dly. We find an *Anathema* denounced against him
who asserts, *The good Works of any justified Person to
be so much the Gifts of God, as not to be also the Merits
of the same justified Person; or that he who is justified by*
Scil. 6. can. 32. *the good Works which are done by him through the Grace of
God, and Merit of Jesus Christ, of whom he is a living
Member, does not truly merit increase of Grace, eternal
Life, increase of Glory.* Whatever may have been their
Opinion who did make this Canon, or however they
may have expressed themselves in other places, it is
plain that the manner of expressing themselves in this
Canon, is sufficient enough to make the generality of
People believe, that they held good Works to be meri-
torious in the strictest sense. They do not indeed ex-
plain what they mean by *true merit*; but because they
have not done it, this is enough to make it suspicious
that they at least intended it should be understood ac-
cording to the most proper and most usual significati-
on.

And that it has been thus generally taken, may appear
from these following Observations.

1. That several Divines of the Church of Rome,
some

some of which lived in the time of the Council, have shown, that *truly to merit* must be opposed to any improper signification of the word.

Dr. Stilling. the Council of Trent exam. p. 59, 60.

2. That in the *Index Expurgatorius*, set out according to the Order of the Council by Cardinal *Quiroga*, an. 1584, several passages, which deny the merit of good Works, are commanded to be blotted out of several Books, as more particularly out of the Works of *Erasmus* and *Johannes Ferus*. But that which is most remarkable in this Case, and which has been taken notice of by several Learned Men who have treated of this Subject, is, That out of a publick Office of the Church these following Questions and Answers were by the said *Index* ordered to be expunged.

By *Ushers Challenge*. p. 421.
Dr. Still. Council of Trent. exam. p. 61.
Gerhard. Confess. Cath. l. 2. p. 3. art. 23. c. 8. p. 769.

Q. Dost thou believe that thou shalt come to Heaven not by thy own Merits, but by the Virtue and Merit of Christ's Passion?

A. I do believe it.

Q. Dost thou believe that Christ died for our Salvation, and that none can be saved by their own Merits, or any other way, but by the Merits of his Passion?

A. I do believe it.

3. That the *Rhemists* who when for the benefit of good Catholicks they by publick permission explain the Scriptures, must be supposed to do it according to the sense of the Council, do maintain the Merit of good Works in the strictest sense. For they assert, That *Mans Works done by Christ's Grace do condignly or worthily deserve eternal Joy*. And That all good Works done by God's Grace after the first Justification be truly and properly meritorious, and fully worthy of everlasting Life, and that thereupon Heaven is the due and just Stipend, Crown or Recompence which God by his Justice oweth to the Persons so working by his Grace. For he rendreth or repayeth Hea-

Rhem. Annot. in Luc. 20. 35.

Idem. in 2 Tim. 4. 8.

ven, say they, as a just Judge, and not only as a merciful Giver, and the Crown which he payeth is not only of Mercy, or Favour, or Grace, but also of Justice.

Dr. Still. *Counc.
of Trent exam.
P. 73.*

4. That several, even of late years, when they give us the sense of the Council about this matter, do expressly say, that the Council did intend to establish such a Merit of good Works as bears a proportion to the Glory of Heaven.

These Observations make it evident what has been generally thought to be the sense of the Council of *Trent* as to this matter; and all that can be replied in defence of the Council is what the Bishop of *Condom* has picked out of the Council's manner of expressing it self, *viz.*

That although the Council asserts good Works to be meritorious, yet,

1. It supposeth those good Works to be done by the Assistance of God's Grace.

2. It proposeth an eternal Reward as a Recompence which is faithfully rendred to Mens good Works in virtue of God's Promise.

I answer;

1. That although we should allow the Assistance of God's Grace, not to destroy the nature of true Merit, as it really does: yet even good Works performed by God's Assistance, cannot be said to be truly meritorious; because they are still imperfect by reason of that mixture of humane Infirmary which still accompanies them. Were they the effects of God's Grace alone, this might give them a Title to a Reward; but that Allay which humane Weakness gives them, abates their value, and makes the free Grace of God to be absolutely necessary for the acceptance of them (although done by his Assistance) to that Reward which they were not otherwise deserving of.

2. That

2. That since the Council propoſeth an eternal Reward as a Recompence which is faithfully rendred to Mens good Works in virtue of God's Promiſe, they either dealt diſhoneſtly in afterwards eſtabliſhing good Works to be meritorious, without ſo much as making mention of the Promiſe, and thereby giving countenance to the Opinion of thoſe who held good Works to be in their own natures truly meritorious ; or elſe if they were ſincere, they expreſſed themſelves in very improper terms ; ſince the dependance upon God's Promiſe for a Reward, does (as we before obſerved) wholly deſtroy the nature of true Merit.

3. That we do much rejoice if any of the Church of *Rome* are ſincerely and truly of the ſame mind with us, as to this Doctrine of Merit, or that they can any way ſhew the Council of *Trent* to have ſaid nothing about it, but what we teach. But it is evident that ſeveral of that Church, and thoſe Men of great Authority, have been of another Opinion themſelves, and likewiſe thought the Council of *Trent* to have taught otherwiſe about it than we do. And therefore the Biſhop of *Condom* and others are much to be blamed for charging us with miſrepreſenting their Council as to this point, ſince we lay nothing to its charge but what we can ſufficiently prove to have been maintained by thoſe who have both as much right to interpret, and as much reaſon to underſtand the Council's meaning as they can pretend to have.

4. That altho theſe new Modellors, when they ſpeak of good Works being meritorious, according to the ſenſe of the Council of *Trent*, do intermix ſomething concerning the Promiſe of God, as if it were neceſſary to make them ſo, yet they never explain to us the nature of true Merit, they never in expreſs terms tell us (as

(as they ought to do) that good Works in themselves are not truly meritorious of a Reward, but (as the Council of *Trent* before them) they use such ambiguous and doubtful expressions as may both enable them to defend themselves; as if they held nothing more than what we hold; and at the same time give countenance to the Doctrine of Merit in the most proper and strictest sense.

5. That the Faith and Practice of the generality of the Church of *Rome*, in relation to Purgatory, Indulgences, Works of Supererogation, Penance, &c. (all which have a near relation to this Doctrine of Merit) are still as false and scandalous as ever, and therefore it is much to be suspected, That the Doctrine of good Works being in themselves truly meritorious, is likewise now as generally believed, and as much thought to be the Doctrine of the Council of *Trent*, as any other of their false Doctrines.

Having thus cleared our selves from the Imputation of laying that to the charge of those of the Church of *Rome*, which, as is pretended, they do not hold, I shall now proceed to shew that the Scriptures produced by *Bellarmino* and others upon this occasion, do give no countenance to the forementioned Doctrine of Merit which we find so much fault with.

Now the Texts of Scripture which are quoted upon this occasion being very numerous, I shall chuse to follow *Bellarmino's* Method, who has reduced them under several Heads, and endeavour to shew that the Inferences which he makes from them are false and absurd.

The first Head of Scriptures is of such where eternal Life is called a Reward or Wages.

Mat. 5. 12. Rejoice and be exceeding glad, for great is your Reward in Heaven.

Mat.

Mat. 20. 8. *Call the Labourers, and give them their Hire.*

From whence it is urged, that if eternal Life be properly called a *Reward* or *Wages*, then may good Works, upon which it is bestowed, be rightly stiled *Merits*.

I answer ;

1. That *Wages* or *Reward* does indeed, according to the strictest sense, denote a proportion betwixt the Work done, and what is bestowed ; but according to the more loose signification of the word, nothing more is meant than that some wished for, and expected advantage does accrue to another upon his performance of such and such conditions, although there be no proportion betwixt such an advantage and the performance of them, but the bestowing of it does wholly depend upon the bounty of him that gives it. Which distinction is approved of by *St. Paul*, when he makes a difference (as he does, *Rom. 4. 4.*) betwixt a *Reward of Grace*, and a *Reward of Debt*. And therefore we may as well say, that because the word *to buy* does commonly suppose a price either given or to be given, therefore it is so to be interpreted in that passage of *Isaiah, chap. 55. 1. Come, buy Wine and Milk without money, or without price* : or that *Nebuchadnezzar* that wicked King did really merit something from God, because it is said, *Ezek. 29. 19.* That he gave him *Egypt as Wages for his Army* : as that where-ever the word *Reward* or *Wages* is found, there must necessarily be an equality betwixt it, and those good Actions of which by the Grace and Favour of God, it is made the Consequent, when otherwise it would not at all have belonged to them.

2. As to the Parable of the Labourers, it is so far from countenancing the Doctrine of Merit, that it directly tends to overthrow it. For,

(1.) If

(1.) If the Hire, here spoken of, was bestowed in proportion to the Labourers Work, how came it to pass that he who came early into the Vineyard received no greater Wages than he who worked but one hour?

Jansen, Conc.
Evang.

(2.) The design of the Parable is (as *Jansenius* a Popish Writer has observed) to shew that in the last Day those who were here last should be accounted first, *i. e.* That the Apostles and others who seemed Men of mean condition shall be preferred even before the Scribes and Pharisees; and that the Gentiles who were last converted shall be made equal to the *Jews* who were first called to work in the Vineyard of the Lord, and had the Gospel first preached to them. All which tends to set forth the Goodness and Liberality of God, and at the same time to suppress the vain Conceits of such who might be apt to rely too much upon their own Merits.

3. It is fit that we here observe, that an eternal Reward is in Scripture stiled an Inheritance; *Col. 3. 24. Knowing that of the Lord ye shall receive the Reward of the Inheritance; for we serve the Lord Christ.* Now as it is an Inheritance, it depends upon the free Gift of God, whose Children we are by Adoption, and consequently it cannot be reckoned as a Debt that is properly due unto us upon the account of our Works. *Bellarmino* indeed will needs have it both to be an Inheritance, and a Debt due to us upon the account of our Works, because it is more honourable for us, he saith, to receive something upon the account of our Works, than wholly to depend upon the Promise of God for it. In answer to whom it may be returned, that we ought not to consider what would be most honourable for us, as how things in their own nature, or according to God's Appointment, are.

Bell. de Just.
l. 5. c. 3.

We find it impossible that our best Deeds should be truly meritorious of an eternal Reward, and then we must

must not go about to assert that they are meritorious, because it would be more honourable for us if they were. It is honour enough for us that God is pleased to take pity of us when we don't deserve it, and to make us Partakers of an inestimable Reward which we have no pretence to. And therefore we ought to give him the Glory thereof, to whom it is due, and as long as we are happy, not be so arrogant as to pretend that our own Works are the meritorious cause thereof.

Another Head is of such Scriptures, wherein the Heavenly Reward is said to be given to Men according to the measure and proportion of their Works and Labour.

Psal. 62. 12. — For thou rendrest to every Man according to his Work.

Matth. 16. 27. For the Son of Man shall come in the Glory of his Father with his Angels; and then he shall reward every Man according to his Works.

Luke 6. 38. With the same measure that ye meet withal, it shall be measured to you again.

Rom. 2. 6. — Who will render to every Man according to his Deeds.

1 Cor. 3. 8. And every Man shall receive his own Reward according to his own Labour.

Gal. 6. 8. For he that soweth to his Flesh, shall of the Flesh reap Corruption; but he that soweth to the Spirit, shall of the Spirit reap Life everlasting.

Revel. 22. 12. And behold, I come quickly, and my Reward is with me, to give every Man as his Work shall be.

From which Scriptures it is inferred that since they assert a Reward to be given according to the measure of every ones Work, therefore in the giving the Reward respect is had not only to the Promise, or Liberality, or Indulgence of God, but likewise to the Dignity and Efficacy of the Works themselves.

I answer;

1. That *Bellarmino* does in this Inference suppose that in giving a Reward respect is had to the Promise as well as to the Efficacy of the Works. Now if he meant thereby that the Reward does at all depend upon God's Promise, and that without a Promise no Claim could have been made to it, then does he at the same time, as he would establish the Merit of good Works, destroy it. For where there is true Merit, there he who gives it, was bound to have given it, whether he had promised it before or no.

2. That if all the fore-mentioned Places could be interpreted (as all they cannot, although some of them may) with respect only to good Works, and not to bad ones also; then might the Reward said to be given to every one according to his Works be considered with respect to those several degrees of Glory, which good Men shall be made partakers of in another Life. As God has, out of his infinite Liberality, been pleased to promise an eternal Reward, so has he likewise taken care that they who make the greatest improvement in Vertue and Goodness shall be received into a more happy Estate than they who have made less. [Thus the Apostle,

1 Cor.

1 Cor. 3. 8. discoursing of the several ways by which the first Preachers of the Gospel had been useful, faith, that *one planteth, and another watereth, but both these were one*; i. e. had the same excellent design in hand, viz. to make Men Converts unto Christianity, and to establish them in the most holy Faith; and then adds, — *And every Man shall receive his own Reward according to his own labour*; i. e. As every one has been more serviceable in the Ministry, so shall his Reward be greater.] But then here is nothing of Merit in the case: for both the lesser Degrees of Glory, as well as the greater, depend upon God's Establishment; and although this be an excellent Motive to make us more industrious to serve and please God, yet we have no reason to value our selves upon any such account. For although he should be pleased for such our Industry to bestow some of the higher degrees of Glory upon us, yet we did not deserve even the lesser at his hands.

3. That although some of the forementioned Passages, having regard only to Mens good Works, may be interpreted with respect to the different degrees of Glory in another World; yet there are other which have respect to Mens bad Deeds as well as to their good ones: Such is that in *Matthew 16. 27.* — *And then he shall reward every Man according to his Work.* For our Saviour having in the forepart of the Verse declared his coming to Judgment, *For the Son of Man shall come in the Glory of his Father with his Angels*, he immediately adds, — *And then he shall reward every Man according to his works*; i. e. as it is expressed; *John 5. 29. Then shall come forth*

forth they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation.

Now if the fore-mentioned Passages are considered with respect to evil, as well as good Deeds, then they do only denote that different Success which good and bad Men will have in the other Life; the former of which will be eternally happy, the latter eternally miserable. But this wholly depends upon God's Decrees; and however Sinners may be said to merit Damnation, there is nothing here implied to be in Man, which can any ways be said truly to merit so inestimable a Reward as is prepared for such as live holy Lives.

Good Deeds it's true may be compared with their own Reward, as well as with bad Deeds. But these places of Scripture do not so much consider them as compared with their own Reward, as with bad Deeds; and therefore all that they intimate, is, that in the other World the Event will not be alike to the Good and to the Bad, but that as has been every ones Behaviour here, so shall he be either punished or rewarded hereafter. And therefore that was a good Distinction of Pope Gregory, — *That it is one thing to reward a Man according to his Works, and another to reward him according to the Merit of his Works, or for the sake of his Works.* To reward one according to the Merit of Works, or for the sake of Works, denotes some Proportion betwixt the Reward and Works: but to reward according to Works, signifies no more than that things will not happen out alike to all, that all will not be saved, nor all damned, but that all good Men will be

be saved, and all wicked and impenitent Sinners damned.

A third Argument fetched from Scripture for the Proof of good Works being meritorious, is deduced from such places as do declare an eternal Reward to be so bestowed upon good Works, that they place the very reason why eternal Life is bestowed in the good Works themselves.

Matth. 25. 34, 35, &c. Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.

For I was hungred, and ye gave me Meat, I was thirsty, and ye gave me Drink, I was a Stranger, &c.

And in the same Chapter, *ver. 21.*—*Because thou hast been faithful over a few things, I will make thee Ruler over many things, enter thou into the Joy of thy Lord.*

Rev. 7. 14. These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.

Ver. 15. Therefore are they before the Throne of God, and serve him Day and Night in his Temple; and he that sitteth on the Throne shall dwell amongst them.

In these places, saith *Bellarmino*, the reason of the Reward is declared to be the doing of good Works, therefore they are meritorious.

I answer,

First, That in the first Passage, *Come ye Blessed, &c.* the Reward spoken of is called an *Inheritance*, for
it.

it is said, *Come and inherit the Kingdom.* *Now, as I before observed, good Men being Christ's Children by Adoption, and their Reward being their Inheritance, it depends upon God's Bounty towards them, and not their own Merit. And this the Elect themselves are so sensible of, that even in this Chapter they seem to be amazed at God's loving-kindness towards them, as knowing that all the Good which they could do, bore no Proportion to that immense Reward which was promised to be bestowed upon them.

Secondly, That although Bellarmine in that other Passage of St. Matthew inserts the Word, *Because; Because thou hast been faithful over a few things, I will make thee Ruler, &c.* Yet is not any such Word to be found in the Greek Text, nor in our Translation. And therefore the reason for his grounding his Argument for Merit upon that Passage, is wholly taken away.

Thirdly, That in the Passage quoted out of the Revelations, *These are they which came out of great Tribulation, therefore are they before the Throne of God, &c.* Bellarmine leaves out [*have washed their Robes, and made them white in the Blood of the Lamb.*] Which Words do plainly denote Christ's Merits to be necessary for the rendring their good Actions acceptable to God, and consequently that they were not meritorious in themselves.

Fourthly, That these Particles, *For, Because,* do not always denote one thing to be the true and proper cause

cause of another, but only the Connexion that is betwixt one thing and another. Thus *1 Tim. 1. 13. But I obtained Mercy, because I did it ignorantly in Unbelief.* Now no Man can assert the Faults of Infidels, committed through Ignorance, to be the immediate cause of God's Mercy towards them. No more from these Passages, where there is only declared a Connexion betwixt good Deeds and an eternal Reward, ought it to be concluded that the former are the meritorious cause of the latter. They are such things as must precede an eternal Reward. They are the Conditions upon which it is promised to be bestowed, and so far forth they may be reckoned the cause thereof, that it cannot be obtained without them. But they cannot truly be said to be the cause thereof, so as that it does depend upon them as a necessary Effect. Neither do the fore-mentioned Particles which do only connect good Deeds, and an eternal Reward together, and shew one to be the Consequent of the other, at all denote any such thing.

The fourth Argument for the Proof of our good Deeds being meritorious, is fetched from such Scriptures, as do declare that a Reward in Justice ought to be given to Mens good Deeds.

2 Thess. 1. 4. *So that we our selves glory in you in the Churches of God, for your Patience and Faith in all your Persecutions and Tribulations that ye endure.*

Ver. 5. *Which is a manifest Token of the righteous Judgment of God, that ye may be accounted worthy of the Kingdom of God, for which ye also suffer :*

Ver. 6. *Seeing it is a righteous thing with God to recompense Tribulation to them that trouble you ;*

Verse.

Verse 7. *And to you who are troubled rest with us.*

2 Tim. 4. 7. *I have fought a good Fight, I have finished my Course, I have kept the Faith.*

Ver. 8. *Henceforth there is laid up for me a Crown of Righteousness which the Lord the righteous Judg shall give me at that day.*

Heb. 6. 10. *For God is not unrighteous to forget your work and labour of Love.*

Now as to these and the like places, where mention is made of God's *Righteousness*, and that as a just Judg, he will reward the Actions of righteous Persons, it may be replied,

That God may be said as a just Judg, to reward such Actions, not because such Actions do in themselves deserve any such Reward, but,

First, Because our Saviour has merited it for us. Although there are no Merits in us, yet there are in our Saviour. He by his Death and Passion has made an Atonement for our Transgressions, and has established in his Blood a new Covenant betwixt God and us; and therefore eternal Life being the purchase of his Sufferings for us, God may in Justice be said to give us it, although what we do our selves be no ways deserving of it.

Secondly, Because God has promised to bestow an eternal Reward upon such good Actions. He is said to be just and righteous who keeps his Promises. Now God has solemnly promised that he will bestow an everlasting Reward upon all such as behave

have themselves dutifully towards him, and live up to the Conditions of the Gospel ; and thereby, as Saint *Augustin* speaks, has made himself their Debtor, not by receiving any thing, but by promising. And therefore they who do behave themselves as they ought to do, have a Right and Title to such a Reward, but it is only upon the account of God's Promise, and not upon the account of their own good Deeds. For should God even after he had promised a Reward, refuse to bestow it, he would indeed (what it is impossible to suppose of him) act contrary to his most excellent Nature, and must needs be thought to want much of that Perfection which is always inherent in him, and Men could not any longer entertain those worthy apprehensions of him as they did formerly, but at the same time they could not complain of any Injury done them, because since they did not deserve to have any such Promise made to them, neither could they merit to have it observed after it was made.

Aug. in p. 83.
Debitorem
Dominus ipse
fecit non acci-
piendo, sed
promittendo.

In this therefore consists God's Justice. In giving us a Reward, not in that we could oblige him to it by our best Performances, but in that he has obliged himself to it by Promise, which it would be contrary to his Divine Perfections not to make good.

The fifth Argument to prove good Works to be meritorious, is fetched from those Scriptures where eternal Life is promised to good Works.

Mat. 19. 17. *If thou wilt enter into Life, keep the Commandments.*

Ver. 29. *And every one that hath forsaken Houses, or Brethren, or Sisters, or Mother, or Wife, or Children, or Lands for my Names sake, shall receive an hundred*

ſold, and ſhall inherit everlaſting Life.

1 Tim. 4. 8. Godlineſs is profitable unto all things, having the Promiſe of the Life that now is, and of that which is to come.

James 1. 12. Blessed is the Man that endureth Temptation; for when he is tried, he ſhall receive the Crown of Life which the Lord hath promiſed to them that love him.

In theſe Places, ſaith Bellarmine, a Promiſe being made with the condition of doing ſomething, does not only make the thing promiſed to be due upon the account of ſuch a Promiſe, but likewise that he who performs the Work, may be ſaid to have merited the thing promiſed, and to have juſt reaſon to demand it, as what does of right belong to him.

I answer;

1. That Bellarmine himſelf in this place is ſo modeſt as not poſitively to affirm, that where there is a Promiſe there can be any *true Merit*. All that he here aſſerts, is, that he who performs the Work may be ſaid to have merited the thing promiſed. Now we think it very improper to affirm that any one can be ſaid truly to merit what without a Promiſe he could never have obtained.

2. Altho in theſe places a Promiſe is made to ſeveral Performances, yet who ever fulfilled the conditions to which they are made? who ever has kept the *Commandments*? who ever has been *godly*? who ever has endured *Temptation* after that manner, and to that degree, as to dare to affirm the Reward, even upon the account of God's Promiſe, to be his due? After we have done the beſt we can, we ſhall find our Performances to be very weak and imperfect; and that we have reaſon daily to put up that Petition to God Almighty, *Forgive us our Treaſures*. And if ſo, how kind ſo ever God may have been in promiſing us an ineffimable Reward, yet ſince upon the account of our many failings we cannot come

up

up to the conditions upon which he has promised it; we have but little reason to pretend to merit it, especially since,

3. All our best Actions, altho performed by God's Assistance, bear no proportion to what he has been pleased to promise us. Had God made us no promise of a Reward, we were bound upon the account of our Creation, and those Mercies which we daily receive from him, to have served him according to the best of our power; should then our good Deeds be never so perfect, they would be abundantly recompensed even in this Life. What equality then betwixt the Actions of finite Creatures, and the eternal Kindness of an infinite God in the World to come?

To promise us any thing, destroys the nature of true Merit; but to promise so vast a Reward, and to such who cannot exactly perform the conditions upon which it is promised, sets us at a greater distance from it.

The sixth Argument to prove good Works to be meritorious, is fetched from those Scriptures where mention is made of good Men being worthy of a Reward.

Luke 10. 7. *The Labourer is worthy of his Hire.*

2 Thess. 1. 5. *That ye may be counted worthy of the Kingdom of God for which ye also suffer.*

Rev. 3. 4. *Thou hast a few Names even in Sardis, which have not defiled their Garments, and they shall walk with me in white, for they are worthy.*

In these and the like places, saith Bellarmine, to be worthy of a Reward signifies to merit it.

I answer,

That to be worthy is of a much larger Signification than to merit. For to merit a Reward, signifies (as has been shewn) to do something betwixt which and

the Reward there may be some equality or proportion. But *to be worthy of it*, may denote no more than the Performance of such Conditions, unto which by the kind Acceptation of the Donor, it is made to belong, although there be no Equality betwixt it, and the Performance of such Conditions. When God is pleased so to assist us with his Grace, as that we perform what is acceptable in his Sight, and what he has thought fit to reward: then may we be said to be worthy of such a Reward, because he has made us to be so. Hence St. Bernard, [*We are worthy by his Dignation, not by our own Dignity.*] But could we have been said truly to have merited it, what we had done, must have been of our own Strength and Power, and we must have done it in that Degree of Perfection, as that without any Promise from God, we might have justly challenged it as our due from him.

Bern. de ded.
Eccl. ser. 5.
— *Illius dignatione non nostra dignitate.*

The seventh and last Argument mentioned by Bellarmine for the Proof of *Merit* is fetched from such Scriptures where God is said to be a just Judge, and no Acceptor of Persons.

Rev. 2. 11. *There is no respect of Persons with God.*

Gal. 2. 6. *God accepteth no Man's Person.*

1 Pet. 1. 17. *And if ye call on the Father, who without respect of Persons judgeth according to every Man's Work, &c.*

Acts 10. 34. *Then Peter opened his Mouth, and said, Of a truth, I perceive that God is no Respector of Persons.*

For then, saith Bellarmine, there is respect had to Persons when a Judge gives a Reward without *Merits*, or a greater Reward where there are few *Merits*, and therefore God in the Retribution of Rewards, considers Mens *Merits*, and according to the Diversity of their *Merits*, assigns the Mansions of eternal Glory.

I answer,

1. That as to the Distribution of Rewards no Judge can properly be said to be an *Acceptor of Persons*, who gives any one more than he deserves, unless he were obliged to the contrary, or did another an Injury by defrauding him that had more *Merits* of what was his due, to give to him that had less. Now if in the fore-mentioned Passages, God be considered with Respect to the final Distribution of Rewards according to Mens Works, if he shall bestow a Reward far surpassing all their best Actions, how was he obliged to the contrary?

He would indeed act contrary to his own Truth and Faithfulness, should he not bestow such a Reward because he has promised it. But what can forbid him to distribute his own Gifts as he pleaseth?

And as for his doing another an Injury by bestowing upon any one more than he deserves, this cannot be; because he has an eternal Reward in store for all such (how many soever they be) who perform the Conditions upon which out of meer Grace and Favour he has made it to become due.

2. That in most of the forementioned Passages, if not in all, where God is said to be *no Acceptor of Persons*, respect is had not so much to the final Distribution of Rewards according to Mens Works, as to his calling the *Gentiles* to be made Partakers of the Benefits of the Gospel.

The *Jews* knew themselves to have been God's peculiar People; they believed the Promise of the Messiah to belong only to them, and therefore were wont to despise others who were not of the Stock of *Abraham* as well as themselves. But at our Saviour's coming the partition Wall was broken down, and God declared to be no Acceptor of Persons, in that all Persons of what

Qua-

Quality or Nation soever were alike capable of being made Members of the new Covenant in Christ.

Having thus explained those Texts which are brought by *Bellarmino* and others to prove good Works to be truly meritorious, and shown that they give no Countenance to any such Doctrine, it were as easie to show that they have as much abused *Antiquity* in this matter, as they have the *Scriptures*; but my Business being only to vindicate the Scripture from their false Interpretations, I shall conclude this Discourse with these following Observations.

1. That this Doctrine has so little Foundation in the Scripture, that the Word *Merit* is not so much as to be found there. *Bellarmino* indeed pretends to show us the Word in two places, but he quotes them both according to the Latin Translation which we do not allow of.

The first is *Eccles.* 16. 14. The English whereof according to the Latin Translation is, *All Mercy shall make place for every one according to the Merit of his Works.* But according to the Original it is, *Every Man shall find according to his Works.* Now we have already shown the great Difference betwixt receiving according to the Merit of our Works: and receiving according to our Works. The first denotes an Equality betwixt the Reward and good Works, the second only signifies the Reward to be the consequent of them.

The other Passage is *Heb.* 13. 16. which according to the Interpretation of bad *Latin*, denotes *God to be obliged by such Sacrifices*; but according to the Interpretation of the Greek, no more is meant than that, *with such Sacrifices God is well pleased*; which he may be when there is nothing of Merit in the case.

2. That there are a great many places of Scripture which do directly contradict this Doctrine of *Merit*.

Omnis misericordia faciet locum unicuique secundum meritum operum suorum.

Πάντα ἐλεήσει κατὰ τὸν πόνησέν τῳ κατὰ τὸ ἐργον αὐτοῦ δίδωσιν.

Talibus hostiis promeretur Deus.

Τοιαύταις θυσίαις ευαρεστίαις ὁ Θεός.

Psal. 38. 4.

Math. 6. 12.

For

For besides such as set forth our many Sins and Infirmities, and declare the Necessity of God's Forgiveness; such as assert our good Works to be done by the Assistance of God's Grace. That we were obliged to have done them although we had had no Prospect of a Reward; That an eternal Reward is our Inheritance, and that there is no Proportion betwixt it and the best of our Actions. There are other places which expressly affirm *eternal Life* to be the *Gift of God*: other which declare Justification to be of Grace, and consequently Glorification to be so too; *for whom he has justified, those he has glorified* Other which teach us the Necessity of daily praying to God for a Supply of things necessary for our present Subsistence, and consequently that if we do not merit our *daily Bread*, much less can we merit *eternal Life*. Other which bid us, after we have done our best, to own our selves to be *unprofitable Servants*. Other that will not allow even our Sufferings for the sake of Religion *to be worthy to be compared with the Glory which shall be revealed in us*.

Lastly, There are several other which do in so ample a manner set forth the Merits of our Saviour's undertaking for us, as they do wholly take us off from placing any Trust or Confidence in any of our best Performances.

Phil. 2. 13.
John 15. 5.
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L O N D O N,

Printed by J. D. for Richard Chiswel at the Rose and Crown.
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*Which are made use of by the Romanists, for the
proof of their several Doctrines.*

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